

Visuddhimagga Discourses

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Typed Down and Edited

Chapter 1

(Tape 1 / Ps: 1-22)

The name of the original book is Visuddhi Magga which means the path to purification or the way to purification or purity. `Magga' means the path. `Visuddhi' means purification or purity.

This book was written in Pāli language. Actually Pāli was not the name of the language. It was the name of a category of Pāli literature which are called `Texts'. The word `Pāli' is used in contradistinction from the Aṭṭhakathās (Commentaries) and Ṭīkās (Sub-Commentaries). The language came to be known as Pāli at a later date. The word `Pāli' can mean the Texts and also the language in which the texts are recorded. The Texts are comprised of Vinaya, Sutta and Abhidhamma. They are called `Pāli'. The Commentaries are called `Aṭṭhakathās' and the Sub-Commentaries are called `Ṭīkās'.

This book belongs to the category of Commentaries, one of the categories in Pāli literature. First there were Texts. Then there were Commentaries. Later there were commentaries on the commentaries which are called `Sub-Commentaries'.

The author of this book was the Venerable Buddhaghosa. The name given is Bhadantācariya Buddhaghosa. Actually his personal name was Buddhaghosa. The word in front is Bhadantācariya. `Bhadantā' means venerable and `ācariya' means teacher. So the meaning of the name is the venerable teacher Buddhaghosa. Buddhaghosa was his personal name. `Buddha' means the Buddha and `Ghosa' means voice. So `Buddhaghosa' means the voice of the Buddha.

He wrote or edited many Commentaries. The Visuddhi Magga is not the only Commentary he wrote. It seems that this book was written first and then the other Commentaries followed later. We do not know if they were published one after the other or more or less at the same time. The other Commentaries always refer to the Visuddhi Magga when they have something to say in detail. So we can assume that this book was written first and then the other Commentaries came later.

Although this book is called a `Commentary', it is not a Commentary on a particular Sutta, or a particular collection of Suttas, or a particular Piṭaka. It is called a `common Commentary of the Texts'. That means it quotes copiously from the Texts and then it explains these Texts in great detail. So it is not a Commentary of any particular Sutta, or collection of Suttas, or Piṭaka. It is a common Commentary to all Texts.

The author of this book was Venerable Buddhaghosa. He lived in the fifth century AD. He was about 900 years removed from the Buddha.

The Commentaries he wrote were not his own creation. They were not originally his work because the Commentaries existed during the time of the Buddha. These Commentaries were carried down from generation to generation by word of mouth. Later they were written down and taken to Sri Lanka. Some were translated into Sinhalese. Later in the fifth century the Venerable Buddhaghosa, who was a native of India, went to Sri Lanka and worked with the monks at the great monastery in Anurādhapura which was a stronghold of Theravāda Buddhism.

He got permission to write these Commentaries and so he wrote them for the Saṅgha there. All were accepted as authentic exegetical literature of the Texts or Pāli.

There is a Commentary to this Commentary. We call it a `Sub-Commentary'. Its name is Paramatthamañjūsā. It is mentioned in the introduction of this book. That Sub-Commentary was written by a teacher or a monk called Venerable Dhammapāla. I am not sure to what age he belonged, maybe the seventh century.

The purpose in writing this book, as the name implies, was to show people the way to purity, the way to purification. `The way to purification' means purification of mind from mental impurities or defilements. So in fact it is a book on meditation. It is a handbook of meditation written by a monk for monks.

When he wrote this book, he assumed that the readers had a knowledge of Abhidhamma. So it is not so easy in some places to understand this book without a knowledge of Abhidhamma.

The purpose in writing this book was just to help those who wanted to practice meditation. The different types of meditation are explained in this book. In some cases they are given in meticulous detail.

When he wrote this book, he followed the structure hinted at by the Buddha in one of the Suttas. The author picked one stanza from the Sutta Piṭaka in the Saṃyutta Nikāya. That stanza is given at the beginning of the book. Following that stanza and following let us say the Buddha's blueprint for spiritual development, he structured this book.

There are three stages in Buddha's plan for spiritual development. The first is sīla. The second is samādhi. The third is paññā. The first is called 'virtue', following this translation. The second is concentration. The third is understanding. Sīla or virtue is the foundation on which samādhi (concentration) and paññā (wisdom) are built. Without sīla there can be no concentration. And without concentration there can be no paññā or penetration into the nature of things. These three stages of development are to be practiced one after the other. The author, the Venerable Buddhaghosa, followed this structure.

Sīla or virtue is described in the first two chapters. The first chapter deals with sīla. The second chapter deals with what we call 'ascetic practices'. Ascetic practices are for the further purification of sīla or virtue.

From chapter three through chapter thirteen samādhi or concentration is explained. In these chapters the forty subjects of tranquility meditation are explained in detail. The last two chapters in this part give the benefits of tranquility or serenity meditation.

From chapter fourteen through chapter 23 paññā or wisdom is described. There are 23 chapters in the book. In chapters 14-17 a theoretical knowledge of the aggregates, bases, faculties, roots and so on is explained. The description of vipassanā meditation begins with chapter 18 going through chapter 22. The last chapter 23 explains the benefits of mental culture or vipassanā.

There are two editions of this book in Pāli written in Roman script. One was published by the Pāli Text Society of London. The other was published by Harvard University. The edition of PTS was published in 1921. It is older than all of us here. The Harvard edition was published in 1950.

There are two English translations. The first was done by a Burmese layman named Pe Maung Tin who was also the editor of the first Commentary of the Abhidhamma, the Aṭṭhasālinī. In English it is called 'The Expositor'. Pe Maung Tin's translation came first. It was published in 1923. The second translation called 'The Path of Purification' was done by Venerable Ñāṇamoli. He was an English man who became a monk after the war. He lived all his years as a monk in Sri Lanka. When he was doing this translation, I was in Sri Lanka. When it came out in 1956, I was there. So there are two English translations. Many people think this is the better translation, but I don't know. We will have to see.

We are going to cover only three chapters in eight weeks. Maybe we will take up the other chapters next year. In this part there are altogether only 120 pages. So we will have to read about 15 pages each week. That means you will have to read three pages a day. I want you to really read the book before you come to the class because I cannot go into detail reading from the beginning to the end. We will not be able to finish 15 pages in an hour because I will have to explain some of the difficult points in this book. So we will do three chapters in eight weeks.

The first chapter deals with virtue or sīla. Unfortunately it deals only with the sīla of monks. This book was written for monks. So the first chapter deals exclusively with the sīla for monks. The purification of sīla is very much emphasized in this chapter.

There is a saying in Burma that if a monk studies Visuddhi Magga, after he has studied it, he will either decide to disrobe or he will go into the forest and practice meditation. This is because sīla has to be kept very pure and it is difficult to keep all these precepts pure. So some may become disillusioned or become afraid of being impure and may disrobe. Or if you are a real good monk, then you will keep sīla and you will go to the forest and practice meditation.

Student: Or study it?

Teacher: Yes. Actually all monks study because if you are interested in meditation you have to study it. The instructions for meditation are given in detail in this book. Everybody or every monk who wants to practice meditation has to have at least some acquaintance with this book, even though they may not have read through the entire book. Relying on their teachers and reading some portions of the book, they practice meditation. This is the handbook of meditation teachers as well as the students of meditation.

The first chapter deals with the virtue of monks. At first the author gives us a stanza from the Saṃyutta Nikāya. Based on this stanza he planned this book. He wrote on the basis of this stanza which describes sīla, samādhi and paññā. ``When a wise man, established well in virtue, develops consciousness and understanding,

then as a bhikkhu ardent and sagacious, he succeeds in disentangling this tangle." This is the stanza put at the beginning of this book.

This stanza was in response to a question asked by a deity. The deity asked the Buddha: "The inner tangle and the outer tangle, this generation is entangled in a tangle. So I ask of Gotama this question, who succeeds in disentangling this tangle?"

The explanation of this stanza was given below. When you read this book, you will at least have a glimpse of how the Pāli Commentaries are written. There are word explanations and then some comments on them. When you see words in italics, these are the words that appear in the original Pāli Text.

"Tangle is a term for the network of craving." Actually craving is compared to a tangle here. When we have craving, we are entangled in different things.

The deity asked how this tangle could be disentangled. The Buddha's answer was that first you were to be well established in virtue, in moral conduct, in *sīla*. Then you develop consciousness. Here 'consciousness' really means *samādhi*. *Samādhi* is described as consciousness here. Then you develop understanding or *paññā*.

"Then as a bhikkhu ardent and sagacious, he succeeds in disentangling this tangle." That means you develop *samādhi*. You practice *samatha* meditation. Then you develop understanding. That is you practice *vipassanā* meditation. If you practice *vipassanā* meditation, you will succeed in disentangling this tangle. You will succeed in destroying this craving. When craving is destroyed, when craving is eradicated, there will be no tangle of craving. So Buddha taught this deity to first be well established in virtue. Then he was told to practice meditation or *samādhi* and then he was told to develop *paññā* or wisdom.

Vipassanā and *paññā* are synonymous. *Samādhi* and here *citta* (consciousness) are synonymous. *Samādhi* and *samatha* are synonymous. Then the author describes how he is going to write this book.

"Herein, purification should be understood as *Nibbāna*." 'Purification' really means *Nibbāna*. "Herein, purification should be understood as *Nibbāna*, which being devoid of all stains is utterly pure. The Path of Purification is the path to that purification; it is the means of approach that is called the 'path'."

There may be some places where I would like to make corrections or suggest a better translation. In paragraph 5 - "The Path of Purification is the path to that purification; it is the means of approach." I think we should say 'the means of attainment that is called the path'. The Pāli word '*adhigama*' is used in the sense of attainment, reaching. It is better to say 'the means of attainment that is called the path'.

"The meaning is, I shall expound the path of purification. That path of purification is taught sometimes by insight alone (that is by *vipassanā* alone) according as it is said." Always the ancient authors are very conscious that whatever they said must have proof of authenticity. So Venerable Buddhaghosa always refers to statements in the Texts or the Pāli books. Here the author takes a statement from the suttas as a proof of authenticity.

"Formations are all impermanent; when one sees this with understanding and turns away from what is ill, that is the path to purity." *Vipassanā* is meant. Sometimes the path of purification is taught by insight or *vipassanā* only.

"And in some instances by *jhāna* and understanding according as it is said:" - here *jhāna* means tranquility meditation. 'Understanding' means *vipassanā* meditation. Sometimes the path is taught by *samatha* and *vipassanā* meditation.

"He is near unto *Nibbāna* in whom are *jhāna* and understanding". This is a quote from the *Dhammapada*. Once again here '*jhāna*' means *samatha* meditation. This will be described in great detail in the coming chapters.

"And in some instances by deeds (*kamma*) etc. according as it is said: 'by deeds, vision and righteousness, by virtue the most sublime life by these are mortals purified, and not by lineage and wealth.'" In this stanza *kamma*, vision, righteousness, virtue and life sublime are described as a way to purification. When the Buddha taught, he taught in various ways depending upon the capabilities of his listeners.

"And in some instances by virtue etc., according as it is said: 'he who is possessed of constant virtue, who has understanding, and is concentrated, who is strenuous (he who is energetic or he who puts forth effort) and diligent as well will cross the flood so difficult to cross'."

"And in some instances by the foundations of mindfulness (sometimes the path is described by the foundations of mindfulness) etc., according as it is said: 'Bhikkhus, this path is the only way for the purification of beings'."

"Similarly in the case of right effort and so on" - sometimes by way of right effort and sometimes by way of faculties and others this path is described.

“But in the answer to this question it is taught by virtue and the other two.” Here in this stanza, the stanza mentioned at the beginning of the book, the path is described or taught by virtue, concentration and wisdom.

Then the detailed explanation of the stanza is given in paragraph 7 - “established well in virtue, a man, wise, develops consciousness and understanding” and so on. Now let us see the explanation of the word ‘wise’.

“Wise: possessing the kind of understanding that is born of kamma by means of a rebirth-linking with triple root-cause.” You are familiar with the roots, lobha, dosa, moha and their opposites alobha, adosa, and amoha. A relinking consciousness may be accompanied by two roots (alobha and adosa) or by three roots (alobha, adosa and amoha). When it is accompanied by three roots, a person is called a ‘three root person’. Only these three root persons can become enlightened in that particular life. If our relinking consciousness is only accompanied by two roots, non-attachment and non-hatred, we cannot hope to get enlightenment in this life. A ‘wise man’ means a person that is born with three roots. The relinking consciousness has all three roots. Understanding or wisdom (amoha) is included in his relinking consciousness.

Student: Lobha is hatred?

Teacher: Lobha is attachment. Dosa is hatred. Moha is delusion or ignorance. The opposites of these three are alobha, adosa and amoha. Only two or three of these last three roots accompany the relinking consciousness.

If you remember the diagram of death and relinking thought process, you will remember the relinking consciousness, paṭisandhi. That consciousness is accompanied by some mental factors. Among these mental factors there may be all three good roots or there may be two roots. If a person is reborn with the relinking consciousness accompanied by three roots, he is said to be ‘wise’ here.

“Develops consciousness and understanding: develops both concentration and insight.” That means one practices both samatha and vipassanā meditation.

“Sagacious: it is understanding that is called ‘sagacity’; possessing that is the meaning. This word shows protective understanding.” Actually here ‘understanding’ means some kind of clear comprehension. Clear comprehension of what is beneficial and clear comprehension of what is suitable is called ‘understanding’ here. Rather than saying ‘protective understanding’ we should say ‘understanding engaged in keeping meditation’. That means when you practice meditation, you have to know what is beneficial and what is not and what is suitable and what is not. You have to keep this wisdom or understanding with you always when you practice meditation. That is what is meant here.

“He sees fear (bhayaṃ ikkhati) in the round of rebirths, thus he is a bhikkhu.” The word ‘bhikkhu’ is translated as monk. Most of the Buddha’s suttas are taught to monks. So you find the Buddha addressing monks very often. In one of the suttas, the Sutta on the foundations of mindfulness, the Commentary explained that anybody who practices meditation and who sees danger in existence can be called a ‘bhikkhu’, a ‘monk’. Bhikkhu is derived from ‘bhi’ and ‘ikkhu’. ‘Bhi’ here means fear or danger. ‘Ikkhu’ means to see. So the meaning is one who sees danger in existence can be called a ‘bhikkhu’. In this case not only ordained monks is meant, but anyone who sees danger in existence or in becoming can be called a ‘bhikkhu’. Such a person will be able to cut this tangle and become an Arahant.

By this stanza the Buddha shows many things - the three trainings, dispensation that is good in three ways and so on. They are all explained later.

The dispensation of the Buddha is said to be good in the beginning, good in the middle and good in the end. Why is it good in the beginning? “Because of the passage which says what is the beginning of profitable things?” ‘Profitable things’ here means wholesome (kusala). Different authors have different translations for the Pāḷi word ‘kusala’. I prefer the word ‘wholesome’. The author here preferred profitable. ‘Profitable things’ means wholesome things.

“The not doing of any evil, virtue is the beginning of the dispensation.” So sīla is the beginning of Buddha’s dispensation or Buddha’s religion.

“And that is good because it brings about special qualities of non-remorse and so on.” Sīla is conducive to feelings of non-remorse because when one’s moral conduct is pure, one does not suffer from guilt feelings or remorse. The benefit of pure sīla, pure virtue is non-remorse.

What is meant by ‘and so on’? One leads to another. In paragraph 32 we read about this. “Discipline is for the purpose of restraint, restraint is for the purpose of non-remorse.” When we have restraint, we do not have regrets; we are free from regrets.

“Non-remorse is for the purpose of gladdening.” When there is non-remorse, we are glad. “Gladdening is for the purpose of happiness.” Gladdening is a weaker form of happiness and happiness is a greater form of happiness.

This happiness leads to tranquility. Only when there is happiness, both happiness of the mind (‘Happiness’ also means comfort.) and comfort of the body, does tranquility arise.

“Tranquility is for the purpose of bliss (sukha).” ‘Sukha’ is translated as bliss here. Tranquility is passaddhi. You will come across these words in the 52 cetasikas - tranquility of mental body and tranquility of citta.

“Tranquility is for the purpose of bliss and bliss is for the purpose of concentration; concentration is for the purpose of correct knowledge and vision.” For the purpose of concentration we need bliss. ‘Bliss’ here means comfort or peacefulness. When there is no peacefulness, we cannot get concentration. So it leads ultimately, step by step, to liberation from all suffering, to the extinction of all suffering and to the extinction of all mental defilements.

Concentration is the middle of Buddha's dispensation. “Because of the passage beginning ‘Entering upon the profitable’ - here also the usual translation is cultivating what is wholesome, what is good. Do you remember a stanza that I talked about in the first or second Abhidhamma lecture? There is a stanza or verse in the Dhammapada which describes in a very brief way the teachings of the Buddhas. It says: “Not to do evil, to cultivate good and to purify one's mind - this is the teachings of the Buddhas.” The author is referring to that stanza.

“Entering upon the profitable” means cultivating what is wholesome. It is the middle of the dispensation because it means concentration.

“That is good because it brings about special qualities of supernormal powers and so on.” When you have concentration, you can get jhānas and also supernormal powers.

“Its goodness is the end is shown by understanding.” Understanding, knowledge or wisdom is the highest stage. “Because of the passage ‘The purifying of one's own mind - this is the Buddha's dispensation’ and because understanding is its culmination, understanding is the end of the dispensation.” ‘Understanding’ here means penetration of the Four Noble Truths.

Now paragraph 11 - “Likewise the necessary conditions for the triple clear-vision is shown by virtue.” Do you know the triple clear-vision? Sīla is the necessary condition for the triple clear-vision. The triple clear-vision is the recollection of past lives, the knowledge of the passing away and reappearance of beings and the destruction of mental defilements. These three are called the ‘triple clear-vision’.

Actually they are supernormal knowledge. They belong to supernormal knowledge.

“The necessary condition for the six kinds of direct-knowledge is shown by concentration.” The six kinds of direct-knowledge are shown in the footnote. Three of them are the triple clear-vision. They are knowledge of supernormal power (that means one knows how to perform some miracles), the divine ear, penetration of mind (that means reading the minds of others), recollection of past lives, the knowledge of passing away and reappearance of beings, and the knowledge of the destruction of cankers.

“The necessary condition for the categories of discrimination is shown by understanding.” It is very difficult to understand this phrase, “the categories of discrimination”. What do you understand by that? Actually it is a kind of understanding. Let us look at the footnote. It is the understanding of meaning, understanding of law (‘Law’ means Dhamma.), understanding of language and understanding of wisdom or intelligence. These four are called ‘discriminative knowledge in the Paṭisambhidā. That means the penetrative knowledge of these four.

The first one is meaning. Only meaning is given in the footnotes. In fact it is the knowledge that something arises out of something. Something arises depending upon some other thing. It is a result or an effect. Instead of law we can interpret it to mean cause and also the words of his teaching. Language is just language. Here with Theravāda interpretation it means Pāḷi language.

You know everybody wants their language to be the original language of humanity. Therefore those who are brought up in Pāḷi tradition like to think that Pāḷi is the original language. They like to think that Pāḷi was the language used by the people who appeared in the world in the beginning. People brought up in the Sanskrit tradition say that Sanskrit was the original language of human beings. So here ‘language’ means Pāḷi language. ‘Intelligence’ just means understanding or wisdom.

So many things are shown by just this one verse. We are not sure that Buddha meant all of this. The commentators are very fond of explaining in many ways a single teaching or single verse of the Buddha.

In paragraph 12 "Likewise the means for surmounting the states of loss is shown by virtue." "The states of loss" means the four states of misery or woe, the four apāyas (the animal kingdom, hell, angry ghosts and another kind of ghost).

"The means for surmounting the element of sense desires by concentration..." - do you know the element of sense desire? What do you understand by that? 'Element of sense desires' here means the world of sense desires, kāmāvacara loka. The Pāḷi word used is 'dhātu'. Dhātu is normally translated as element. Therefore the author translated it as element of sense desires, but that doesn't convey the intended meaning. In Pāḷi we have kāmadhātu, rūpadhātu, and arūpadhātu. 'Kāmadhātu' means the realms of sense desires. That is the human world, the six lower celestial worlds and the four states of woe. So here I think we should say the world of sense desire. That makes more sense.

Student: Venerable U Sīlānanda for some of the people who do not have books I would like to read the question and the answer again. The question that the Commentary is answering is: "The inner tangle and the outer tangle, this generation is entangled in a tangle. And so I ask of Gotama this question: who succeeds in disentangling this tangle?" The answer was: "When a wise man, established well in virtue, develops consciousness and understanding, then as a bhikkhu ardent and sagacious, he succeeds in disentangling this tangle."

Teacher: Next time I think it will be better when you have read the passages. Today it is something that you are not familiar with. You may be lost in some places.

This is just the introductory talk before the author really explains what virtue is, what the meaning of sīla is and so on. He proceeds in this manner. First he puts questions. Then he gives answers to these questions one by one.

The first question that he asks is what is virtue, what is sīla? The answer is: "It is a stage beginning with volition present in one who abstains from killing living beings etc." When we abstain from killing living beings, abstain from stealing and so on, consciousness arises in our minds. What kind of consciousness arises? Wholesome or unwholesome? Wholesome. Together with that wholesome consciousness mental states or mental factors arise. Among these mental factors there is one that is called 'volition', 'cetanā'. So the question is: what is virtue? The answer is: cetanā is virtue. When we say 'virtue', we mean cetanā, cetanā which accompanies the type of consciousness which arises in our minds when we abstain from killing, stealing and so on.

"For it is said in the Paṭisambhidā" - that is the name of a book. In our countries it is included in the Texts. Actually they are something like an appendix to the Tipiṭaka. The Paṭisambhidā was not taught by the Buddha. It was taught by the Venerable Sāriputta. The commentator, the Venerable Buddhaghosa, had much respect for this book, the Paṭisambhidā. He quotes from this book very often throughout the Visuddhi Magga.

"For this is said in the Paṭisambhidā: 'What is virtue? There is virtue as volition, virtue as consciousness-concomitant, virtue as restraint, virtue as non-transgression.'" So in that book it is said that volition is virtue, mental factors are virtue, restraint is virtue, and non-transgression is virtue. Virtue can mean any of these things.

'Consciousness-concomitant' means what according to our understanding? Cetasikas. Sometimes cetasikas are called 'virtue'. We have abstinences among the 52 cetasikas. Do you remember that? They are right speech, right action and right livelihood. They are called 'restraint' here. There may be others too. Non-transgression is also called 'virtue'. You know volition. Volition arises with consciousness when we abstain from something.

"Virtue as consciousness-concomitant is the abstinence in one who abstains from killing living beings and so on." Here 'consciousness-concomitant' means the three abstinences. The three abstinences are called 'virtue'. Sometimes cetanā is called 'virtue' and sometimes the three abstinences are called 'virtue'.

"Furthermore, virtue as volition is the seven volitions (that accompany the first seven) of the (ten) courses of action (kamma) in one who abandons the killing of living beings and so on." There are what we call 'ten courses of action'. That means abstaining from killing, abstaining from stealing, abstaining from sexual misconduct, abstaining from lying, from backbiting, from harsh speech and from talking nonsense. There are these seven and we will come to the other three later. When the author said 'seven', he meant these. There are three kinds of misconduct by body and four kinds of misconduct by speech. So they are seven.

"Virtue as consciousness-concomitant is the three remaining states consisting of non-covetousness, non-ill-will and right view." These three plus the seven mentioned above are called the 'ten courses of wholesome action (kusala).

“Virtue as restraint should be understood here as restraint in five ways.” There are five kinds of restraint mentioned in the Suttas. The first is restraint by rules of the community. ‘Rules of the community’ really means the rules for monks. There are 227 rules for monks. When a monk keeps these rules, then he has restraint in his bodily actions and in his verbal actions or speech.

There is restraint by mindfulness. Mindfulness is sometimes called ‘restraint’. There is restraint by knowledge, restraint by patience and restraint by energy.

“Herein restraint by Pāṭimokkha is this: ‘He is furnished, fully furnished, with this Pāṭimokkha restraint’. Restraint by mindfulness is this: ‘He guards the eye faculty, enters upon restraint of the eye faculty.’” That is when you see something, you try to just see it and not go to liking it or disliking it. If you can just see it and avoid the arising of the unwholesome mental states, you are said to be restraining the eye faculty. In fact restraining the eye faculty does not mean closing your eyes or not looking at things. You look at things that you see, but you do not get akusala from seeing them. This is restraint in the eye. In order not to be attached to things that you see or not to be upset by things that you see, you have to keep mindfulness. That is why mindfulness is called ‘restraint’ here.

“Restraint by knowledge is this: ‘The currents in the world that flow Ajita,’ said the Blessed One, ‘are stemmed by means of mindfulness.’” The ‘currents’ here means akusala. The currents of akusala are stemmed by mindfulness. When there is mindfulness, they cannot arise. They are stopped.

“Restraint of currents I proclaim, by understanding they are dammed.” By understanding they are totally subdued or suppressed. So here understanding is called ‘restraint’.

“And use of requisites is here combined with this.” That means the use of requisites is also called ‘restraint’ here. ‘Use of requisites’ refers to monks. Monks have to use requisites with reflection and understanding. That means for example whenever I put on this robe I have to say to myself or I have to reflect: “I use this robe just to ward off cold, just to ward off heat, to ward off insect bites’ and so on. When we eat something also, we say: “I eat not to take pride in my strength, not to make myself beautiful, but I eat this just to be able to practice Buddha’s teachings.” When we use the vihāra (the dwelling place), we have to reflect that it is used for protection from heat, cold and so on. And when we take medicine, we reflect that we take medicine just to get rid of disease and so on. Monks have to do this whenever they make use of these four requisites. If there is no understanding or no knowledge, we cannot do it. Therefore the use of requisites is called ‘restraint by knowledge’.

“What is called restraint by patience? He is one who bears cold and heat.” We bear cold. We are patient with cold. We are patient with heat. We are patient with thirst. We are patient with hunger. That is called ‘restraint by patience’. Actually patience itself is restraint here.

“What is called restraint by energy? He does not endure a thought of sense desires when it arises.” That means you have to make effort or you have to have energy not to endure such thoughts. As soon as such thoughts arise in your mind, you just stop them. That is called here ‘restraint by energy’ because if you don’t have energy, you cannot do that. You have to make effort to stop as soon as these thoughts arise in your mind.

“Purification of livelihood is here combined with this.” Purification of livelihood is also meant for monks. Monks must have a very pure livelihood. Monks must not work to earn money. Monks must not tell fortunes or read palms in order to get something from people. If we do that, then our livelihood is said to be impure. In order to have pure livelihood what must we do? We must go out for alms. We must make effort. We must have energy. That is the only purity of livelihood for monks. Monks must not work for money. Monks must not ask people to bring food to them. They must go out for alms.

I am in a very different country. We monks cannot go out for alms. So now we have to ask people to bring food to the monastery. ‘Purification of livelihood’ means you must depend upon yourself. In the books it says that you must rely on your foot muscles. You walk and collect food from house to house and return to the monastery.

``So this fivefold restraint, and the abstinence, in clansmen who dread evil, from any chance of transgression met with, should all be understood to be `virtue as restraint'."

``Virtue as non-transgression (that is not breaking the rules) is the non-transgression by body or speech, of precepts of virtue that have been undertaken." When you take the precepts, you keep them. You do not break them. The precepts here are of body and of speech. We must understand that sīla has to do with bodily actions and with verbal actions, not thoughts. You may think of killing a living being, but as long as you do not kill it, you are not breaking that rule. You may think of telling a lie to another person, but if you do not tell a lie, you are not breaking that rule. Therefore sīla is to control the bodily and verbal actions of a person.

Student: We have a precept which is not to harbor ill-will. How does that work?

Teacher: It is included in samādhi in Theravāda Buddhism. Samādhi is for control of mind, for control of thought. Just thinking something bad does not constitute breaking of rules. These rules control the actions of the body and the actions of speech. Although it is not good to have unwholesome thoughts, still if you do not do with your body or by your speech, you are still keeping these rules. In Theravāda Buddhism sīla is for bodily and verbal actions. Samādhi is for control of mind. Paññā is for eradication of mental defilements.

Although it is not a precept in Theravāda Buddhism, non-ill-will is the same as ``do not harbor thoughts of hatred or ill-will'. That is included in the three courses of action of mind - non-covetousness, non-ill-will and right view. They are included in kamma of mind. We have three kinds of kamma - bodily kamma, verbal kamma and mental kamma.

What is the meaning of the word `sīla'? It may not be interesting to those who are not interested in Pāḷi. The word `sīla' is explained here as meaning composing or upholding. What is this `composing'? ``It is either a coordinating, meaning non-inconsistency of bodily actions etc. due to virtuousness." `Non-inconsistency' really means non-scattering of one's actions. That means if we do bad actions, then our actions are said to be scattered, non-coordinated. I think `scattered' is better than `inconsistency'. `Consistence' means that it must not be different from others or something like that. If you are consistent, it means that you do this thing always. It can be a bad habit. Here it means that your actions are not scattered when you have sīla.

``Sīla is an upholding, meaning a state of bliss owing to its serving as a foundation for profitable states." Only when you have sīla, can you have wholesome mental states. Therefore sīla is something like upholding. These are the two meanings of sīla.

``For those who understand etymology (that means grammarians) admit only these two meanings. Others however, comment on the meaning here in the way beginning `The meaning of virtue (sīla) is the meaning of head (siras), the meaning of virtue is the meaning of cool (sītala)." That is playing upon the word. The Pāḷi word `sīla' is close to the word `siras' and is also close to the word `sītala'. So they may explain in this way, but it is not accepted by the commentator here.

``What are the characteristic, function, manifestation and proximate cause of sīla?" I think you are familiar with these. Whenever we have to understand something, we have to understand by way of characteristic, function, manifestation and proximate cause. Only then do we understand thoroughly.

Especially when you practice meditation, you come to understand things sometimes by way of characteristic. That means you see things by means of characteristic. Sometimes you see the function. Sometimes you see the manifestation and sometimes you see the proximate cause. So with reference to these four we have to understand things.

Therefore we must understand sīla with reference to these four aspects. What is its characteristic? That means what is its individual essence or its nature. The characteristic of sīla is just composing, the same as that mentioned earlier. ``Just as visibility is the characteristic of the visible-data base even when analyzed into the

various categories of blue, yellow etc., because even when analyzed into these categories, it does not exceed visibility, so also this composing, described above as the coordinating of bodily action, etc., and as the foundation of profitable states, is the characteristic of virtue even when analyzed into the various categories of volition etc., because even when analyzed into these categories, it does not exceed the state of coordination and foundation." `Visible-data base' just means the visible object. Among the 28 material properties there is one thing which can be seen. That is the only thing that can be seen by our eyes. It is translated as form or visible object. The characteristic of that visible object just visibility. That it can be seen is its characteristic. Although we may say that visible objects are red, yellow, blue, white and so on, but according to characteristic they are only one, visible data which has the characteristic of visibility.

In the same way we may describe cetanā as sīla. Cetasikas are sīla. Restraint is sīla. Non-transgression is sīla. However many varieties of sīla there may be, the characteristic, the common nature of all kinds of different sīla is just composing. So it has the characteristic of composing.

What is its function? The Pāḷi word for function is rasa. Rasa has two meanings. One meaning is action or function and the other meaning is achievement. Sometimes function as action is used. Sometimes function as achievement is used. Here both are mentioned. The function of sīla is the stopping of misconduct. When you have sīla, you do not break precepts. You do not have misconduct. Stopping misconduct is its function or is its nature. Blamelessness is its function as achievement. That means when you achieve purity of sīla, then you are blameless. Blamelessness is actually the outcome of the purity of sīla. Blamelessness is also said to be the function of sīla. The Pāḷi word `rasa' has two meanings - action or achievement.

What is the manifestation of sīla? `Now virtue, so say those who know, itself as purity will show; and for its proximate cause they tell the pair, conscience and shame as well." Manifestation of sīla is just purity. When we concentrate on sīla, it appears to us as purity. Sīla is real purity. So purity is the manifestation of sīla or virtue.

The proximate causes of sīla are conscience and shame. Actually the proximate causes are shame and fear. `Shame' is the shame to do unwholesome things. `Fear' is the fear to do unwholesome things. If we do unwholesome things, if our moral conduct is not pure, we will get bad results. So this shame and fear are called `the proximate causes of sīla.' So long as people have this shame and fear, they will keep precepts. The moment these two leave people, then they will do anything they like.

Student: Could you define what proximate cause is?

Teacher: There are two kinds of causes - near cause and far cause. It is near cause.

Please read about 20 or 20 pages for next week. After you have read, then you can come to the class and we can discuss.

Student: I have heard that if you want to really study Theravāda Buddhism you need a cave and you need this book.

Teacher: That's right. It is held in very high esteem in Theravāda countries. It is next to the Buddha actually. This is the Burmese edition of the book in Pāḷi, the first volume.

Student: This book is meant for monks. Does it have any place for ordinary folks like us?

Teacher: You have to be patient with the first two chapters because the rules and practices are for monks. But you can adapt some of the statements in this chapter and the next chapter to sīla for lay people. Monks are exhorted to be very strict with regard to their rules. They are exhorted not to break even a small rule. It is said that one should see danger even in the smallest transgression. In the same way if you are going to practice meditation, then you have to clear the bases. You have to establish a firm foundation of moral purity first. As a lay person you take precepts, at least five precepts and you keep them. You are not to break any one of these

rules. You are to keep them intact. You may be exhorted not to break any of these rules even though your life is in danger. We can adapt the admonition or the advice given in this chapter to the practice of lay people too. This chapter deals with monks' behavior, monks' sīla.

I am afraid you will find many improper conduct and resorts mentioned here. You will know how monks are clever in acquiring things for themselves and clever in not telling direct lies, but in saying white lies or something like that.

One thing that is good about the Commentaries is that they give many stories. We can learn from these stories. From the third chapter onward it is for those who practice meditation whether a lay person or a monk. Still the emphasis is on monks because monks were those who practiced meditation more than lay people. However that is no longer true. Lay people are also very interested in meditation now.

In Burma about the turn of the century monks became interested in the practice of vipassanā meditation. They gave chance to lay people to practice vipassanā meditation. Formerly lay people did not think that they could practice much meditation because they had things to do in the world. Even though you are a monk, they think that you have to go to a very secluded place and stay there alone and practice meditation. The teacher of my teacher, Venerable Mahāsi Sayādaw, was one of the pioneers of rekindling of interest of the practice of meditation both by monks and by lay people. I think that he was the first who taught meditation to lay people and who accepted lay people at the monastery to practice intensive meditation like we do now.

Student: What was his name?

Teacher: His personal name was Venerable U Nārada, but he was known as the Mingun Sayādaw. His name was mentioned in Venerable Nyanaponika's book, *The Heart of Buddhist Meditation*. So now many lay people practice vipassanā meditation. Also in this country many people are interested in meditation. I think this is a good trend that Buddhism is going towards. After all practice is what counts. Just understanding or just knowing theoretically will not help us much. We must put this theoretical knowledge into practice.

The study and practice I think should go together. Just study will not help us much. Something that you see through the practice helps you to have deeper understanding of what you know from the books. These two should go together - practice and meditation.

Thank you very much.

Sādhu! Sādhu! Sādhu!

(Tape 2 / Ps: 23-52)

Let us go back to the structure of the first chapter. I am referring to the detailed table of contents. This chapter deals with what is translated as virtue. In Pāḷi it is sīla. A stanza from the Saṃyutta Nikāya is used as an introduction. Then the author explains what the path of purification is along with a commentary on the stanza at the beginning of the book. Then the author goes on to explain sīla or virtue - what is sīla, what is virtue. He explained that volition is virtue, mental factors are virtue, restraint is virtue, and non-transgression is virtue. This he explained according to a Text called 'Paṭisambhidā'. In connection with restraint the author explained five kinds of restraint -restraint by Pāṭimokkha, restraint by mindfulness, restraint by knowledge, restraint by patience, and restraint by energy. (Paragraph 18)

After explaining what virtue is or what is taken to be virtue according to the teachings of Theravāda Buddhism, the author goes on to explain the meaning of the Pāḷi word 'sīla' or why virtue is called 'sīla' in Pāḷi. The explanation given is that it is called 'sīla' because it coordinates the bodily and verbal actions. Also it serves as a foundation for the formation of wholesome states. So the two basic meanings of the word are given there. One is coordinating and the other is the basis for holding up.

Next the author gives the characteristic, function, manifestation and proximate cause of virtue. It is customary with Theravāda authors that whenever there is something to be studied or to be understood that they explain that thing according to its characteristic, its function, its manifestation and its proximate cause. In Abhidhamma also citta, the 52 cetāsikas and so on are explained with reference to their characteristics, functions, manifestations and proximate causes. The characteristic, function, manifestation and proximate cause of virtue are given in paragraphs 20-22.

Then the author gives the benefits of virtue, the benefits of having pure virtue or pure sīla. Then he describes the different kinds of virtue which takes up the rest of the first chapter.

This week we will begin with the benefits of virtue. In paragraph 23 the author first begins with a quote from the Aṅguttara Nikāya. Do you see A.v.1? 'A' means Aṅguttara Nikāya. It is the name of one of the five collections. The translation of Aṅguttara Nikāya is Gradual Sayings. There are five volumes.

Further down in paragraph 23 you see D.ii.86. 'D' means Dīgha Nikāya. It is another collection. The translation of this collection is called Dialogues of the Buddha. There are three volumes.

A little further down you will see M.i.33. 'M' means Majjhima Nikāya. It is another division of suttas. The translation of this collection is Middle Length Sayings. I hope you have read all these. These are the benefits of virtue.

On the next page in paragraph 24 the author gives the benefits of virtue in verse form. About six lines from the bottom it says, "Virtue does away with self-blame and the like." 'Self-blame and the like' - what are the others? The benefits of being virtuous or of having pure or good sīla are four. The dangers of not being virtuous of having bad sīla are also four.

The first of these four is self-blame or self-reproach. When our moral conduct is impure, the first blame comes from us because we are the first to know what we did. So self-blame or self-reproach comes first.

Then there is the blame of others or the reproach of others. If we do not keep our rules properly or if we break our precepts, other people will also blame us. There is the blame of others or the reproach of others.

The third disadvantage of bad sīla is punishment. If we do not keep precepts, then we may commit crimes. We may kill beings or we may kill human beings. We may steal and so on. As a result of this, we will get punishment in this life. That is another danger of having impure moral conduct.

The fourth one is having an unhappy destiny. That means rebirth in the four woeful states or the four states of loss - rebirth in hell, rebirth in the animal kingdom, rebirth as a hungry ghost and rebirth as another kind of ghost. These are the four disadvantages of being impure in moral conduct. The opposite of these are the four benefits.

"Virtue entirely does away with dread of self-blame and the like." Virtue entirely does away with the danger of these four namely self-reproach, reproach of others, punishment and unhappy destiny."

Then the author gives the kinds of virtue. Western people often say that Eastern people are fond of numbers. Here virtue is explained as of one kind, two kinds, three kinds, five kinds. First the author just gives a list of them. Then they are explained in detail.

There is only one sīla or one kind of virtue according to the characteristic. When we take into account the characteristic, there is only one virtue which has the characteristic of coordinating bodily and verbal actions and upholding people.

Then there are two kinds, three kinds and five kinds of virtue. You may read the list.

I want to make some changes in paragraph 41, section 16. The author is explaining four kinds of virtue. He mentions natural virtue, customary virtue, necessary virtue and virtue due to previous causes. I think we should say 'ingrained virtue' instead of 'necessary virtue'. The Pāḷi word here is dhammatā. That means the way it is. That means ingrained virtue. The last one is virtue due to previous causes. Here 'previous causes' means causes in previous lives. People are virtuous because they were virtuous in their past lives too. This being virtuous is carried over from past lives.

In the detailed explanation in paragraph 26 - "Herein, keeping is accomplished by faith and energy; avoiding, by faith and mindfulness." In this paragraph there are two kinds of virtue. One is keeping and one is avoiding. 'Keeping' means following the advice that this should not be done. Most precepts are about what should not be done. One must not kill, one must not steal and so on. Sometimes we should do this and sometimes we should not do that. If we do not do these things, we come to some state that lacks virtue or is impure.

The 'keeping' is accomplished by faith and energy. There are rules which say that the monks must do certain things at the monastery for example. This kind of sīla or virtue is accomplished by faith. If you have faith or confidence in the Buddha, if you have energy or effort, then you can keep that sīla.

In this translation it says that 'avoiding' is accomplished by faith and mindfulness. In the Burmese-Pāḷi edition and also in the Pāḷi Text Society edition there is no word for mindfulness. We should strike out the two words 'and mindfulness' here. We should just say, "Avoiding is accomplished by faith." Only when you have faith and when you have confidence in the Buddha and in the rules, can you keep yourself from breaking the rules. This is accomplished through faith and not by mindfulness. "Mindfulness" is not supported by the Commentary on this book. We call it a Sub-Commentary. In the Sub-Commentary also only the word 'faith' or in Pāḷi the word 'saddhā' is explained and not mindfulness or sati. We should say here, "Avoiding is accomplished by faith." If you have faith or confidence in the Buddha and his teachings, then you can follow the rules that prohibit you from doing certain things.

Student: What does 'keeping by energy' mean?

Teacher: You have to do something when you follow rules that say something must be done. For example there are duties to be done for our teachers. We must get up early in the morning before the teacher gets up. We must offer him water for washing his face. If there is something to eat, we must offer it to him. We must do some chores for him and so on. This is the first kind of 'keeping'. If we do not have faith and if we do not make effort, we will not accomplish that kind of sīla. So there both sīla and energy are required. Refraining from something needs only faith, not necessarily mindfulness.

In the next paragraph "that of good behavior" and "that of the beginning of the life of purity" - they are terms that are directly translated from Pāḷi.

About four lines down it says: "This is a term for the virtue that has livelihood as eighth." A couple of lines before it says: "this is a term for virtue other than that which has livelihood as eighth." The eight are given in the footnote. They are refraining from three wrong bodily actions, refraining from four wrong verbal actions and refraining from wrong livelihood. These constitute eight precepts. These eight precepts are different from the eight precepts to be mentioned a little later. These precepts are called those that have livelihood as eighth. The others are different.

"This is a term for the virtue that has livelihood as eighth. It is the initial stage of the path because it has to be purified in the prior stage too." I think there is no word for 'too' in the original Pāḷi. We should leave out 'too'.

This sīla has to be accomplished before we take up the beginning of the life of purity. That means before we practice meditation, we have to purify our moral conduct. So it has to be accomplished or purified in the prior stage of the path. 'The path' here means the practice of meditation leading to enlightenment.

In paragraph 29 four kinds of sīla are mentioned. "There are two kinds of dependence - dependence through craving and dependence through false view." Craving itself is dependence here. False view itself is dependence here. Sometimes we have attachment. We have lobha. We want to be reborn in a better world. We want to be reborn as a deva or a celestial being. Or we may want to be reborn as a human being of good family. It is something like that. We practice sīla in order that we may be reborn in a better existence. That sīla is dependent upon craving or attachment. Because we have attachment to these lives we do something so that we may be reborn there. So craving itself is dependence. It is not dependence through craving, but dependence as craving we may say.

Sometimes we have the false view that purification is through virtuous conduct. That means we believe that we can become purified through virtue only. That is a false view because we have to practice virtue first, then concentration and then wisdom. Virtue alone, by itself, will not help us to become enlightened, to become purified. 'Purification' here means purification of mind in the form of enlightenment. Enlightenment can be gained only through vipassanā meditation, only through practice of wisdom. That practice of wisdom is possible only when there is concentration. And concentration can be built only on the purification of moral conduct. Purification of moral conduct alone, by itself, cannot lead us to emancipation or enlightenment. That is a false view. Through this false view we practice sīla. Here false view is a dependence for the practice of sīla. So there are two kinds.

Let us go back a little. Do you understand the 'Double Code' in about the middle of paragraph 27 - "what is included in the Double Code (the bhikkhus' and bhikkhunis' Pāṭimokkha)..."? Bhikkhus are monks and bhikkhunis are nuns. Rules for monks and nuns are technically called 'Pāṭimokkha'. The word 'Pāṭimokkha' is

given in the translation. Since there are two, it is called 'Double Code'. There are 227 rules for monks and 311 rules for nuns or bhikkhunis. Women have more rules than monks have. Both belong to the beginning of the life of purity.

And that included in the duties set out in the Khandhakas (of Vinaya)" - you know there are three Piṭakas. The first is Vinaya Piṭaka. That Piṭaka consists of rules for monks and nuns and so on. Vinaya Piṭaka is composed of the 227 rules for monks, the 311 rules for nuns, the stories leading to the laying down of these rules and some explanations of the words in the rules. They are called 'Sutta Vibhaṅga'.

Then there are some other books which are called 'Khandhakas'. 'Khandhaka' just means section. In the Khandhakas mostly rules pertaining to 'keeping' are given. There are Khandhakas telling how to perform the ordination ceremony, what qualifications one must have to be ordained and so on. In another section the duties which are to be performed for our teachers or for our pupils, or for guest monks are mentioned. These are called 'Khandhakas'. Included in the duties set out in the Khandhakas is that of good behavior. There are two books containing these Khandhakas. One is called 'Great Khandhaka' and the other is called 'Small or Lesser Khandhaka'.

Those are very interesting books if you are interested in social conditions during the time of the Buddha. What utensils they used, how they made houses, all these things are mentioned in these books. As the number of monks grew, there were more and more problems. Sometimes those monks were like children. They would go to the Buddha and ask him what to do. For example monks have to prepare dye for themselves. They have to boil bark of a tree or wood from which they would get color. Sometimes the pots would overflow or boil over. Then they would go to the Buddha and report it to him. They would ask him what to do and then he would say to use a filter or something. These books are interesting. The duties and other things contained in these books are called 'the virtue that is of good behavior. They are set out in the Khandhakas.

In paragraph 32 - "In the seventh dyad all virtue subject to cankers is mundane." I hope you understand what 'subject to cankers' is. What is 'subject to cankers'? 'Cankers' means mental defilements. 'Subject to mental defilements' really means the object of mental defilements. The virtue which is the object of mental defilements is called 'mundane' and virtue which is not the object of mental defilements is called 'supramundane'.

In the next paragraph - "In the first of the triads the inferior is produced by inferior zeal, (purity of) consciousness, energy, or inquiry." You have to understand these four. The Pāḷi word for zeal is chanda. You have met chanda among the 52 mental factors. It is translated there as conation. 'Chanda' means the will-to-do. The mere will-to-do is called 'chanda'. It is not desire. It is not attachment. It is just the will to do something. Let us say you want to pick up a book. That will to pick up the book is called 'chanda'. In the first instance that will, zeal or chanda is inferior.

There are four kinds of what are called 'adhipati' (dominating factors). Please read The Manual of Abhidhamma, chapter 7. In that chapter you will find these four adhipati. These four are called 'dominating factors'. They arise with other mental factors and one of them predominates. Sometimes chanda predominates. Sometimes citta predominates and so on. They are called 'dominating factors'.

The next factor is (purity of) consciousness. Here it is not necessarily 'purity of consciousness', but just 'consciousness'. Then there is energy. After that we have inquiry. 'Inquiry' means knowledge or understanding. It is not really inquiry into something. The Pāḷi word for inquiry is vīmaṃsā. Vīmaṃsā is translated as inquiry. The basic meaning of vīmaṃsā is inquiry. That is correct. It is a synonym for the Pāḷi word 'paññā' (understanding). So here sometimes understanding, or knowledge, or wisdom predominates.

If one of these four is inferior, then the sīla is called 'inferior sīla'. When they are medium, then the sīla is medium. When they are superior, the sīla is superior. Please read The manual of Abhidhamma, chapter 7, to learn more about these dominating factors.

"That motivated by craving, the purpose of which is to enjoy continued existence is inferior." Actually what it means here is to enjoy better existence and to enjoy wealth or something in that existence, not continued existence. It is to enjoy better existence and to enjoy some things there.

In paragraph 35, the third line - "that practiced by the magnanimous ordinary man..." - what is 'magnanimous ordinary man'? The Pāḷi word is puthujjana. Puthujjana is a person who has not reached any of the stages of enlightenment. We may call him an ordinary person. The usual translation of that word is worldlyling, so ordinary worldlyling.

Student: What does 'magnanimous' mean?

Teacher: 'Magnanimous' here actually means he has good moral habits and that he is well-read. To translate directly it is he has heard well. During the time of the Buddha and some time thereafter there were no books. Whatever you learned, you learned from someone.

I hope you have read these pages. I will be picking places where I want to give you some more information. Please go to paragraph 40. "In the second tetrad there are training precepts announced for bhikkhus to keep irrespective of what is announced for bhikkhunis." 'Irrespective of what is announced for bhikkhunis' - what do you understand by that? There are 227 rules for monks and 311 rules for nuns. There are rules which are common to both monks and nuns and there are others which are not common. The monks must keep the 227 rules and also some of the rules laid down for nuns. That is what is meant here. So there are not just 227 rules for monks, but also some other rules which were originally meant for nuns. Monks must also keep these rules.

For example there is no rule among the 227 rules that monks must not sing, or dance, or go to shows and so on. However there is that rule for the bhikkhunis. Monks must also keep that rule even though it is not included in the 227 rules. When we say 'monks' rules', we mean these 227 rules plus some other rules. Monks must keep these rules also, even though they are not in the rules for monks. There are rules which are common to both monks and nuns. And there are other rules. Monks must keep those rules too.

Student: It is translated poorly.

Teacher: The translation is not so good here. The meaning is that. 'Irrespective' is not correct.

"The ten precepts of virtue for male and female novices are the virtue of the not fully admitted. The five training precepts - ten when possible - as a permanent undertaking..." - here also the translation is a little incorrect. The five training precepts are permanent training. They are called in Pāli 'niccasīla'. You know that the word 'aniccā' is impermanent. So nicca is permanent. These precepts are called 'permanent sīla'. That means if you claim to be a follower of the Buddha, you must keep these five precepts. They must be with you always. So they are a permanent undertaking. Ten are to be undertaken when you can. The five are to be taken as training precepts as a permanent undertaking, ten when possible.

"The five training precepts - ten when possible - as a permanent undertaking, and eight as the factors of Uposatha Day, for male and female lay followers are the virtue of the laity." It should say 'eight as the factors of Uposatha', not day, just Uposatha. The Pāli word 'Uposatha' can mean two things - the observance and the day of observance. Here the day is not meant. 'The eight as factors of Uposatha' means the eight precepts - the five permanent precepts plus not eating after mid-day, not using flowers, perfumes and so on and also not singing and dancing, and not using luxurious beds and seats. These precepts are called 'Uposatha precepts'. The most important is not eating after mid-day. These eight precepts are called 'Uposatha. If it is Uposatha for lay people, we mean these eight precepts. Uposatha for monks is different. Uposatha for monks is just the recitation of the 227 rules in an assembly.

So lay people should take and always keep five precepts. If they can, they should take eight precepts on certain days of the month. The usual days these precepts are taken are the full moon day, the new moon day, and the eighth day of each half month.

We go by the lunar months. The month is divided into two halves - the bright half and the dark half. The middle of the bright half is the eighth day. The middle of the dark half is also the eighth day. For at least four days in the month people in Buddhist countries like Burma, Sri Lanka and Thailand observe Uposatha. Mostly they go to monasteries and keep eight precepts. The people stay and hear talks on Dhamma, offer food or something to the monks and practice meditation. In Thailand, Laos and Cambodia they even spend the night at the monastery. They only go back home the next morning. That is called 'Uposatha'. It is the virtue for male and female laity. For monks as I said, they assemble at some place. One of the monks recites the Pāṭimokkha and the other monks pay respectful attention to his recitation.

You know there were no books in the olden days. In order that they would not forget the rules or in order that the monks would remember the rules, the monks had to recite the rules in this way. They learn the rules by heart. At the Uposatha one monk recites the rules and the other monks pay attention to the recitation. This is called 'Uposatha for monks'.

In paragraph 42 the author explains the four kinds of sīla or the four kinds of virtue often mentioned in the Suttas. For monks these are the important kinds of virtue. These will be explained in more detail than the others. The author gives the texts from the Suttas.

“The virtue described by the blessed One thus: ‘Here a Bhikkhu dwells restrained with the Pāṭimokkha restraint possessed of the (proper) conduct and resort, and seeing fear in the slightest fault, he trains himself by undertaking the precepts of training’ is virtue of Pāṭimokkha restraint.” This is one kind of sīla. ‘Virtue of Pāṭimokkha restraint’ means simply keeping the Pāṭimokkha rules, keeping the 227 rules or the 311 rules, keeping them unbroken.

Section b of paragraph 42 shows the restraint of the sense faculties. That means restraint of eyes, ears and so on. Strictly speaking it is not sīla because it is not keeping any rules. When you have restraint of sense faculties, your sīla is practically pure. So it is included as sīla.

“On seeing a visible object with the eye, he apprehends neither the signs nor the particulars through which, if he left the eye faculty unguarded, evil and unprofitable states of covetousness and grief might invade him; he enters upon the way of restraint, he guards the eye faculty, undertakes the restraint of the eye faculty.” What it means is that when you see something, you try not to get akusala from it. That is what is meant by restraint of the senses.

For example you may see a beautiful thing. If you have no wise attention, then you will get attached to the thing and there will be akusala. To keep yourself from getting akusala, from getting unwholesome thoughts, you practice mindfulness actually. The practice of mindfulness is to prevent attachment to these objects. It does not mean that we are to close our eyes or our ears and not look or listen to things. It does not mean that. We will be seeing things and we will be hearing sounds. What the restraint here means is not to have akusala when we come across these objects.

The third in section c is the virtue of livelihood purification. For monks ‘pure livelihood’ means getting requisites by proper means. That means by going on alms round monks get food. By picking up pieces of cloth they can make it into a robe and wear it and so on. This is good livelihood for monks. If monks do not follow these rules, then there is no virtue of livelihood purification. It will also be explained in detail later.

“Abstinance from such wrong livelihood as entails transgression of the six training precepts announced with respect to livelihood and entails the evil states beginning with ‘scheming, talking, hinting, belittling, pursuing gain’ is the virtue of livelihood purification.” If you have read through this chapter, you will know what these are. I am afraid that you know more about the bad tricks monks use to obtain what they want.

The six training precepts we will find in paragraph 60. In paragraph 60 these are given one by one. “With livelihood as cause, with livelihood as reason, one of evil wishes, a prey to wishes, lays claim to a higher than human state that is non-existent, not a fact, the contravention of which is defeat.”

Let us suppose that I want to be rich. I want to possess many requisites. I want to possess many things. Even though I have not obtained any of the stages of enlightenment, I will say that I am enlightened or something similar. This is so that you will think much of me and offer me many things. It is something like that. Such a breach of rules is caused by livelihood.

Or perhaps I don't want to go out for alms. I want to be at the monastery and just let people bring rich food to me and so on. This also is impure livelihood for monks. These six rules are proclaimed or laid down with regard to monks' livelihood.

You see the word ‘defeat’ there. These are technical words. ‘Defeat’ means if a monk breaks this rule, he is finished as a monk. He is defeated as a monk. He is no longer a monk, even though he may still go on wearing the robes, even though he may still go on admitting himself as a monk. In fact, in reality he is not a monk the moment that he says this and the other person understands it. There are these six rules. We will come to these six rules later.

Student: What happens if the person does not understand?

Teacher: If the person spoken to does not understand at that moment, he is not defeated. But if the person to whom he is speaking knows at that moment that the man is saying that he is enlightened and the monk is not really enlightened, then there is defeat.

I think you have read what are resorts and others for monks and what are not resorts for monks. ‘Resorts’ are things which monks must engage in and things which monks must not engage in. In paragraph 44, in about the middle of the paragraph, you will find: “Here someone makes a livelihood by gifts of bamboo, or by gifts of leaves, or by gifts of flowers, fruits, bathing powder, and tooth sticks, or by flattery, or by bean-soupery (do you know that?), or by fondling” - I will come to ‘bean-soupery’ later. ‘By fondling’ really means baby-sitting,

picking up a baby and taking care of it, not just by fondling. It is taking care of a baby. Someone leaves a baby with a monk, and if he takes care of the baby in order to please that person, then it is called 'fondling'.

Now 'bean-soupery' means having a livelihood that resembles bean-soupery. You still don't understand, right? Please turn to paragraph 75. "Bean-soupery is resemblance to bean soup; for just as when beans are being cooked only a few do not get cooked, the rest get cooked, so too the person in whose speech only a little is true, the rest being false, is called a 'bean soup'; his state is bean-soupery." Most of what such a person says is just lies.

There is an expression in English that is somewhat similar - 'half-baked', but it does not mean the same thing. It does not mean this. If most of what I say is not true and only a little of what I say is true, then I am guilty of this 'bean-soupery'.

In paragraph 45 we have 'resort'. We have to understand this properly. There is proper resort and improper resort. "Herein, what is improper resort? Here someone has 'prostitutes as resort, or he has widows, old maids, eunuchs, bhikkhunis, or taverns as resort.'" 'Having them as resort' means being friends with them, being intimate with them, frequenting their houses. That is what is meant by 'having them as resort'. So there are some places which monks must always avoid, the places of these people.

Then in paragraph 49 there is another kind of resort. "Proper resort is of three kinds: proper resort as support, proper resort as guarding, and proper resort as anchoring."

"Herein, what is proper resort as support? A good friend who exhibits ten instances of talk (those are given in the footnote), in whose presence one hears what has not been heard..." and so on. 'In whose presence' really means depending on whom, not just in his presence. That means from him. You hear something from him. That is what is meant here.

"...Corrects what has been heard, gets rid of doubt, rectifies one's view and gains confidence..." - these are the benefits of hearing Dhamma talk. The Buddha said in one Sutta that there are five benefits to be gained from listening to a Dhamma talk. The first one is that you hear what you have not heard before. There is new information. Then you correct what has been heard. That means you can clarify what you have heard before. When you hear it again, then you get rid of doubt. That is the third benefit. One may rectify one's view. If you have a wrong view, you can set it right when you listen to the Dhamma talk. You gain confidence. That means your mind becomes full of confidence. These are the five benefits to be gained from listening to a Dhamma talk.

"...Or by training under whom..." - actually 'not by training under whom', but by following his example. So it should be 'or by whose example one grows in faith, virtue, learning, generosity - this is called (proper) resort as support.'

In the next paragraph it says, "What is (proper) resort as guarding? Here 'a bhikkhu, having entered inside a house, having gone into a street,...". The translator always makes this mistake. The Pāli word is antaraghara. 'Ghara' means house. 'Antara' means in, between, or within. He translated antaraghara as inside a house because 'antara' can mean inside and 'ghara' means house. But the real meaning is a place which **has houses in it**. So it means a village. So "A bhikkhu having entered a village, having gone into a street, goes with downcast eyes, seeing the length of a plow yoke." So it is not 'inside a house'. Monks must keep their eyes down when they go out into the village or into the town, not just inside a house. This is a wrong rendering of the Pāli word.

"Seeing the length of a plow yoke..." - in fact it is not a plow yoke. It is a carriage yoke. A yoke is said to be about four cubits long. That is about six feet. So a monk should look ahead about six feet on the ground. He should not look up or sideways.

It may be possible where it is not so crowded. In modern cities it is impossible. You have to look. If you just look down and walk, you will be knocked down by a car or something. But monks are trained to keep their eyes down - "not looking at an elephant, at a horse, a carriage, a pedestrian, a woman, a man..." and so on.

"Seeing fear in the slightest fault" means seeing danger in the slightest fault. Even a very slight fault or transgression can bring harm to you. Especially when you practice meditation, this can be a great obstacle to your progress or to your concentration. A monk is instructed to keep the rules intact. Even if he has broken a minor rule and he has broken it intentionally, then the feeling of guilt is always with him. This feeling of guilt will torment him when he practices meditation. There is danger in even the slightest transgression. Seeing danger in the slightest transgression, he keeps his sīla (his virtue) really pure.

So we come to the end of Pāṭimokkha restraint today. How many pages do we have to go through until the end of the first chapter? 58 pages. So maybe we will finish the first chapter in four weeks. Please read as much as you can.

Sādhu! Sādhu! Sādhu!

(Tape 3 / Ps: 5-99)

This week we begin with paragraph 53. Beginning with this paragraph, there is a detailed explanation dealing with the passage given in paragraph 42b. There are four kinds of virtue - virtue pertaining to Pāṭimokkha restraint, virtue of the restraint of the sense faculties, virtue of livelihood purification and virtue concerning requisites. We have finished the first one and now we are going to the second.

In this paragraph the author speaks of the usage seeing with the eye, seeing the visible object with the eye. 'Seeing with the eye' really means seeing with eye consciousness or seeing consciousness. The teachers of old explained that the eye cannot see because it has no mind and the mind cannot see because it has no sensitivity or eye; but when the object strikes against the sensitivity of the eye, there arises the eye consciousness or seeing consciousness. When we see something, we see with eye consciousness or seeing consciousness.

The usage of 'seeing with the eye' is described as 'accessory locution'. I don't know what that means. In Pāṭi it is called 'sasambhārahā'. The example given here is: "He shot himself with his bow". What is the meaning of 'to shoot'? The meaning of the Pāṭi word is 'to hit' or 'to pierce'. He hit him with his bow. Actually he hit him with the arrow and not with the bow, but without the bow you cannot shoot the arrow. The usage is that he hits him with his bow.

You say shoot with a gun? So perhaps shooting is not correct.

Student: You can shoot arrows with a bow and you can shoot bullets with a gun. 'To shoot with a bow' is correct. Perhaps it is more correct to say you shot him with a bow and arrow.

Teacher: That's right. When a monk sees a visible object, then he apprehends neither the signs nor the particulars. 'The sign' here means the sign of a man or a woman. That means when a monk sees a person, he is not to see that person as a man or as a woman - "or any sign that is a basis for defilement such as the sign of beauty etc., or as it is beautiful, or it is attractive and so on." He stops at what is merely seen. He must train himself in just seeing and not going into evaluations. He must not evaluate the thing which is observed.

This kind of advice is given in many Suttas especially to Mālunkyāputta and Bāhiya. Buddha said just to stop at seeing and not to take the object as a man or as a woman, or as attractive or beautiful and so on.

He does not take particulars. Here 'particulars' means the aspects or shape or whatever of hand, foot, laughter, talk, looking ahead, looking aside and so on. These are called 'particulars'. In Pāṭi that is anubyañjana. These things make known or particularize the defilements. When we take the particulars of what we see, the defilements grow in our minds. So we are not to take the signs or the particulars.

"He only apprehends what is really there." That means he only apprehends the visible datum there, just seeing only a visible object, and not seeing a man or a woman. That is very difficult to achieve. That would be possible only when we practice mindfulness meditation. Without mindfulness meditation it is very difficult to stop at just seeing, and not seeing a man or a woman, or to stop seeing the particulars.

For example you hear a sound from outside. In a fraction of a second you have gathered in the particulars of the sound - whose sound it is, where it comes from, whether it is loud or soft and so on. It is very difficult to stop at just hearing when we hear something and at just seeing when we see something. Long practice of vipassanā meditation can help us to achieve this.

In this story the monk was not practicing vipassanā meditation actually. He was practicing the contemplation on the foulness of the body or the 32 parts of the body. Among the 40 subjects of calm meditation there is one called 'contemplation of the body'. It consists in contemplating on the different parts of the body and viewing them as foul, repulsive and so on.

This monk was practicing this kind of meditation, especially contemplating on the bones. He met a woman who laughed and showed her teeth. He got the sign of bones and not the particulars of that woman. That is why

later he said: "I did not know whether a man or a woman went this way; what I noticed was just a skeleton (a group of bones)." After that the sign of bones came to his mind. He contemplated on the bones with vipassanā as impermanent, as suffering, as without ego or insubstantial. In this way he was able to reach Arahantship while standing there. He had been practicing calm meditation for a long time. At that moment he practiced vipassanā meditation depending upon his subject of calm (samatha) meditation. So he reached Arahantship through the practice of vipassanā meditation actually.

In paragraph 57 and so on the author describes when restraint and non-restraint actually arise. I hope that you understand the passage. If you have gone through Abhidhamma, you will easily understand. "Restraint or non-restraint is not actually in the eye faculty or the eye, since neither mindfulness nor forgetfulness arise in dependence on eye sensitivity. On the contrary when a visible datum as object comes into the eye's focus, then, after the life-continuum has arisen twice and ceased, the functional mind-element accomplishing the function of adverting arises and ceases." If you are familiar with Abhidhamma, you can understand it easily. 'Life-continuum' is bhavaṅga. 'Functional mind-element accomplishing the function of adverting' is just the five-sense-door-adverting (pañcadvārāvajjana).

Do you have the diagram of the thought process in mind? You have to understand this with reference to the thought process. Actually moments of restraint or non-restraint only come at the moments of javana or impulsion. Restraint is kusala and non-restraint is akusala. Therefore there can be restraint or non-restraint only during the moments of javana. That is what the Commentary is telling us in these paragraphs. In five-sense-door-adverting there is neither restraint nor non-restraint. The same is true for seeing consciousness, receiving consciousness and so on. Only when we reach the javana stage or impulsion stage, will there be restraint or non-restraint.

In footnote 16 I would like to make some corrections or additions. In the second paragraph of the footnote "There is no unvirtuousness, in other words, bodily or verbal misconduct in the five doors; consequently non-restraint (please put non-restraint) of unvirtuousness happens through the mind-door, and the remaining non-restraint (we should say 'non-restraint') happens through the six doors."

"For the arising of forgetfulness and the other three could be ('could be' is better than 'would be') in the five doors because (They can arise in five doors as well as the mind-door.) since they are unprofitable states ('unprofitable states' means 'unwholesome states') opposed to mindfulness etc.; but ('but not 'and') there is no arising of unvirtuousness consisting in bodily and verbal transgression there because five-door impulses do not give rise to intimation."

Do you remember bodily intimation and verbal intimation among the 28 material properties? Among the 28 material properties there are two which are called 'bodily intimation' and 'verbal intimation'. 'Bodily intimation' means something like gesture and 'verbal intimation' means not really speech but that which causes speech. They are called 'bodily intimation' and 'verbal intimation'.

The Sub-Commentaries and all the teachers of old explain that the verbal intimation or bodily intimation can be caused only by the javanas of the mind-door thought process, not the five-door thought process. It is explained here as "because five-door impulses do not give rise to intimation."

"And the five kinds of non-restraint beginning with unvirtuousness are stated here as the opposite of the five kinds of restraint beginning with 'restraint as virtue.'" These are given in paragraph 18. You may go back and read. So restraint or non-restraint only arise at the impulsion or javana stage.

Next let us go to paragraph 60, the 'virtue of livelihood purification'. Are you familiar with the rules for monks? These are called the Pāṭimokkha rules'. There are 227 rules for monks or bhikkhus and 311 rules for nuns or bhikkhunis. When a monk or nun transgresses these rules, they come to some kind of offense. There are seven kinds of offenses. Six are mentioned in this passage.

"With livelihood as cause, with livelihood as reason, one of evil wishes, a prey to wishes, lays claim to a higher than human state that is non-existent, not a fact, the contravention of which is Defeat." If a monk breaks this rule, he is defeated. He is no longer a monk although he may still be wearing robes and claiming that he is a monk. In reality he is not a monk.

The next one is an offense entailing a meeting of the Order. That is the second gravest offense. When a monk comes to this offense, then he has to approach the Saṅgha or at least four monks in the initial stages. Finally there needs to be twenty monks to perform an act of Saṅgha. In order to get rid of that offense a meeting of the Order is required. That is the second gravest offense.

The third one is a serious offense. This one can be gotten rid of just by making a confession. If a monk says, not referring to himself directly, "The monk who lives in your monastery that you have donated is an Arahant." Actually he wants to say, "I am an Arahant." He comes to this offense. He is not really an Arahant and he does not directly say that he is an Arahant. But he says that the monk who lives in your monastery is an Arahant. If the person to whom he is speaking understands what he is saying, then he comes to this offense. It says in this translation: "The contravention of which is a serious offense in one who is aware of it." "Who is aware of it" does not give the meaning of the Pāli. Actually it means if the other person understands at that very moment.

The Vinaya or Disciplinary Rules for monks is very much like law, the secular law. The monk only comes to this offense when the person understands at that very moment. If he does not understand immediately and perhaps he thinks about it later and understands, then the monk does not come to that offense.

Student: You mean the person he is talking to?

Teacher: That's right. Yes.

Student: If the person he is talking to thinks he is an Arahant, then it's OK?

Teacher: That's OK if the person doesn't believe him. If the person knows that he is referring to himself, then there is this offense.

Now let us go to the next one. "With livelihood as cause, with livelihood as reason, a bhikkhu who is not sick eats superior food (I would say 'rich food') that he has ordered for his own use." 'Order' here means to ask for. A monk must not ask people to give to him. His asking or begging is by standing silently. We pick up our bowls and stand in front of a house silently. That is our begging. It is called 'Ariyan begging' or 'Noble begging'. We don't say anything. We don't say, "Please give food to us" or whatever. With our bowls we stand at the entrance of a house. Then lay people come out and give us what they have. So 'order' here means just asking. A monk must not ask.

"The contravention of which is an offense requiring expiation" - what is expiation?

Student: Forgiveness.

Teacher: Actually it is forgiveness by confession. Monks make confessions to each other. It is not a confession like in Catholicism. We confess to each other.

"With livelihood as cause, with livelihood as reason, a bhikkhu who is not sick eats rich food that she has asked for her own use, the contravention of which is an offense requiring confession." Here it should be 'special confession', not just confession. There are two kinds of confession that we make according to which rules we have broken. The contravention of this rule requires a special confession to get rid of it.

Student: So for a bhikkhunī to do the same act is more of an offense?

Teacher: Not necessarily. There are some rules for monks also for which they must make special confession. Sometimes breaking the rule incurs different offenses for monks than for nuns.

These are rules laid down with regard to livelihood for monks. Actually to purify his livelihood a monk must go out for alms. He must not do any other thing like fortune telling or reading palms and all these things. These are the six rules laid down especially with reference to the livelihood of a monk.

Then there are other things given in the Visuddhi Magga. The author took them from another book called 'Mahā Niddesa'. It tells about 'scheming' and other things. If you have read all these pages, you know how crafty monks were in those days. They are not difficult to understand.

Let us go to paragraph 74. "Suggesting is insinuating by specifying thus, 'That family alone understands me.'" That is not correct. The correct meaning here is: "That family knows me only and not others." The monk wants to impress others. So 'I am the only one that the family knows'. It should be 'that family knows me only' and not 'that family alone understands me'. If that family alone understands me, then I am not impressive.

In paragraph 78 "And here there should be told the story of the bhikkhu supported by a family." Here also it is not that the bhikkhu is supported by a family, but it is a bhikkhu who frequents families, who visits families quite often. This is so he may become acquainted with them in order to get some things from them. The translation should be 'the bhikkhu who frequents families' not 'supported by a family'. Venerable Nānamoli always makes this mistake. The Pāli word is kulūpaka. 'Kula' means family. 'Upaka' means approaching. So it means approaching families. That means visiting the families to get acquainted with them.

This is not a good quality for a monk. A monk should not visit families very often. When a monk is referred to as 'one who frequents families', it is a kind of censure. The monk in this story is very cunning. In the end he

gets what he wants. The woman became very frustrated and said: "There is no hoodwinking the shaveling." She could not deceive the monk. So she had to give the monk what there was in the house.

Let me read footnote 24. "You are a donkey, you belong to the states of loss, you belong to hell, you are a beast, **there is not even a happy or an unhappy destiny to be expected for you.**" That also is not correct. If someone were to say to me that there is neither a happy nor an unhappy destiny for me, I would be very glad because this is true only for an Arahant. These however are words of abuse. What it really means is that there is not a happy destiny for you. There is only an unhappy destiny for you. You are going to hell. There is not a happy destiny for you. Only an unhappy destiny is to be expected for you. It is taken from other books, not directly from the Visuddhi Magga. These are some words of abuse contemporary with the Buddha such as "You are a thief, you are a fool, you are an idiot" and so on.

In paragraph 85 towards the bottom of the paragraph "Herein, reflecting wisely is reflecting as the means and as the way, by knowing, by reviewing, is the meaning." With regard to the four requisites the monks have to make reflection whenever they get any one of the four requisites and also when they make use of them. When we put on our robes, we have to reflect on it like "I put on the robe to ward off cold, to ward off heat, to avoid bites by insects." When we eat also, we make reflection, "I eat this not to beautify myself, not to take pride in my strength, just enough to keep me going in order to practice what the Buddha taught." and so on. So reflection is meant here.

The Pāli word used here is *yoniso paṭisankhā*. It is the explanation of these words. So 'reflecting as the means and as the way' really means reflecting by proper means or knowing by proper means, knowing what is the way. The meaning is just reviewing or reflecting with wisdom, with understanding. So reflecting wisely he uses the robe and so on.

In paragraph 86 "For protection: for the purpose of warding off, for the purpose of eliminating so that it may not arouse affliction in the body. For when the body is afflicted by cold, the distracted mind cannot be wisely exerted. That is why the Blessed One permitted the robe to be used for protection from cold. So in each instance, except that from heat means from the heat of fire, the origin of which should be understood as forest fires and so on." Actually it is not the 'origin' but the 'occurrence of which should be understood as forest fires and so on.' It is not origin. It should be occurrence or happening. The Pāli word is *saṃbhava*. '**Sambhava' can mean a cause or just happening.** Here it means happening. The example of fire can be seen in a forest fire or a house fire and so on. 'Fire' means that kind of fire.

In paragraph 90 "And here the clause neither for amusement is stated for the purpose of abandoning support for delusion." Instead of 'support' we may say 'basis for delusion'. Then farther down "Nor for smartening nor for embellishment is said for the purpose of preventing the arising of fetters for another" - what does that mean? We should reflect this way in order not to have defilements and also so that other people will not have defilements for us. For example if we take food for smartening our self, for embellishing our self, then we will become attractive. So this may arouse defilements in other people as well. So instead of saying "the arising of fetters for another" we should say "the arising of fetters for others." That means for others as well as ourselves.

At the end of paragraph 91 "...for the endurance and continuance of this body can be understood to mean" **we should put 'also' after 'to mean'.**

In paragraph 92 about the middle of the paragraph "For while this bhikkhu is engaged in crossing the desert of existence by means of devotion to the three trainings" - that means the practice of the three trainings. You know the three trainings. *Sīla*, *saṃādhi* and *paññā* are called 'the three trainings'. 'Devotion to' really means 'practice of'.

"For while this bhikkhu is engaged in crossing the desert of existence by means of the practice of the three trainings depending on bodily strength whose necessary condition is the use of alms food, he makes use of it to assist the life of purity just as those seeking to cross the desert used their child's flesh." It refers to a Sutta in the *Samyutta Nikāya*. You may read that story in the Book of Kindred Sayings, the second volume page 68. The reference given here is for the original Pāli text. In the English version it is in volume two page 68. It is not a real story. Buddha gave it just as an example. You should view food in this way.

Two people and a child were going through the desert. There was insufficient food supplies, so they could not make it to the end. The supplies dwindled so that they had nothing to eat. They discussed among themselves. If we cross over to a safe place, we can get a new baby. If we kill the baby and eat it, we can cross the desert. It was not expressly said in the Sutta that they killed the baby. The Commentary explained here that they did not

kill the baby as though it were a real story. The father sent the baby to the mother and the mother sent the baby to the father. Going back and forth the child died. So the idea is that if you eat the flesh of your own child, you eat it because you have to, not because you want to. That is the point here. ``Those seeking to cross the desert used their child's flesh, just as those seeking to cross a river use a raft, and just as those seeking to cross the ocean use a ship."

At the bottom of paragraph 94 there is a verse. ``With four or five lumps still to eat, let him then end by drinking water; for energetic bhikkhus' needs, this should suffice to live in comfort." This is a stanza much quoted by our teachers or by monks who want to advise other monks not to be greedy in eating. ``With four or five lumps still to eat, let him then end by drinking water." So one doesn't eat until one is full. Leave about four or five lumps. Drink water instead. This way you will be comfortable. This is true. If you eat too much especially when you are on a retreat and have to meditate, you will find it very difficult to meditate. It is better not to eat until you are full, but to eat a little less and to drink water instead.

``For energetic bhikkhus' needs this should suffice to live in comfort." `Energetic bhikkhus' really means a monk who has sent his mind to Nibbāna or to the attainment of Nibbāna. The Pāḷi word is translated here differently by Western people from the traditional teachers. According to the traditional teachers the word means one who has directed his mind to the attainment of Nibbāna. Western scholars translate it to mean as having made effort or energetic. The Pāḷi word is **pahitatta**. It can have both meanings - **one who has sent or directed his mind to Nibbāna or one who has made effort**. The second meaning is preferred by Western scholars. So here it says ``for energetic bhikkhus' needs". Here `energetic' really means one who practices meditation for the purpose of attaining Nibbāna. ``This should suffice to live in comfort." A meditating monk should not eat much.

Now let us look at resting place or dwelling place. What is a `lean-to'?

Student: It is like a tent, a very rickety tent.

Teacher: the Pāḷi word is aóohayoga. Traditionally it is a building that has a roof in only one part. It is something like a lean-to. There are five kinds of dwellings for monks. One is a monastery. It is called a `vihāra' in Pāḷi. Then there is a lean-to and there are three more. The Pāḷi word for a dwelling place for monks is **senāsana**. `**Sena**' comes from the root which means `to sleep' or to `lie down'. `**Āsana** comes from the root which means `to sit'. A place where a monk lies down or sleeps or a place where a monk sits is called his place, his dwelling place, his senāsana. When a monk makes use of the dwelling place, that is when he enters the building or when he goes out of the building, then he must make this reflection: ``I use this dwelling place to ward of the cold, to ward off heat, to ward off bites of insects" and so on.

The last one is the reflection on medicine. These are called `the four requisites of monks' - food, clothing, dwelling place, and medicine. In paragraph 96 it says, ``Any work of a medical man such as oil, honey, ghee, etc., that is suitable for one who is sick, is what is meant." The word `ghee' is not in the Pāḷi original.

In Vinaya butter, oil, ghee, honey and molasses are called `medicine'. These five are termed medicine in Vinaya. They can be taken as medicine. Monks can take honey or ghee in the afternoon, but not as food, only as medicine. ``Any requisite for life consisting of oil, honey, molasses, ghee etc., that is allowed by a medical man as suitable for the sick, is what is meant."

In paragraph 97 in the second part there is the explanation of the Pāḷi word `**paccaya**'. ``the word meaning here is this: because breathing things go, move, proceed, using (what they use) in dependence on these robes etc., these robes, etc., are therefore called requisites." In fact instead of `move, proceed' we should say `live'. `Breathing things' means living beings. So living beings live in dependence upon these robes and other things, using them. That is why they are called `paccaya' in Pāḷi. It is not important that you understand the meaning of the word `paccaya'. If you know that it means requisites here, it is enough.

In the next paragraph ``So, in this fourfold virtue, Pāṭimokkha restraint has to be undertaken by means of faith. For that is accomplished by faith, since the announcing of training precepts is outside the disciples' province." It is very important. That is why we cannot change the rules. We cannot add anything to the rules and we cannot take anything out of the rules because the announcing or laying down of rules is not in the province of disciples. We cannot do that. Only the Buddha can do that.

If a monk has no faith or devotion to the Buddha's teachings, he will not want to keep all these rules. That is why the Pāṭimokkha restraint or the first virtue is to be undertaken by means of faith, by means of devotion to the Buddha.

“The evidence here is the refusal of the request to (allow disciples to) announce training precepts.” Those in the brackets are to be stricken out. This refers to Vinaya. Venerable Sāriputta asked the Buddha how the dispensation of different Buddhas fared. The dispensation of some Buddhas lasted long and the dispensation of other Buddhas did not last so long. Buddha answered that there were precepts and so on when the dispensation lasted long. So Venerable Sāriputta requested the Buddha to lay down rules - “Please lay down rules so that the dispensation of the Buddha may endure long.” The Buddha said, “No. It is not time.” What the Buddha meant to say was that Venerable Sāriputta did not know when to lay down rules and that he did. So the laying down of rules is not in the province of disciples. The words in the brackets are not in the original. **They were put in by the translator wrongly.** The evidence here is the refusal of the request to announce precepts or to lay down rules.

“Having therefore undertaken through faith the training precepts without exception as announced, one should completely perfect them without regard (even) for life.” Let's put in the word `even', so `even for life'.

“For this is said: `As a hen guards her eggs, or as a yak her tail, or like a darling child, or like an only eye - so you who are engaged your virtue to protect, be prudent at all times and ever scrupulous.'” `Be prudent' really means be fond of your virtue. `Scrupulous' or the Pāli word here means to have respect for the rules, the Buddha, the Dhamma, the Saṅgha and so on. Then we have the story. It is not difficult to understand.

In paragraph 99 it says, “He augmented his insight.” I hope you understand that. What's that?

Student: He saw into the future?

Teacher: Actually he practiced vipassanā meditation.

In the second story “Also they bound another Elder in Tambapaṇṇi Island (Sri Lanka) with string creepers and made him lie down. When a forest fire came and the creepers were not cut...” - no, **this is not correct.** Here it should be “When the forest fire came, without cutting the creepers, he established insight.” He was bound with creepers and when the forest fire came, he could easily cut the creepers and escape, but to cut the creepers means to break the rule of the Buddha. So he would sooner give up his life than break the rules of the Buddha. So without cutting the creepers, he practiced meditation. He became an Arahant.

“When a forest fire came, without cutting the creepers, he established insight and attained Nibbāna simultaneously with his death.” `Simultaneously' means almost simultaneously, not at the same moment. Mind works very fast. So the two came almost simultaneously. He became an Arahant and then he died.

The advice given with regard to this story is: “Maintain the rules of conduct pure, renouncing life if there be need, rather than break virtue's restraint by the worlds' savior decreed.” So you should give up your life rather than breaking the rules laid down by the Buddha.

Do you have any questions?

Student: I am a little curious about all this which is essentially asceticism. The Buddha renounced asceticism. How are these two resolved?

Teacher: When it says the Buddha renounced asceticism, it means that he renounced unnecessarily inflicting pain on oneself or self-mortification. For example when he was in the forest practicing to become the Buddha, he reduced his food little by little. At first he went out for alms and ate that food. Then he took fruit from trees and ate that. Later he took only the fruit that had fallen. Later on he took only the fruit from the tree under which he was living. So little by little he reduced eating so that his body became very thin, emaciated. It was unnecessarily inflicting suffering upon himself. That asceticism Buddha refused or denied.

Ascetic practices given here are not that severe, not that rigorous. They are things such as eating in one bowl only or when you go out for alms, you do not skip any house. These are called `ascetic practices', but they are not like those practiced by the other hermits or sages during the Buddha's time. We will come to the ascetic practices in the second chapter.

One thing that I want to say is that when I went to the Zen Center in Japan I saw that they rinsed the bowls and then drank the water from the bowls. It reminded me of one of the ascetic practices that Theravāda monks practice. That practice is to eat in one bowl only. If you are to use one bowl only, then you eat in that bowl and you drink in that bowl. So I think there are some practices carried to countries far away from India. They have changed a little and so they seem to become very different practices, but I think there is something common in both practices.

Student: In the Zendo we eat that way and wash our bowls. You are always served. It is like alms. The food just comes. It is served to you. We don't do begging, but in the way that we eat in the Zendo it is very similar.

Teacher: Yes. That's right. When monks are invited to the houses of lay people during the time of the Buddha and even in the present time in Sri Lanka, the monks sit in a row on the floor. The lay people take food and put it in their bowls like you eat in Zen Centers. That is the practice in Sri Lanka and also in India. But in Myanmar it is different. We can see many similarities or common practices that have become a little changed depending on the country and on the people.

Student: The original intention seems to be the same.

Teacher: These are all dhutaṅga. `Dhutaṅga' means to shake off. These practices are undertaken to shake off defilements. They develop good qualities like fewness of wants, non-attachment to food and all these things.

Student: By that particular act you keep reminding yourself of why you are eating and so on.

Teacher: You always have to be on your guard to avoid mental defilements from coming to your mind.

Student: Many people talk about not liking their job or not feeling good about their livelihood. We can see here how monks are warned to be careful. So that is a reflection in our more complex society how we need to be careful in our behavior, perhaps not in the exact same way.

Teacher: That's right.

Student: In each act it is so easy to be selfish.

Student: So try to put Buddhism somewhere in everyday life. Be mindful.

Teacher: That's right. In one of the Suttas in Aṅguttara Nikāya daily reflections are given there. A monk or a lay person must make these reflections: I am old. I cannot avoid getting old. I will get disease and I cannot avoid that. One day I will die and I cannot get away from it. All that is mine will change and disappear. I am heir to kamma. Kamma is my only kinsman. These reflections have to be made every day both by monks and nuns and lay people. This is so they can get rid of pride in their youth, pride in their belongings and so on. That is a very good Sutta both for monks and for lay people. This is in the Aṅguttara Nikāya, the Gradual Sayings.

Student: But don't you think that there might be some problem for some people who are depressed? If you do that too much, you might jump off the Golden Gate Bridge.

Teacher: That's right. You have to follow the Middle Way. These reflections are to be made not to get depressed. It is to get rid of pride in yourself, or in your appearance, or in your body. It is for the purpose of getting rid of undesirable mental habits. They are not to be carried too far.

You know once when the Buddha taught about the foulness of the body, monks got so disgusted with their bodies that they killed themselves and they asked other people to kill them. That really happened during the time of the Buddha. Buddha knew it would happen, but he could not avoid it. It is explained in the Commentaries that the kamma that these monks did together in the past got opportunity to give result at that time. Buddha thought that if they had to die, let them die with this kind of meditation. It would help them get a good rebirth. So the Buddha taught the foulness of the body meditation to them. Then he said: `I must not be approached by any monk for 15 days." He said that he wanted to be alone and would only see the monk who brought food to him. After 15 days he came out of seclusion. Then he asked Venerable ānanda why there were fewer monks. Venerable ānanda answered that there were fewer monks because he had taught that meditation. So Venerable ānanda asked the Buddha to teach some other kind of meditation. Then the Buddha taught breathing meditation at that time.

Student: Is that a true story?

Teacher: Yes. That story is in the Book of Discipline if you want to read it. I don't have the page number. It is given in connection with the third of the four rules of defeat. The third rule is not to kill human beings. Killing human beings is a grave offense for monks. That story is given there.

OK. Thank you. Please read to the end of the first chapter for next week.

Sādhu! Sādhu! Sādhu!

(Tape 4 / Ps: 100-161)

We were in paragraph 100. There are four kinds of virtue or sīla. The first is called `Pāṭimokkha restraint'. These are the rules in the disciplinary code for monks and nuns. That Pāṭimokkha restraint is undertaken out of faith. Having faith in the Buddha and his teaching, the monks and nuns keep these Pāṭimokkha rules intact.

The next one is the restraint of the sense faculties. It is to be undertaken with mindfulness. In fact the restraint of the sense faculties is not strictly virtue or sīla. It is the control of one's senses. The control of one's senses can be done by mindfulness or should be done by mindfulness. When one sees an object, one must keep mindfulness with him or her, so that he or she will not get unwholesome thoughts or unwholesome mental states with regard to that object. In order to guard against unwholesome thoughts from entering our minds we need mindfulness. So the second sīla or the restraint of the sense faculties is undertaken by mindfulness. By mindfulness one tries not to take the signs, not to apprehend the signs, and not to apprehend the particulars. One tries to just stop at seeing, hearing and so on.

In paragraph 101 "When not undertaken thus, virtue of Pāṭimokkha restraint", a word is missing there, "restraint also is unenduring." If we do not undertake the restraint of sense faculties with mindfulness, then the virtue of the first one, the Pāṭimokkha restraint, cannot endure long, cannot last long.

"It does not last, like a crop not fenced in with branches. And it is raided by the robber defilements as a village with open gates is by thieves." So the Pāṭimokkha restraint becomes enduring when the restraint of sense faculties is undertaken by mindfulness. When we apply mindfulness and try not to take the signs and particulars of objects, then we will not come to transgression of the rules in the Pāṭimokkha.

With regard to the restraint of the sense faculties the story of the Elder Vangīsa was given. He went out for alms and saw a woman. He had thoughts of lust arise in his mind. He asked Venerable ānanda what to do. The Venerable ānanda said that because you perceived mistakenly, because you saw the person as a woman these kind of thoughts arose. So try to concentrate on the formations as alien, as suffering, as not self. If you have this attitude, this understanding, you can extinguish this fire of lust in your mind. So the Elder expelled lust from his mind and went on with his alms round.

Two more stories are given. These are inspiring stories about how monks control their senses. One monk did not know that there was a painting in the dwelling where he lived. The same monk did not know who bowed down to him, the king or the queen. The monk always said, "May the king be happy." to whoever bowed down to him.

In paragraph 108 "Let him not be hungry-eyed." The Pāḷi word is lola. 'Lola' means unsteady or looking this way and that way. That is called 'lola'. Hungry should be understood not in the sense of wanting to eat something, but hungry for the visible object.

Student: Is it in the sense of distraction?

Teacher: Yes. Monks are taught to keep their eyes down especially when they go to the village. They are allowed to see about six feet in front of them. They are to keep their eyes down. They are not to look at this thing or that thing. When your eyes are going from this thing to that thing, it is called 'lola'.

Student: 'Hungry-eyed' is not a common English word. It is one that is seldom used.

Teacher: Maybe the word 'lola' can be translated as hungry. Lola is something that is not steady, not composed.

Then there is another story about the Elder Mahā Mitta. These stories are not difficult to understand.

The third virtue for monks is livelihood purification. Livelihood purification is to be undertaken by means of energy, by means of effort because if you are lazy and if you are a monk and do not go out for alms, then your livelihood will not be pure. Livelihood purification is to be undertaken by means of effort or energy. In order to keep livelihood pure a monk has to avoid wrong search or unsuitable search. In order not to resort to such things, a monk has to go out for alms every day.

In paragraph 112 it says, "And if he has got putrid urine with mixed gall nuts..." **Actually this is gall nuts soaked in urine**. It is not necessarily putrid urine, although the Pāḷi word 'pūti' is used here. It can just be urine, **especially cow urine**. Do you know gall nut? I don't know. The other name is **myrobalan**. It is a kind of fruit or nut. It has a bitter taste. When it is soaked in cow urine, it is supposed to be medicinal.

If a person gets that kind of gall nut or myrobalan or the four sweets, they are supposed to be medicine for monks. The one is not so good, but the four sweets are good things. He who wants to keep his livelihood pure should keep what is not good and give what is good to others.

The four sweets are medicinal sweets made of four ingredients. What are the four? In our countries, in Buddhist countries this is very common. Almost everybody knows at least what things monks can eat in the afternoon. These four sweet things are **ghee, honey, oil and molasses**. They are mixed. If you are strict, you are not to cook them. You may put them in the sun and stir them. Some time later the mixture becomes a little

thick. That could be eaten in the afternoon if you are weak or if there is some ailment to be gotten rid of. The four sweets are called 'catumadhura'.

Student: This last part means that if you are offered both of these medicines and you take the bad tasting one and leave the good tasting medicine for others, that is a virtuous act.

Teacher: That's right. Such a monk is called 'supreme in the Noble Ones' heritage'.

Some kinds of hinting or indicating is allowed with regard to some requisites and is not allowed with regard to other requisites. In paragraph 113 it talks about that. "As to robe and the other requisites, no hint, indication, roundabout talk, or intimation, about robes and alms food is allowable for a bhikkhu who is purifying his livelihood." A monk must not ask for requisites, not even hint or indicate, or use roundabout talk to get a robe or to get food.

"But a hint, indication, or roundabout talk, about a resting place (a dwelling place) is allowable for one who has not taken up ascetic practices." This is allowable for monks with regard to dwelling place.

"herein, a 'hint' is when one who is getting the preparing of the ground etc., done for the purpose of (making) a resting place is asked: 'What is being done, venerable sir? Who is having it done? And he replies, 'No one'." That means there is no one who is going to build this place. So if you can, please build. It is something like that.

Student: If you can -

Teacher: If you can, please build this place for me.

"An 'indication' is saying 'Lay follower where do you live?' 'In a mansion, venerable sir'. 'But, lay follower, is a mansion not allowed for monks?'" A mansion is allowed for monks. Is it not allowed for monks? You live in a mansion and I live in a hut. That is indication.

"Roundabout talk' is saying 'The resting place for the community of bhikkhus is crowded'." The monastery is too small. It is not enough for monks or lay people to assemble. That is roundabout talk. That means the monk wants a new monastery or an extension to the monastery.

These are allowed with regard to resting place or dwelling place. With regard to robes and alms food they are not allowed.

"All, however, is allowed in the case of medicine." Medicine is a necessity. If you have an ailment or a disease, you really need medicine. So with regard to medicine hinting and all these others are allowed.

"But when the disease is cured, is it or is it not allowed to use the medicine obtained in this way?" There is a difference of opinion with regard to this. Vinaya specialists say that it is all right, but suttanta specialists say no. Vinaya specialists say that Buddha has permitted and so it is all right to use medicine obtained by hinting and others even after the disease is cured. The Suttanta specialists say no, although there is no offense (That means there is no breaking of a certain rule.) nevertheless the livelihood is sullied, therefore it is not allowable. If you want to purify your livelihood to the utmost, do not use them.

This has to be undertaken by means of understanding. You have to reflect, 'I use the robe just to ward off heat, cold, bites of insects' and so on. You have to use your understanding. Therefore it is to be undertaken by means of understanding.

Now paragraph 124 "Herein, reviewing is of two kinds: at the time of receiving requisites and at the time of using them." Sometimes you may receive a robe today, but perhaps you do not use it until a month later. So there are two kinds of reviewing at receiving and at the time of using.

"For use is blameless in one who at the time of receiving robes, etc., reviews them either as (mere) elements or as repulsive." Here also the translation is a little inaccurate. Here what is meant is when the monk receives the robe and others, he reflects or reviews them as mere elements or as repulsive. Then he puts them aside and later makes use of them. He does not just put them aside for later use, but he puts them aside and later makes use of them.

"And in one who reviews them thus at the time of using them" - that means you have to review both at the time of receiving and at the time of using. This passage may imply that if you review at the time of receiving and if you do not review at the time when you are using, it is alright. However the emphasis here must be on reviewing at both times - both at the time of receiving and at the time when you make use of them.

"Here is an explanation to settle the matter. There are four kinds of use: use as theft, use as debt, use as inheritance, use as a master. Herein, use by one who is unvirtuous and makes use (of requisites), even sitting in the midst of the community, is called 'use by theft'." 'Unvirtuous' really means a monk who has broken one of the four most important rules. If a monk breaks one of the four most important rules, he is no longer a monk. He

may be wearing robes. He may be claiming to be a monk. His use of requisites is said to be by theft. He is not entitled to receive the offerings given by lay people. So it is like stealing something. It is called 'use as theft'. 'Unvirtuous' here refers to a person who is no longer a monk.

''Use without reviewing by one who is virtuous is 'use as a debt'." Monks depend on lay people for these requisites. Lay people offer these requisites to monks. Therefore monks have the responsibility to reflect or to review on these four requisites. If a monk does not review **when accepting them or using them**, then he is said to be 'using them as a debt' or he is indebted.

He must review the four requisites. When? The robe should be reviewed **every time that you use it**. Every time that you pick up your robe, then you have to review the robe. ''I use the robe just to ward off heat, cold, bites of insects" and so on.

''**The alms food (should be reviewed) lump by lump.**" What do you call this? A morsel? So alms food should be reviewed at every morsel, at every mouthful. That is why talking while eating is discouraged for monks. A monk who talks while eating is supposed to be of bad behavior because instead of reviewing, he is speaking. When he is speaking, he is losing reviewing.

Student: During the chanting before our meals we say the first portion is for precepts, the second portion is for samādhi and the third is to save all beings.

Teacher: Yes. Good. You have to be doing something while eating. I mean thinking of something. When you eat without reviewing, you are using the food as a debt. So alms food should be reviewed lump by lump. ''One who cannot do this, should review it before the meal (That means in the morning.), after the meal, in the first watch, in the middle watch, and in the last watch. If dawn breaks on him without his having reviewed it, he finds himself in the position of one who has used it as a debt." Dawn is the beginning of one day. The new day does not begin at midnight. The day is reckoned by dawn. When dawn breaks and a monk does not review at all, then he is said to be using the requisites as a debt.

''Also the resting place should be reviewed each time it is used." When you go into the monastery and when you go out of the monastery, you must review.

''Recourse to mindfulness both in the accepting and the use of medicine is proper." So with regard to medicine you have to review both accepting it and making use of it.

''But while this is so, though there is an offense for one who uses it without mindfulness after mindful acceptance, there is no offense for one who is mindful in using after accepting without mindfulness." You may accept it without reviewing, but when you are using, you must really review it. That is what is meant here.

''Purification is of four kinds: purification by Teaching, purification by restraint, purification by search, and purification by reviewing." This also has to do with the four virtues or four sīlas. The first is purification by Teaching. The word '**Teaching' is not correct here.**

There are two English translations of the Visuddhi Magga. One was made by a Burmese gentleman and the other by Venerable Ñāṇamoli. Both of them did not get the right translation here.

The Pāḷi word here is **desanā**. The word 'desanā' generally means a sermon, or a teaching, or a preaching. But here desanā is used in a technical sense in Vinaya. 'Desanā' in Vinaya means **revealing, or revealing one's offenses, or confession**. So it is purification by confession. When a monk has broken a rule or rules, he confesses it to another monk. When he confesses, he gets free from the offense of breaking that rule.

There is a kind of sīla which is called '**purification by confession**'. Just by confession you can get rid of this offense. These are minor rules in the Pāṭimokkha. For example cutting a tree - monks are not allowed to cut trees. If a monk cuts a tree, or plucks a flower, or picks a fruit, he comes to a minor offense. In order to get free from that minor offense he just has to confess it to another monk.

There are some graver offenses which need not only confession, but which require staying under probation for a period of time. Also there are the gravest offenses which cause a person not to be a monk. In that case 'giving up robes' is called a purification. Giving up being a monk is what I mean. Becoming a sāmaṇera (a novice) or becoming a lay person is called a 'purification' there. So offenses incurred with regard to Pāṭimokkha rules can be purified by confession.

'Purification by restraint' is restraint of sense faculties. That is called 'purification by restraint'.

The third one, 'purification by livelihood', is called 'purification by search'. That is because you have to search for requisites, especially food. 'Search for' means to find by suitable means, not by asking, or begging by word of mouth.

The last one is 'purification by reviewing'. In order to purify the last of the four sīlas, you review whenever you receive a requisite or when you make use of a requisite. These are the four purifications corresponding to the four sīlas.

''Use of the requisites by the seven kinds of Trainers is called 'use as inheritance.''' Do you know what Trainers are? You know that there are eight Noble Persons or eight kinds of Noble Persons. There are four stages of enlightenment and eight types of consciousness that arise at the four stages of enlightenment. They are the Path of Stream-Entrant, the Fruition of Stream-Entrant, the Path of Once-Returner, the Fruition of Once-Returner, The Path of Non-Returner, the Fruition of Non-Returner, the Path of Arahant, the Fruition of Arahant. These are the eight types of consciousness. It is said that there are eight Enlightened Persons or eight Noble Persons. In Pāli the word is Ariya. You may be familiar with the word 'ariyan'. The person at the moment of Stream-Entrant Path consciousness is called the 'First Noble Person'. The person at the moment of Stream-Entrant Fruition is called the 'Second Noble Person' and so on. There are eight kinds of Noble Persons.

What are Trainers? 'Trainers' here means those who have attained to the lower stages of enlightenment. Briefly Trainers are those who are not ordinary persons (puthujjanas) nor Arahants. They are Stream-Entrants, Once-Returners, Non-Returners, (and the Arahant at the moment of path consciousness only). In Pāli they are called 'Sekhas'. They are not puthujjanas or ordinary persons. And they are not Arahants. Their use of the requisites is called 'use as an inheritance'.

''But how then is the Blessed One's requisites or the laity's requisites that are used? Although given by the laity, they actually belong to the Blessed One, because it is by the Blessed One that they are permitted.''' Buddha permitted us to accept things from lay people. It is virtually the requisites of the Buddha and not of the lay people. When a son makes use of his father's belongings, his father's requisites, he is said to be 'using them as an inheritance'. ''That is why it should be understood that the Blessed One's requisites are used. The confirmation here is in the Dhammadāyāda Sutta.''' That Sutta is in the Majjhima Nikāya (The Middle Length Sayings) in the third Sutta. Buddha said in this Sutta, ''Be the inheritors of Dhamma and not of requisites.''' Buddha urged his disciples in this way.

''Use by those whose cankers are destroyed (That means those used by Arahants) is called 'use as a master': for they make use of them as masters because they have escaped the slavery of craving.'''

From among these four try to make use as a master. That is the best one. For those ordinary people who have not yet attained any stage of enlightenment there can be no use as an inheritance and also of course as a master. So there are only two - use as theft and use as debt. But the Commentary said that the use by those who keep their precepts, who keep their virtue pure could be included in the use as inheritance because it is the opposite of the use as a debt.

''For one possessed of virtue is called a 'trainer' too because of possessing this training.''' This is stretching the meaning of the word. The word 'Trainer' or the Pāli word 'Sekha' means persons that are neither puthujjanas nor Arahants, but here with the stretching of the meaning, a person who has good sīla, although he is a puthujjana, can be called a 'trainer' here. Use of requisites can be included as use as inheritance.

''As regards these three kinds of use, since use as a master is best, when a bhikkhu undertakes virtue dependent on requisites, he should aspire to that and use them after reviewing them in the way described. **There is one sentence missing here.** I don't know why he left it out. ''**For he who so does is one who does what is to be done.**'' That sentence is missing.

Student: That comes where?

Teacher: After 'in the way described'. ''For who so acts (I think it is better to say 'acts'.) is one who does what is to be done.'''

In paragraph 130 ''In connection with the fulfilling of the virtue dependent on requisites there should be told the story of the novice Saṅgharakkhita, the Nephew.''' He was eating and his Preceptor said, ''Don't let your tongue burn.''' Or ''Don't burn your tongue.''' He was not eating hot food at that moment. Still the Preceptor said, ''Don't burn your tongue.''' That means don't eat without reviewing. He became an Arahant later.

In paragraph 131 about the middle of the paragraph it says, ''That of magnanimous ordinary men devoted to profitable things.''' 'Magnanimous ordinary men' means informed puthujjanas or good puthujjanas. 'Devoted to profitable things' really means devoted to vipassanā meditation.

The number of precepts given by Venerable Nānamoli is different than that given in the traditional interpretation. Traditionally the number of the rules for monks is - how do I say? There are too many rules here.

“Nine thousand millions and a hundred and eighty millions, then as well, and fifty plus a hundred thousand and thirty six again to swell. The total restraint disciplines: these rules the Enlightened One explains told under heads for filling out, which the Discipline restraint contains.” Traditionally the number is 91,805,036,000.

Student: That's a lot.

Teacher: That is because for one rule there are many minor offenses.

Student: It's 91 billion.

Student: It's 91 trillion.

Teacher: I don't know.

Student: Million, billion, trillion. That's right. No, it's only billion.

Teacher: So we take pride in saying, “I am keeping 91 billion precepts.”

Now in paragraph 134 “The magnanimous ordinary man's virtue, which from the time of admission to the Order is devoid even of the stain of a (wrong) thought because of its extreme purity, like a gem of purest water.” ‘Gem of purest water’ - what does that mean? It doesn't make sense. It should be ‘like a gem well-polished’. That is the meaning. It can be well-polished or well-washed.

Then there is a story. I will skip the story. The stories are not difficult to understand.

Then there are more stories on page 48 in paragraph 137. This is the story of a monk who broke his legs and asked the robbers to let him practice meditation for the night. He practiced meditation on pain caused by the broken bones. At dawn he became an Arahant. He meditated on the pain. Pain became his object of meditation.

On page 49 the quotation from Paṭisambhidā is not so easy to understand. We can skip it. “In the case of killing living beings, (a) abandoning is virtue, (b) abstention is virtue, (c) volition is virtue, (d) restraint is virtue, (e) non-transgression is virtue.” Then the others are given one by one - “In the case of taking what is not given, in the case of sexual misconduct, in the case of false speech” and so on. Even in the case of first jhāna the abandoning of hindrances is virtue. In the case of second jhāna the abandoning of applied (vitakka) and sustained (vicāra) thought is virtue and so on.

In paragraph 141 “And here there is no state called ‘abandoning’ other than the mere non-arising of the killing of living things, etc., as stated.” ‘Abandoning’ really means not letting them arise. If they have arisen, then they have already arisen, and you cannot do anything about them.

We come to the end of the questions and answers - “What is Virtue? In what sense is it virtue?” and so on.

“What is the defiling of it?” and “What is the cleansing of it?” Monks are exhorted to keep rules very intact, to keep their sīla very pure. The ideal state is that the precepts are not broken anywhere. That is explained here.

“When a man has broken the training course at the beginning or at the end in any instance of the seven classes of offenses, his virtue is called ‘torn’, like a cloth that is cut at the edge.” His virtue should be untorn. If it is broken at the beginning or at the end, it is called ‘torn sīla’.

“But when he has broken it in the middle, it is called ‘rent’, like a cloth that is rent in the middle. When he has broken it twice or thrice in succession, it is called ‘blotched’, like a cow whose body is some such color as black or red with a discrepant color appearing on the back or the belly. When he has broken it (all over) at intervals, it is called ‘mottled’, like a cow speckled (all over) with discrepant-colored spots at intervals. This in the first place is how there comes to be tornness the breach that has gain, etc., as its cause.”

“And likewise with the seven bonds of sexuality” - it means the seven kinds of engagements in sexuality. “here, Brahman, some ascetic or Brahman claims to lead the life of purity rightly.” It is a little inaccurate. It should say ‘some ascetic or Brahman claiming to lead the life of purity rightly but does not.’ It should go like that. “Some ascetic or Brahman claiming to lead the life of purity rightly but does not enter into actual sexual intercourse with women. Yet he agrees to massage, manipulation, bathing and rubbing down by women.’ In our country these are called ‘minor sexuality’. It is not sexual intercourse, but they pertain to sexuality. So these seven things, massage etc. are called ‘minor sexuality’. Although a person may not break the rule which forbids sexual intercourse, if he is thinking of this, then his sīla is said to be ‘impure’. It is not broken, but it becomes impure because he is thinking of these things. He is taking delight in massage etc. being done to him. This is a kind of sexuality. These things are called ‘minor sexuality’ in our country. If we want to keep sīla pure, then we must avoid doing these things too.

In paragraph 154 about the middle “owing to that unvirtuousness he is ugly as hemp cloth. Contact with him is painful because those who fall in with his views” - ‘fall in with his views’, what is that? What does that mean?

Student: To agree with him.

Teacher: The Pāli word means to imitate him, to follow his conduct. Sometimes the Pāli words can be misleading if you do not know the exact formation of these words. The Pāli word here is *ditṭhānugati*. It could be *ditṭhiānugati* or *ditṭhānugati*. It really is *ditṭhānugati* and not *ditṭhiānugati*. Venerable Ñānamoli took it to be *ditṭhiānugati*. That's why you see the word 'view' here. 'Ditṭhi' means wrong view. Actually the Pāli word is to be separated as *ditṭhā ānugati*. 'Ditṭhā' means what is seen and 'ānugati' means following. So following what is seen - that means following his conduct. Is there a good word for that?

Student: Imitating.

Teacher: So "Those imitating his conduct are brought to long-lasting suffering in the states of loss."

"He is like a log from a pyre." The reference is not 99 but 90.

Paragraph 155, do you understand that passage? "Now the Blessed One has shown that when the unvirtuous have their minds captured by pleasure and satisfaction in the indulgence of the five cords of sense-desires, in (receiving) salutation, in being honored, etc., the result of that kamma, directly visible in all ways, is very violent pain, with that (kamma) as its condition, capable of producing a gush of hot blood by causing agony of the heart with the mere recollection of it."

I have a fresh translation of that. "Now the Blessed One who has directly seen the result of kamma in all ways (Buddha has seen kamma and its results in all ways.) and wanting to show the very bitter pain to be experienced by unvirtuous persons whose minds are captured by pleasure and satisfaction mentioned above has said: (Then what kind of pain?) pain which is caused by pleasure and satisfaction in the indulgence of the five cords of sensual desires (When a person indulges in these sensual desires, then there will come pain.) Caused by pleasure and satisfaction in receiving salutation." Suppose that I am a monk and I have broken the most important rules. Actually I am not a monk at all, but I claim myself to be a monk. Then I receive salutation and bowing down from lay people. As a result of that, I may suffer in hell or in the woeful states. "Caused by pleasure and satisfaction in receiving salutations or being honored, etc., the result of that kamma directly visible in all ways, is very violent pain, with that kamma as condition, capable of producing a gush of hot blood by causing agony of heart with the mere recollection of unvirtuousness." Suppose I am unvirtuous. When I think of my unvirtuousness, I will have remorse and depression. This can cause me to vomit blood. So it is capable of producing a gush of hot blood by causing agony of the heart, just by mere recollection of unvirtuousness. This kind of pain, very bitter pain, is to be experienced by those who are unvirtuous and whose minds are captured by pleasure and satisfaction mentioned above. It is to be translated that way although it is a little odd.

Devoid of Sayādaw's explanations I believe the fresh translation is the following: "Now the Blessed One who has directly seen the result of kamma in all ways and wanting to show the very bitter pain to be experienced by unvirtuous persons whose minds are captured by pleasure and satisfaction mentioned above has said: pain which is caused by pleasure and satisfaction in the indulgence of the five cords of sensual desires caused by pleasure and satisfaction in receiving salutation, or being honored, etc., the result of that kamma, directly visible in all ways, is very violent pain, with that kamma as condition, capable of producing a gush of hot blood by causing agony of heart with the mere recollection of unvirtuousness."

In paragraph 158 one word is missing. The word 'therefore' should stand at the head of the paragraph. It should read "Therefore, what pleasure has a man of broken virtue" and so on. The advantage of being virtuous and the disadvantage of being unvirtuous, these two are given here.

Towards the end of the verses "He is not free from any sort of terror". It could be translated as "any sort of danger". In the fourth line of this paragraph it says, "He is well set upon the road to hell". If all the woeful states are meant by hell, it would be all right. Here what is meant is not hell only, but the other woeful states also. There are four woeful states.

In paragraph 159 midway through the verses "There are no cankers here and now". It should say "There are no dangers here and now" not 'cankers'. "there are no dangers here and now to plague the virtuous man at all."

I think that is it for the first chapter. You have seen that mostly virtue for monks or precepts for monks is what is treated mostly in this chapter. Some advice is applicable to the virtue of lay people and also to nuns and so on. Much is only for monks. For lay persons the keeping of five precepts is just enough. Buddha said that a person who claims himself to be a disciple of the Buddha should keep his moral conduct pure. That means he should keep five precepts. If you take five precepts before going to practice meditation, that is all right.

For lay people it is easier to have purification of morals, purity of moral conduct, than monks. Monks have disadvantage here. Monks have so many rules to keep. If they have broken some rules and they do not get rid of these offenses, then that state can be a block to their concentration and progress. They must do confession or if the offenses are graver, they must do something like living under probation for some period of time. It is not so easy for monks to have complete purity of morals as it is for lay people. For lay people although they may have broken rules in the past, before practice of meditation if they take precepts and mean seriously to keep them, that is enough for them. Purity of morals for the practice of meditation is easier for lay people than for monks.

OK. Any questions?

Student: So why does anyone want to become a monk?

Teacher: A monk has fewer things to worry about. Monks have more time to devote to the study and practice. That is why I said in one of the talks that those monks who study the Visuddhi Magga either give up their robes or go into the forest and practice meditation.

Next week we go to ascetic practices.

Sādhu! Sādhu! Sādhu!

Chapter 2

(Tape 5 / Ps: 1- 46)

Today we come to the second chapter which deals with the ascetic practices. They are given here because the practice of these helps us to further scrape away the mental defilements. First we need the purity of virtue or moral conduct. In addition to that we need to practice some of these ascetic practices so that we can at least diminish the mental defilements.

In this chapter thirteen ascetic practices are treated. It is said in the book that these thirteen ascetic practices were allowed by the Buddha. In Vinaya Piṭaka and also in Sutta Piṭaka these practices are mentioned. They are not precepts. We practice them not as precepts but as something in addition to the precepts. There are all together thirteen of them. A list of them is given in the book in paragraph 2. They are 1. The refuse-rag-wearer's practice, 2. The triple-robe-wearer's practice, 3. The alms-food-eater's practice, 4. The house-to-house-seeker's practice, 5. The one-sessioner's practice, 6. The bowl-food-eater's practice, 7. The later-food-refuser's practice, 8. The forest dweller's practice, 9. The tree-root-dweller's practice, 10. The open-air-dweller's practice, 11. The charnel-ground-dweller's practice, 12. The any-bed-user's practice, 13. The sitter's practice.

In the Visuddhi Magga the meaning of the words or the meaning of the names is explained first and then the practice itself is explained. The explanation of the names is mostly with regard to the Pāli language. Therefore the translation may be a little awkward.

The first one is called `the refuse-rag-wearer's practice. Before the robes given by lay people were allowed by the Buddha, monks had to collect the robes themselves. That means they had to go to places like a rubbish heap or charnel ground or whatever and pick up pieces of cloth thrown away by people. They would cut away the parts that were weak. Then they would take the good parts and put them together and make a robe out of them. That is the way monks obtained robes before the Buddha allowed robes to be given by lay people.

Actually Buddha did not refuse to allow robes for monks to be given by lay people, but no occasion arose. So Buddha did not lay down any rule. Then at one time the great physician, Jīvaka, got two pieces of very good cloth. So he went to the Buddha and requested the Buddha to accept the cloth. Then he requested the Buddha to allow the monks to accept robes offered by lay people. From that time on monks were free to accept robes given by lay people or to collect pieces of cloth and make them into robes.

The first ascetic practice is the practice of the refuse-rag-wearer. That means if a monk undertakes to practice this ascetic practice, he must not accept robes from lay people. Instead he must pick up material for a robe and make his own robe.

In the book in paragraph 15 there are 23 sources of robes or actually of material that can be made into robes. The first one is one from a charnel-ground. The second one is from a shop and so on. These are described in the Visuddhi Magga. These 23 are the sources of material for robes allowed for monks as well as those who undertake this practice.

After explaining these 23 sources of material for robes the author gives some explanation of the practice. Let us go to paragraph 19. ``One given thus `We give to the Order' or got by those who go out for alms-cloth is not a refuse-rag." People sometimes give robes to the Community, to the Order, not to an individual monk. So the Order accepts these robes. When there are enough robes to be distributed, the distribution takes place. A robe which has been given to the Saṅgha and which is got by the monk who practices this practice, is not a refuse-rag. He must not use such a robe that is received as a share from the Saṅgha.

Suppose there are ten monks living at a monastery and there are ten robes. One of the monks will distribute the robes to the different monks. The best robe goes to the eldest monk according to the seniority spent as a monk.

Then sometimes it seems that monks go out for alms-cloth. That means that they go out to collect cloth instead of alms. The usual thing is that we go out every morning for alms. We pick up our bowls and go into the city to receive alms. Here they go out not for alms but for robes. A robe received in either of these ways is not a refuse-rag.

In the 23 sources of materials for robes there is one which is mentioned as a robe of a bhikkhu, of a monk. That means a robe given by a monk to another monk who undertakes this practice. With regard to that there is something to know.

In this passage in about two sentences Venerable Ñānamoli misunderstood the Pāli words. I will explain not following his translation. A monk may give a robe to a monk who is undertaking this practice. But if the non-dhutaṅga monk (That means this monk is not practicing ascetic practices.) gives the robes to a dhutaṅga monks (These monks practice the ascetic practices.), when he gives the robe to the dhutaṅga monks if he gives according to seniority of the dhutaṅga monks, then that robe is not a refuse-rag. That robe is not allowable for that monk. There are people who build a monastery or a building. They decide that they will offer robes to the monks that will live in their monastery. That kind of robe is also not a refuse-rag. So if non-dhutaṅga monk gives robes to dhutaṅga monks, he must give them not according to seniority, but give them as a personal gift. That is what is meant here.

In Venerable Ñānamoli's translation he misunderstood one word. "And in the case of one presented by a bhikkhu, one given after it has been got (at a presentation of robes by householders), at the end of the rains." **That is quite wrong**. There is the Pāli word `vassa'. It means rain or it means year. The second meaning is year. Also it means a year spent as a monk. If somebody asked me, "How many vassas do you have", I would say, "I have 41 vassas." That means I have 41 years as a monk. When the robes are distributed, they are distributed according to seniority. Suppose there are 100 monks but only 50 robes. The 50 robes are distributed to the 50 most senior monks. They will stop there. When they get more robes, they will give to the 51st monk and so on. This is how robes given to the Order are distributed. When they distribute, they must distribute according to seniority.

The Pāli word `vassa' here means years spent as a monk and not `at the end of the rainy season'. It is interesting, but it is funny. The word is `vassagga'. `Vassa' can mean rains, year, or year spent as a monk. `Agga' can mean the end, but it is not usual that it means end. `Agga' means the edge. So he took it to mean `the edge of the rains' or `the end of the rains'. It is quite wrong. Here `agga' does not mean the edge. `Agga' is something like a portion or a proportion, proportion as the vassa. And `vassa' here does not mean rainy season but the years spent as a monk.

So when the non-dhutaṅga monk gives robes to dhutaṅga monks, he must not give according to the seniority of the dhutaṅga monks. He must give them away. That is the meaning here. That is a robe given by a non-dhutaṅga monk to a dhutaṅga monk.

Now if that non-dhutaṅga monk got the robe when the lay people put the robe at his feet, not into his hands (The lay people put the robe at his feet and the monk picks up.), if it is that way and the non-dhutaṅga gives into the hand of the dhutaṅga monk, then it is called `pure in one way'. When a robe is put at the foot of a monk, it is called `pure'. When it is given into the hand of a monk, it is not called `pure'. So it is pure in one way.

Then if lay people offer robes into the hands of a monk and that monk puts the robe at the feet of a dhutaṅga monk, it also is `pure' in one way only. If the lay people put the robe at the feet of a monk and that monk gives to the dhutaṅga monk by putting the robe at the feet of the dhutaṅga monk, then the robe is called `pure' in both ways.

The robe which is put into the hand of a non-dhutaṅga monk and then is put into the hand of a dhutaṅga monk is a not so good robe. Let me see. It is not a `strict man's robe'.

The practitioners of this dhutaṅga are divided into three: the best one, the medium one and the least one. Three grades are given here.

"Herein, one who takes it only from a charnel ground is strict." He is the best one. He takes a robe from a charnel ground only. It is impossible nowadays. Even in our country it is impossible. In the olden days people wrapped the body with cloth and left it at the cemetery. The body was neither buried nor cremated. So the monks could pick up such cloth from the charnel ground. So nowadays there can be no first class dhutaṅga monk with regard to this particular practice.

"One who takes one left (by someone, thinking) `One gone forth will take it' is medium." That means somebody leaves the robe somewhere so that some monks can see. So when the monks see it, they can pick it up. If a dhutaṅga monk takes that robe he is said to be of medium grade.

"One who takes one given by being placed at his feet (by a bhikkhu) is mild." So there are three grades in every one of the 13 practices. There are three grades of practitioners.

The benefits of the practice are given. "He actually practices in conformity with the Dependence." There are four kinds of Dependence for monks - clothing, food, dwelling place and medicine. They are called 'Dependence'. When a monk depends upon the cloth got from a charnel ground and so on, he is said to be practicing in conformity with the teaching of this dependence.

"He is established in the first of the Noble One's Heritages." The reference is given here A.II, 27. There are four Noble One's Heritages. That is to be content with whatever robes one gets, to be content with whatever food one gets, to be content with whatever dwelling place one gets, and practicing meditation. This is for monks. These are called the 'Four Heritages of the Noble Ones'. The Commentator said "He is established in the first of the Noble One's Heritages." That is to be content with whatever robes he gets.

The second one is the triple-robe-wearer's practice. There are three robes allowed for monks. If a monk uses only three robes, then he is said to undertake this ascetic practice. Let me show you the three robes. This is the lower garment. This is one. This is the upper robe. It is twice the size of that one. These are the usual two robes that we use every day. There is another one called a 'saṅghāṭi' in Pāḷi. It has two layers. We call it a 'double-robe'. It has more sections than the other robe. That robe has only five sections or five rooms. We call them 'rooms'. This may have about 25.

Student: Who makes these robes?

Teacher: Lay people now make them commercially. The saṅghāṭi is actually used as a blanket. It is a double-robe, so in winter we use them as a blanket. These three robes are allowed by the Buddha.

When he wanted to allow robes, the Buddha tried it himself. It is said in our books during the coldest day in the year, maybe December, he put on only one robe maybe during the night. He tried it and he could stay with one robe for the first watch of the night. Then he felt cold. So he took another robe. He was able to keep himself warm until the second watch of the night. Then he took another robe. Then that robe could maintain him until the third watch. At the end of the third watch he felt cold again. So he took another robe. So there were four robes. These four robes were allowable for the monks. These four robes became three because two were made into one. We now have three robes. A monk who undertakes to wear only three robes - no more robes, nothing to change - is called a monk who practices this kind of ascetic practice or dhutaṅga.

Student: I have a question. If someone wanted to become a monk and live strictly, it might be difficult. The Buddha was not in Alaska.

Teacher: That's right. You know I am wearing this shirt here and this hat. I would never use these in Myanmar. We have to adapt to the climate of the place we live in. Buddha lived in India. India is not so cold as America or as Alaska. We have to modify some of his sayings.

Maybe the minimum, the least of clothes, you can survive with is the idea. That should be the minimum here. Some people have ten or twelve sets of clothes maybe. They are actually not necessary. What is a bare necessity for you is one set of dress. It is something like that.

Monks had to dye the robes themselves in the olden days. At the time of dying first one dyes the upper cloth or inner garment. 'Inner garment' means the smallest one or the upper garment. Having dyed it, he should wear that round the waist and dye the other. When he dyes the robe, he puts on one and then he dyes the other one. The other two robes can be worn as an upper robe or as a lower garment at that moment. The two robes can be worn as an upper robe or as a lower garment at that moment. After he finishes dying, he puts on the other robe, he dyes the other one and so on.

This is mentioned here in paragraph 24. The 'cloak of patches' is the saṅghāṭi. "But he is not allowed to wear the cloak of patches round the waist." It should not be used as a lower garment even temporarily. The saṅghāṭi should never serve as a lower garment. "This is the duty when in an abode inside a village." That means inside a village or close to a village. "But it is allowable for him in the forest to wash and dye two together." He may have nothing to put on, but since he is in the forest, he could do that. "However, he should sit in a place near (to the robes) so that, if he sees anyone, he can pull a yellow cloth over himself."

Student; Why is this color used?

Teacher: I think it is easy to get this color and it may be considered appropriate for those who have left behind the home life and that have gone into the homeless life. The color is actually something between yellow and brown. No specific color is mentioned, but it must not be bright yellow. It must not be blue. It must be somewhere between yellow and brown. We get the dye from the back of a certain tree, from the inner core of the jack-fruit tree. I've asked people here whether they know the jack-fruit tree and they have said 'no'. Jack-

fruit is similar to bread-fruit tree. The outer skin of the fruit has something like thorns, but not sharp thorns. It is a tropical fruit. The inner core of that tree is a dark brown color. We take that inner core and chop it into small pieces. From these we get the dye. When the cloth is dyed with that dye it comes to resemble something like the color of these robes.

A monk who undertakes this practice can have a fourth robe or fourth piece of cloth. That is mentioned here. It is called a shoulder cloth. That is just a piece of cloth, one span wide and three cubits long. It is a piece of cloth to wrap around his body - to keep warm and also to soak up sweat so it does not soil the outer robe. So only this fourth piece of cloth is allowed for him.

The next one is alms-food-eater's practice. If a monk undertakes this practice, he must go for alms every day. He must not accept invitations. Four kinds of food are mentioned that are not acceptable. In paragraph 27 now this alms-food-eater should not accept the following 14 kinds of meal: a meal offered to the Order, a meal offered to specified bhikkhus (There is one monk who assigns monks to accept food. He may assign a particular monk to accept food at a certain man's house. That kind of food is called that offered to a specified monk.), an invitation, a meal given by a ticket (that means by lot or by ticket.), one each half-moon day (That means once in a fortnight. Some people offer food once in a fortnight.), one each Uposatha day (That means the same thing except it is the full-moon day or the new-moon day.), one each first of the half-moon (that means one day after the full-moon and new-moon.), a meal given for visiting monks, a meal for traveling monks, a meal for sick monks, a meal for those who are nursing sick monks, a meal supplied to a particular residence (a particular vihāra), a meal given in a principal house (That means the first house in the village.), and a meal given in turn (By turns people give meals or food.). `` These are the 14 kinds of meals or food which a dhutaṅga monk must not accept. He must go out for alms and accept only the food from the houses which he goes to.

There are also three grades in this practice. ``One who is strict takes alms brought both from before and from behind." Do you understand that? `From before and from behind' means - suppose a monk is standing in front of this house. If he is standing in front of this house and if a person from the house behind brings food, that means `food from behind' and `food from before' means food from the next home. So one who is strict takes alms brought both from before and behind.

``He gives the bowl to those who take it while he stands outside a door." He stands at the door. People come out and say ``Please give us your bowl. We want to fill your bowl with food.' He will give his bowl to them. That is allowable for him.

``But he does not take alms by sitting (and waiting for it to be brought later) that day. The medium one takes it as well by sitting (and waiting for it to be brought later) that day; but he does not consent to (its being brought the next day)." He does not consent to be waiting the next day. ``The mild one consents to alms (being brought) on the next day and on the day after. Both these last miss the joy of an independent life." You know sometimes I cannot do what I want to do because I have accepted an invitation and I have to go to the invitation. Something like that is meant here.

``Both these last miss the joy of an independent life. There is perhaps, a preaching on the Noble One's Heritages in some village. The strict one says to the others `Let us go, friends, and listen to the Dhamma'. One of them says `I have been made to sit (and wait) by a man, venerable sir', and the other says, `I have consented to (receive) alms tomorrow, venerable sir'. So they are both losers." They both didn't get the opportunity to go to the Dhamma talk. ``the other wanders for alms in the morning and then he goes and savors the taste of the Dhamma."

Let's read the benefits. ``He actually practices in conformity with the Dependence because of the words `The Going Forth' by depending on eating the lumps of alms food; he is established in the second of the Noble One's Heritages; his existence is independent of others; it is a requisite recommended by the Blessed One thus `Valueless, easy to get, blameless'; idleness is eliminated; livelihood is purified; the practice of the minor Training Rules of the Pāṭimokkha is fulfilled (These minor Training Rules say that you must go for alms. When you go for alms, you must be mindful.); he is not maintained by another (he does not depend upon another.); he helps others; pride is abandoned; craving for tastes is checked; the training precepts about eating as a group, substituting one meal (invitation for another), and good behavior are not contravened."

Here also the translator misunderstood one word. This sentence refers to three precepts or three rules for monks. One rule says that if a group is invited, they must not go in a group and accept the food. They may go one by one but not as a group. `A group' here means four monks or more.

`Substituting one meal invitation for another' means accepting a later invitation. For example someone comes to me and invites me to take food. Then another man comes and invites me to accept food. If I accept the second invitation and actually accept the food of the second man, then I break this rule. That is what is meant here. `Substituting' here means not accepting or taking the food of the first man, but taking the food of the second man. That is why we have to be careful about invitations. It is on a first come first serve basis. We are not to skip one invitation in favor of another, in favor of the later invitation.

`Good behavior' is not good behavior. He misunderstood the word `carita'. There is another rule that forbids monks to visit houses either before or after taking a meal at a house. Suppose that I am invited to take a meal at a house. Before taking a meal at that house, I must not visit another house. And after taking a meal at that house, I must not visit another house. If I want to visit, then I must inform another monk - ``Venerable sir, I am going to visit that house." If he informs another monk who is close to him, then it is all right. If there are no monks or if he does not inform another monk, either before or after taking a meal in that house, then he breaks that rule. That rule in Pāli is called `carita'. `Carita' can mean good behavior. It can also mean wandering, going about. Here it is the second meaning, so visiting. The breaking of these three rules is referred to here - accepting food as a group, accepting later invitation and visiting houses before or after taking a meal at the appointed house. If you go for alms every day, you do not have to worry about any of these rules. You will not break any of these rules because you do not accept invitations, but you go out for alms. So there can be no breach of the rules if you undertake the practice of going out for alms every day.

The next one is the house-to-house-seeker's practice. That means if a monk undertakes this practice, he must not skip a house. Suppose he walks down one street. If there are ten houses on the street, he must stop at ten houses. He must stop at each house. He must not skip this house and go to the next house. That is what is meant by a house-to-house-seeker.

The Commentator gives some advice here. First he must look to see if the road is clear. If it is not clear, he must not take that road. He must take another one. If he does not get food at a certain house or certain houses every day, then he may regard those houses as `not houses'. He can skip those houses because every day they do not give him food. In that case he can skip.

Let us look at the benefits in paragraph 33 about the third or fourth line. ``He avoids the dangers in being supported by a family." That is not correct here. He always makes this mistake. ``He avoids the dangers in frequenting families." A monk who frequents families is considered a bad monk, a monk who is not behaving well. But if he goes for alms, he does not have to visit them. He avoids the danger of being intimate with families or lay people.

The next ascetic practice is the one-sessioner's practice. That means eating at one sitting only. ``when the one-sessioner sits down in the sitting hall, instead of sitting on an elder's seat, he should notice which seat is likely to fall to him and sit down on that." In a monastery where many monks live and there is a dining hall, the monks sit according to seniority. He must go a little early and try to find a place where he will not have to give his seat to a senior monk. Monks sit according to seniority. After he has sat down if his teacher or his preceptor arrives and the meal is still unfinished (He sat down and is still eating.), it is allowable for him to get up and do the duties. Actually it is not only allowable, but he should or he must get up and do the duties. We have duties to our teachers and our preceptors. If we are sitting and a teacher or a preceptor comes in, we must stand up and greet him and do whatever we can for his comfort. If a monk is sitting and eating, and his teacher or preceptor comes and he is a one-sitting-eater, he should get up and do the duty. After getting up, he must not eat again.

``But the Elder Tipiṭaka Cūla-Abhaya said `He should either keep his seat (and finish his meal) or (if he gets up he should leave the rest of) his meal (in order not to break the ascetic practice)." He could do either of the two. He should ignore his duty to his teachers and go on eating or he should get up and do his duties for his teachers and forfeit the meal. ``And this is one whose meal is still unfinished, therefore let him do the duties, but in that case let him not eat the (rest of the) meal." This is what the Elder said.

Student: How long would one undertake these practices?

Teacher: As long as one wants to. There is no fixed duration of time.

Student: Is this usual?

Teacher: Now it is very unusual. Monks do not practice this much now. Out of the 13 the ones that monks practice most are eating at one sitting, one bowl eating, sometimes staying at a cemetery, sometimes staying under a tree, but not for long.

Student: Do you choose one at a time, or two, or three?

Teacher: You may practice two, or three, or four. We will come to that later. It is said that if you can get a suitable place such as an open-air-place close to a cemetery you can practice all 13 at the same time. The Elder Mahā Kassapa is said to have practiced all 13 practices all through his life. He was the foremost of those who undertake the ascetic practices.

“One who is strict may not take anything more than the food that he has laid his hand on whether it is little or much. And if people bring him ghee, etc., thinking ‘The Elder has eaten nothing’, while these are allowable for the purpose of medicine, they are not so for the purpose of food.” As medicine they are allowable but not as food.

“The medium one may take more as long as the meal in the bowl is not exhausted; for he is called ‘One who stops when the food is finished’. The mild one may eat as long as he does not get up from his seat. He is either ‘One who stops with the water’ because he eats until he takes (water for) washing the bowl, or ‘One who stops with the session’ because he eats until he gets up.”

There is a joke among monks that you can sit from morning until noon and eat as much as you like. If you do not break your sitting position, you can sit from morning until noon.

“The benefits are these. He has little affliction and little sickness; he has lightness, strength and a happy life; there is no contravening (rules) about food that is not what is left over from a meal (I will talk about that later.); his life conforms to the (principles of) fewness of wishes, and so on.” These are the benefits for the one-session-eater or the one-sitting-eater.

The next one is the one-bowl-eating practice. It is not so easy. You use only one bowl when you eat.

“When at the time of drinking rice-gruel, the bowl-food eater gets curry that is put in a dish, he can first either eat the curry or drink the rice-gruel.” He may not eat both at the same time. He may drink the rice-gruel first and then eat the fish curry.

“If he puts it in the rice-gruel, the rice-gruel becomes repulsive when a curry made with cured fish, etc., is put into it.” In Burma we have what we call ‘fish paste’. It is very smelly. “So it is allowable (to do this) only in order to use it without making it repulsive. Consequently this is said with reference to such curry as that. But what is not repulsive, such as honey, sugar, etc., should be put into it. And in taking it should be the right amount.”

“It is allowable to take green vegetables with (one) hand and eat them.” But he ‘should not do so’, not ‘unless’. “But he should not do so for they should be put into the bowl.” ‘Unless he does’ is not correct here. Although he can take or put the vegetable in his hand, it is not proper for him to do so. He should put it in the bowl.

“Because a second vessel has been refused, it is not allowable (to use) anything else, not even the leaf of a tree.” Sometimes people use the leaf of a tree as a bowl or as a receptacle. Even that is not allowed.

There are three grades. “Herein, for one who is strict, except at the time of eating sugarcane it is not allowed (while eating) to throw rubbish away, and it is not allowed while eating to break up rice-lumps, fish, meat and cakes. (The rubbish should be thrown away and the rice-lumps etc., broken up before starting to eat.) The medium one is allowed to break them up with one hand while eating and he is called a ‘Hand Ascetic’. The mild one is called a ‘Bowl Ascetic’; anything that can be put into his bowl he is allowed, while eating he is allowed to break up (rice-lumps, etc.) with his hand or (such things as palm sugar, ginger, etc.) with his teeth.”

“The moment any one of these three agrees to a second vessel, his ascetic practice is broken.” So he can use only one bowl. In our country after taking a meal, we drink water. It is customary. When we want to drink water, we put the water into the bowl and drink from the bowl. So when I saw Zen people eating from their bowls, washing their bowls, and then drinking water from their bowls, I was reminded of this practice. It may have some connection with this practice.

Here the practice is to have only one bowl. You put everything into one bowl and eat from this bowl including water and other beverages.

“The benefits are these. Craving for variety of tastes is eliminated; excessiveness of wishes is abandoned; he sees the purpose and the (right) amount in nutriment.” ‘The right amount’ should go. What is meant here is that he sees the near purpose in taking food. Buddha said that monks must take food not to be proud of themselves or to make merriment, just enough to keep themselves alive so that they may practice Buddha’s teachings. That is the purpose in food. Here I think ‘food’ may be better than ‘nutriment’, although it is not wrong. The purpose

of taking food is not to beautify oneself, not to take pride in one's strength and so on. Here he eats in only one bowl, so he cannot have that kind of pride and other things.

“He is not bothered with carrying saucers, etc., about; his life conforms to the principles of fewness of wishes and so on.” **One word is not translated.** That word is that ‘**He is not distracted while eating**’. Because he uses only one bowl, he doesn't have to be looking for other bowls. So he is not distracted. That word is missing in the translation. This is the one-bowl-eater.

The next one is the later-food-refuser's practice. It is difficult to understand this one. When a monk eats and if he refuses to take some more, he must not eat other food after changing his posture. Let us say I am sitting and I am eating. Somebody comes and offers something to me. I say, “No, I don't want that. It is enough.” If I have done so, I can eat on until I finish my meal. That is so if I remain sitting. If I stand up or if I walk and then want to eat again, I cannot eat. There must be some act of Vinaya to be performed in order for me to eat. That is what ‘later-food-refuser’ means. As soon as I sit down, I am not said to be refusing anything. But after eating something even one lump of food, and then I refuse, if I change my position or posture, I cannot eat other food.

This monk who undertakes this ascetic practice cannot take food after having made it allowable for him. Suppose I refuse the offering. If I want to eat after breaking this posture, then I must take that food to another monk and let him eat a little and say “That is enough for me.” It is what is left over from him. Then I can eat it.

It is something like a punishment. You refuse and then you want to eat. You must eat another person's leftovers. It is something like that.

A monk who does not undertake this ascetic practice can eat that way if he wants to eat more. A monk who undertakes this practice must not eat in this way. He must avoid picking up the food and going to another monk and having him give what is left over. He cannot do that. That is what is meant here. The words in the square brackets I do not know from where he got them. They don't help much in understanding.

There are three grades here. “There is no showing that he has had enough with respect to the first lump, but there is when he refuses more while that is being swallowed.” That means in the rule it is said that a monk who refuses while eating or a monk after he has started eating, so if he has not eaten at all, there can be no refusal. He eats one lump and the next lump he refuses. So there can only be refusal at the second and other lumps. “So when one who is strict has shown that he has had enough” (That means he has refused.), he does not eat the second lump.” He must stop there. He has only one mouthful and then he is finished.

“The medium one eats also that food with respect to which he has shown that he has had enough.” So the medium one could go on eating.

“But the mild one goes on eating until he gets up from his seat.” That means he can eat as much as he likes provided that he does not change his posture.

This involves a certain rule. That rule says that if you have refused to accept something and then you want to eat again, then you must do something if you change posture. That is why monks do not want to say ‘no’ when something is offered to them. They may accept it even though they may not eat it. They don't want to say ‘no’ because that amounts to refusal. They cannot eat later.

There is something like talking in a roundabout way. In Burmese we have an expression for that - that which goes around that road. When someone offers something to me, I will not say ‘no’, but I will say something like, directly translated, ‘It is complete’ or something like that. Sometimes the lay people don't know the monks' language. So I will say ‘It is complete.’ or something like that and the lay person may not know that I refuse to accept. So it is better to accept and then you can leave it. This is the later-food-refuser's practice. This practice involves a rule in the Pāṭimokkha.

OK. I think we should stop here. It will take two weeks to finish this chapter.

Student: Are the other practices from the Pāṭimokkha too?

Teacher: No. These practices are not from the Pāṭimokkha.

Student: But you said this one was.

Teacher: This one involves a Pāṭimokkha rule. The Pāṭimokkha rule is that I must not eat if I have refused. Even though I have refused if I want to eat later, I can have it made left over by another monk. If I keep this practice, then I cannot do that.

Student: It would seem from this that fasting is not permissible as a practice.

Teacher: Fasting?

Students: Not eating.

Teacher: Not eating altogether?

Student: Just drinking water.

Teacher: No. That is not accepted.

Student: Even for one, or two, or three days?

Teacher: It is OK to fast if you want to but not as a practice because one has to eat to keep alive. Fasting in Buddhism is fasting for half a day. When people keep eight precepts, they do not eat from noon until the next morning.

Student: Can you eat if you do not get alms-food in the morning?

Teacher: Then you must go without food. You cannot eat after noon on any account. Sometimes when traveling I have to skip meals. You know when you board a plane they don't serve a meal until afternoon.

Student: In Burma you never have that problem.

Teacher: Yes because in Burma you always get enough to eat. People are very willing. They are glad to give to monks. So it is not a problem in Buddhist countries. But here and in other countries it can be a problem.

Student: The robes are done commercially now. There is one season or festival when they offer the robes.

Teacher: No. Actually what lay people do is to make cloth not robes. Now is the season for offering Kathina robes. Kathina robes are different from ordinary robes. The difference is that we must make the robes in one day. Suppose a lay person comes to a monastery and offers not a finished robe but the cloth to be used as a Kathina robe. If we accept it, then we must finish it that day. It must become a robe that day. That is in the olden days when no ready-made robes were available or they do not want to offer ready-made robes. In that case all the monks in the monastery must work together. Some boil dye. Some do stitching. Some do cutting and so on. Everyone must lend a hand.

Following that tradition people in Burma now have a festival weaving cloth. They transfer the expression 'unstale' to their weaving. They try to weave from say 6pm until just before dawn the next morning. There is a contest. Girls enter this contest weaving cloth for robes. I don't know how they decide the winner.

Actually the word 'unstale' is used among monks. That means we must make the robe on the very day that the cloth is accepted. It must not go 'stale' into the next day. We call such a robe an 'unstale robe'. An 'unstale robe' is a robe that is made on the same day.

People now say that they are offering 'unstale robes'. But actually what they do is just weave cloth and the monks have to do that. Now we are in better shape because now there are ready-made robes and we don't have to do anything. But sometimes people want monks to do something as they did in the olden days. When I was living in my country in Sagaing a certain head of a monastery said why not do something like they did in the olden days. So he had people bring cloth to the monastery. It was a great work because even the smallest part of the robe has to be dyed two or three times, not just one time. If there was rain, it would be very difficult. It was lucky that it was in Upper Burma. We were able to finish the robe in time. It was not really dry, but it could be used as a robe.

That is why there are commercial robes. Now monks do not know how to make robes - the dimensions of the parts or how to stitch them. Most monks do not know that now.

When I first came to this country, people asked me to order robes from Burma. I said why not make the robes here. So I gave them the dimensions of the robes.

Student: What are the rectangles in the robe?

Teacher: Actually they represent according to our books the patterns of the fields. Buddha was traveling. He was up on a mountain. He looked down and saw the fields. You know fields are small in India, not like fields in the United States. Here machines are used so fields may be two or three miles long. There a field may be only ten or twenty yards wide. So the Buddha saw these boundaries of the fields. Then the Buddha asked Venerable ānanda if he could make a robe like this. Venerable ānanda said yes he could. So Venerable ānanda made a robe which looked like the pattern of the fields.

We usually have five sections for this robe. This is one section. There is some stitching. There is another section. The third section is wider than the other two. There is a small room here. There are two rooms in one section. These stitches must be cut and then stitched together again. But nowadays they do not cut. They just fold it and stitch it.

Student: The idea is that you get pieces of cloth from where ever.

Teacher: That's right. You may not get the right size. You have to pick up small pieces of cloth and make them into a robe.

Student: Does everybody follow the same pattern?

Teacher: Yes. This has more sections. The number of sections is odd - 7,9,11, 13, 15. OK.

Sādhu! Sādhu! Sādhu!

(Tape 6 / Ps: 47-93)

Today we come to the forest-dweller's practice. Before we study the forest-dweller's practice, we need to understand which is a forest and which is a village in contrast to the forest. In order to understand the village we need to understand the precincts of a house - what is a house, what is its precincts, then a village, and then a forest.

A village is a habitation of human beings. It may consist of only one house or many houses. It may have a wall surrounding it or there may be no wall. Human beings may be living there or may not be living there at the present moment. Even a caravan is called a `village here if it has been inhabited for at least four months. Such a place is called a `village'.

Then the Visuddhi Magga describes the precincts of a village. You will find that in paragraph 48. The precinct of a village is determined according to whether a village has a wall surrounding it or not. If it has a wall surrounding it, and if it has two gate-posts like that of the city of Anurādhapura in Sri Lanka. Anurādhapura is an ancient city. It was the place or stronghold of Theravāda Buddhism in Sri Lanka. It was in that city that the great monastery was situated where Venerable Buddhaghosa went. He got permission from the monks there to compile the Commentaries. It seems that there were two gate-posts, one inside the other. A person standing not between the gate-posts as is stated in the translation, but a person standing at the inner gate-posts (So gate-posts may be two - one is the outer gate-posts, the other is the inner gate-posts.) can throw a stone.

How the stone should be thrown - there is a difference of opinion here. Those who are well-versed in Vinaya said that they should throw the stone as when they want to show their strength. That means they should throw the stone with their maximum strength. The place where the stone falls is called the `precinct of a village'.

However those who are well-versed in Suttanta said that the stone should not be thrown in that way. They said it should be thrown just as when you scare away the crows. You may not use much strength when you scare away the crows. In that way where the stone falls is the precinct of a village. That is with regard to a village which has a wall around it.

What about the village which has no wall? There must be an outermost house. From the precincts of that outermost house one must throw a stone in the same way. So we have a house, a precinct of a house, a village, a precinct of a village. Now someone standing at the precinct of a house throws a stone and the stone falls. That is a village. Then there is another throw of a stone and that is the precinct of the village. That is with regard to villages that have no walls surrounding them. Outside that area it is called a `forest'.

What is a forest? According to Vinaya a `forest' means a place other than a village and the precinct of a village.

Student: Does `precinct' just mean boundary?

Teacher: It's not boundary. It is some area which belongs to the village. It is not the village proper, but it is the vicinity of a village, the area of a village.

Student: I guess here they would call it a sphere of influence.

Teacher: It is an area outside the village proper, but it is supposed to belong to the village. Outside that area is what we call a `forest' here.

Forest according to Vinaya is one thing, to Suttanta it is another, and to Abhidhamma it is still another. We have three kinds of forest. According to Vinaya a forest is something other than a village and a village precinct. According to Abhidhamma an area outside the gate-posts, immediately outside the gate-posts, is called a `forest'. According to Suttanta there is still another definition of a village. We shall have to follow the Suttanta method here. By Suttanta method a forest is a place at least 500 bow-lengths from a village or village precincts. That bow should be the bow used by the teachers of archery. It is a strong bow. A strong bow is said to be about

4 cubits in length. That means about 6 feet. So we multiply 6 feet by 500, about 3000 feet. So a forest is about 3000 feet from a village or the precinct of a village. Such a place is a forest here.

If a forest monastery has no wall, then we have to measure from the outermost building. From that building we have someone throw a stone. And then from where that stone falls there is another throw of a stone. Between these two stone throws there must be 3000 feet.

The way to throw the stone is as stated in the Majjhima Nikāya and the Commentaries. Roughly speaking a place called a 'forest' should be away from human habitation about 3000 feet or 1000 yards. If it is closer than that, it is not called a 'forest'.

In paragraph 50 there is the following statement: "This is the measure here". The Pāli word used is *pamāṇa* which can mean measure and which can also mean means of right knowledge. In Hindu logic there are means of right knowledge - right knowledge by perception, by inference, by textual authority and so on. Here the 'measure' really means authority. So this is the authority. That means we have to follow the Commentary on the Majjhima Nikāya. "In the Majjhima Commentary it is said that, omitting the precincts of the monastery and the village, the distance to be measured is that between where the two stones fall." That means stones that fall from the monastery and stones that fall from the village. Between where these two stones fall there must be 500 bow-lengths.

Student: I don't know anybody who could throw a stone 2000 yards.

Teacher: No. It is 1000 yards from the stone-throws, the stone-throw should not be 1000 yards or 500 bow-lengths. You stand at the gate-post of a village and throw a stone. Then another person stands at the precinct of a forest monastery and throws a stone. Between these two stones there must be 1000 yards.

Student: Why does a religious document define such things? Was it because they were the government at that time?

Teacher: That is not a government measurement. I think if it is about 1000 yards you get some seclusion. You don't hear much noise from the village in the olden days. Nowadays you can get noise everywhere - from planes, from loud-speakers. It is very difficult now to get a place which we can really call a 'forest'.

"Even if the village is close by and the sounds of men are audible to people in the monastery, still if it is not possible to go straight to it because of rocks, rivers, etc., in between, the 500 bow-lengths can be reckoned by that road (That means by the regular road.) even if one has to go by boat." Maybe it is a winding road but if it is 500 bow-lengths away it is all right.

"But anyone who blocks the path to the village here and there for the purpose of (lengthening it so as to be able to say that he is) taking up the practice is cheating the ascetic practice." The Pāli word used is thief, so a thief of the ascetic practice.

I think the others are not difficult to understand. The best person, the strict person, should always meet the dawn in the forest. He must be in the forest at the time of dawn. The medium one is allowed to live in the village for the four months of the rain. When it is the rainy season, he can live in the monastery. The mild one could stay in the Vihāra for the winter months too. So he may live in the Vihāra for four months of the rainy season and four months of winter. He practices this ascetic practice for only four months in the summer. This is the mild one.

The benefits are not difficult to understand. This is the forest-dweller's practice.

The next is the tree-root-dweller's practice. It means living under a tree. That person should avoid certain kinds of trees given here. One should avoid a tree near a frontier because there can be fighting between two kings or two people that rule those places. He must avoid such a tree.

He must avoid a shrine-tree because people gather around that tree. He could not get seclusion.

He should avoid a gum tree. That is dangerous. He should avoid a fruit tree, a bat's tree, a hollow tree (A 'hollow tree' means one that has a hollow where snakes and other wild animals may live.), or a tree standing in the middle of a monastery. Many people come to the monastery and so he may not get seclusion. He can choose a tree standing on the outskirts of a monastery (away from where people gather). That is the sort of tree he has to choose.

There are three grades. "Herein, one who is strict is not allowed to have a tree that he has chosen tidied up." The strict one must live there just as it is. "He can only move the fallen leaves with his foot while dwelling there." He must not make that place lovely and attractive.

“The medium one is allowed to get it tidied up only by those who happen to come along. The mild one can take up residence there after summoning monastery attendants and novices and getting them to clear it up, level it, scattering sand and making a fence round with a gate fixed in it.” There are always three kinds of people. The moment he enters a covered place he breaks his practice.

The next one is the open-air-dweller's practice. There is no building, no tree. He must live in the open-air. This may be possible only in the tropical countries of Asia, not in this country. He is allowed to enter the Uposatha-house. That is the house where monks assemble twice a month and recite the rules of Pāṭimokkha and listen to the recitation. “An open-air-dweller is allowed to enter the Uposatha-house for the purpose of hearing the Dhamma or for the purpose of the Uposatha. If it rains while he is inside, he can go out when the rain is over instead of going out while it is still raining. He is allowed to enter the eating hall or the fire room (Fire room is the sweat room. It is something like a sauna.) in order to do the duties, or to go under a roof in order to ask elder bhikkhus in the eating hall about a meal (to invite them for a meal or to ask them what they want), or when teaching or taking lessons, or to take beds, chairs, etc., inside that have been wrongly left outside.” For those purposes he can enter the place with a roof.

“If he is going along a road with a requisite belonging to a senior monk and it rains” - That means he is taking some things of a senior monk. If he is doing so - “he is allowed to go into a wayside rest-house. If he has nothing with him, he is not allowed to hurry in order to get to a rest-house; but he can go at his normal pace and enter it and stay there as long as it rains.”

Here also there are three grades. “The strict one is not allowed to live near a tree, or a rock, or a house.” He must be away from them. He must not live close to such things. “He should make a robe-tent right out in the open and live in that.” That means a tent made out of cloth or robes. It may be used to ward off the wind, heat and cold.

“The medium one is allowed to live near a tree, or a rock, or a house so long as he is not covered by them.” So he can live near these things.

“The mild one is allowed these: a (rock) overhang without a drip-ledge cut in it (It is something like a patio. When the raindrops fall, they flow away and not into that area.), a hut of branches, cloth stiffened with paste, and a tent treated as a fixture, that has been left by field watchers, and so on.” They put up such a building. Then when they leave, they just leave that building. He can take up that building.

The next one is the charnel-ground-dweller's practice. “The charnel-ground-dweller should not live in some place just because the people who built the village have called it ‘the charnel-ground’ for it is not a charnel ground unless a dead body has been burnt on it.” When they first build a village, they put aside some space for a cemetery. If no dead body has yet been buried or cremated, then it is not yet a cemetery.” At least one body must have been burnt there. As soon as even one body has been burnt on it, it becomes a charnel ground. Even if it has been neglected for a dozen years it is so still.”

A person who dwells at a cemetery has to be very careful. **He has to follow some kind of regulations.** “One who dwells there should not be the sort of person who gets walks, pavilions, etc., built, has beds and chairs set out and drinking and washing water kept ready and preaches Dhamma (He must not do all these things.); for this practice is a momentous thing (It is a very important thing.).”

“Whoever goes to live there should be diligent. And he should first inform the senior elder of the Order or the king's local representative in order to prevent trouble.” Sometimes thieves may frequent that place. They may leave something there. When the owners come and the thieves have left, they may take the monk as a thief. There is danger of being suspected. So a monk who is going to live in a cemetery should inform the senior monk at the monastery and also an official of the government.

“When he walks up and down, he should do so looking at the pyre with half an eye.” That means he looks at the pyre and looks at the walkway, back and forth in that way.

“On his way to the charnel ground he should avoid the main roads and take a bypath. He should define all the objects (there) while it is day.” So he must go there during the day and then make notes of things there because if he does not make notes of things there and goes at night, he may get frightened of some things there. So he has to make notes of all these things - “so that they will not assume frightening shapes for him at night. Even if non-human beings wander about screeching, he must not hit them with anything.” Cemeteries are supposed to be the place of ghosts and spirits. And they may make noise.

“It is not allowed to miss going to the charnel ground even for a single day. The reciters of the Aṅguttara say that after spending the middle watch in the charnel ground, he is allowed to leave in the last watch.” A night is divided into three parts - first watch, second watch, and third watch. “Spending the middle watch in the charnel ground, he is allowed to leave in the last watch.” So the last watch is from 2-6am. From 6-10pm is the first watch and from 10pm-2am is the middle watch.

“He should not take such foods as sesamum flour, peas pudding, fish, meat, milk, oil, sugar, etc., which are liked by non-human beings.” “He should not take” means he should not eat these things, not “take” these things to the cemetery. He cannot do that either.

Student: What is peas pudding?

Teacher: I don't know what that means. What does “peas” mean?

Student: Some sort of sesame.

Teacher: I think it is pea or it may be rice mixed with peas, māsabhata. In our countries people prepare rice with peas.

“He should not enter the homes of families.” The reason is given in the footnote. “He should not go into families' houses because he smells of the dead and is followed by pisāca goblins.”

The strict one should stay where there is constant activity, where there are always burnings and corpses and mourning. The medium one is allowed to live where there is one of these three - burning, corpses, or people crying. The mild one is allowed to live in a place that possesses the bare characteristic of a charnel ground already stated.” If the place is one where at least one dead body has been burned, then that is a place for him.

Student: ??? mindfully to see non-human beings?

Teacher: It is a belief that there are non-human beings at the charnel ground or cemetery. They may show themselves to the monk staying there. It is believed that ordinary human beings cannot see ghosts. But if the ghosts wish, they can show themselves to human beings. They can assume frightening features and frighten the people away from the charnel ground.

Student: What is the actual experience? Do monks really see spirits?

Teacher: They want to scare people away from the place, but a monk must be firm and not be afraid of them. But he must not hit them. If he wants to hit them, he must hit them with mettā (loving-kindness). So lots of loving-kindness is necessary for monks who live at cemeteries. This is undertaken as a special practice to shake away the defilements.

Student: You say this is a special practice. It sounds like the hate-type from among the three types should not go to the charnel ground. Maybe greedy people should go there.

Teacher: That's right. It is most suitable for those that are greedy.

The twelfth one is the any-bed-user's practice. Actually it does not necessarily mean “any bed”. It means “any place to stay”. It may be a small hut for him. When a person visits some monastery, he must go to a monk who is in charge of assigning places or huts to guest monks. If he is assigned a hut, then he must take that. The strict one must just take that; he must not refuse. He must not go and see before accepting it. It is called “any-bed-user's” or “any-hut-user's practice”.

“The any-bed-user should be content with whatever resting place he gets thus.” “Resting place” here means a place for him to stay. “This falls to your lot”. He must not make anyone else shift (from his bed).” Sometimes older monks have the right to claim a hut given to a younger monk. If he is undertaking this practice, then he must not do that. He just takes what is given to him or what falls to him.

There are three grades. “Herein, one who is strict is not allowed to ask about the resting place that has fallen to his lot “Is it far?” or “Is it too near?” or “Is it infested by non-human beings, snakes and so on?” or “Is it hot?” or “Is it cold?”.” He is not to do any of these things.

“The medium one is allowed to ask, but not to go and inspect it. The mild one is allowed to inspect it and, if he does not like it, to choose another.”

Now the last one, the sitter's practice. That means he does not lie down at any time.

“The sitter can get up in any one of the three watches of the night and walk up and down: for lying down is the only posture not allowed.”

There are three grades once again. “Herein, one who is strict is not allowed a back-rest, or cloth band, or binding-strap (to) prevent falling while asleep.” The back-rest is obvious. It is not difficult to understand. The cloth band and the binding-strap are difficult to understand. The cloth band is some kind of cloth you put around

your body when you sit. It may be something like this - a cloth or a robe. The other one is a band, not necessarily a big cloth, but a band of cloth wrapped around the body. There is one other thing, but it is not mentioned here. That is a hand-band. That means sitting this way. (The hands and arms intertwine to support the legs.) That is not allowed for monks.

Student: During meditation or at any time?

Teacher: It is not allowed at any time for monks.

Student: In our tradition we have something called a `chin-rest'. It is a stick where you can rest your chin.

Teacher: No. This is not a chin-rest. It is a cloth wrapped around the body or a band of cloth.

``The medium one is allowed any one of these three. The mild one is allowed a back-rest, a cloth band, a binding strip, a cushion, a `five-limb', and a `seven-limb'. A `five-limb' is (a chair) made with (four legs and) a support for the back. A `seven-limb' is one made with (four legs), a support for the back and an (arm) support on each side." So most chairs here nowadays are seven-limb - four legs, back-rest and one arm support on each side. A mild one can use such a chair to sit on and to sleep in it (in a sitting posture). He may use a cushion.

``They made that, it seems for the Elder Pīṭhābhaya." Some people made such a thing, a seven-limb chair for the Elder Pīṭhābhaya. He practiced that ascetic practice and meditation. He became a Non-Returner. He attained Nibbāna. It is allowable to use such things when you take up this ascetic practice.

I think you have heard of the Sayādaw at Taungpulu who was the founder of Taungpulu Monastery in Boulder Creek. He always undertook this practice. He never lied down to sleep for whatever reason. He always slept on a chair or on a couch. All of his disciple monks have to undertake this kind of practice. It is not easy.

Student: Always?

Teacher: **So you don't see a bed at Taungpulu Monastery.** You see only chairs or something like that. They sit and they sleep this way, resting on the back-rest.

These are the thirteen ascetic practices which are said to shake off defilements. In order to shake off defilements monks have to practice one, two or more of these ascetic practices as and when they are able to.

Now we come to the explanation on miscellaneous aspects. The first one is treating ascetic practices according to Abhidhamma. The first one is `As to the Profitable Triad'. That is difficult to understand. ``Herein, to the Profitable Triad: all the ascetic practices, that is to say, those of Trainers, ordinary men and Men whose cankers have been destroyed, may be either profitable or (in the Arahant's case) indeterminate." At the beginning of Abhidhamma the ultimate realities are treated in triads, different triads. There are 21 such different triads. In the first triad it is said ``There are those that are kusala, there are those that are akusala and there are those that are neither kusala nor akusala." If one classifies the ascetic practices according to this triad, it is said that the ascetic practices are either kusala or indeterminate (neither kusala nor akusala). There can be no akusala ascetic practice. When an ordinary man (puthujjana) who has not reached any stage of enlightenment and also those who have attained various stages of enlightenment but who are not Arahants (Sekhas) practice these ascetic practices, their actions are said to belong to kusala. When the Arahants practice the ascetic practices, their practice belongs neither to kusala nor to akusala. It is indeterminate (abyākata). There can be no akusala in the ascetic practices...

But there is someone who asks ``Can we practice one of these practices with an evil purpose?" I want to be popular with people. I want to get gifts from them. I pretend to practice these ascetic practices. Cannot there be akusala there? The answer is `no'. Even though you can live in a forest with an akusala mind, with akusala consciousness, **the ascetic practice itself cannot be akusala.**

`Ascetic practice' means the practice of an ascetic. An ascetic is one who shakes off akusala. A person who does not shake off akusala is not called `an ascetic'. If he cannot be called `an ascetic', his practice cannot be called `an ascetic's practice'. So ascetic practice cannot be akusala. It can be either kusala or in Pāḷi it is called abyākata (indeterminate). `Abyākata' or `indeterminate' means neither kusala nor akusala.

Also an ascetic practice is defined as knowledge. Knowledge is called `an ascetic practice'. `Knowledge' here means paññā. `Paññā' means either kusala or indeterminate. There can be no paññā in akusala. Since ascetic practices are taken to be paññā, they cannot be akusala. So ascetic practices may be only kusala or abyākata (wholesome or indeterminate).

There are some people who say that ascetic practices are out of this triad. They don't belong at all to the triad. Ascetic practices do not belong to wholesome (kusala), unwholesome (akusala) or indeterminate (abyākata). They are outside these three.

There was a monastery in Anurādhapura in Sri Lanka which differed from the opinions of the great monastery. They held some views that were different from the views of the great monastery. Those people said that the ascetic practices do not belong to any of the three - neither to kusala, nor to akusala, nor to abyākata.

The Commentator, Venerable Buddhaghosa, said if so it must be a concept. `Concept' according to Buddhism is not reality, is not paramattha. If it is not reality, how can it be practiced. Therefore we cannot accept their opinion. Also if we take ascetic practices to be concept, to be non-existing, then there will be a contradiction with the words said by the Buddha - ``proceeded to undertake the ascetic qualities". The ascetic practices should not be taken as paññatti or as concept. Ascetic practices are to be undertaken as kusala or abyākata.

Then there are the explanations of the words: `ascetic', `ascetic practices', `those who talk about ascetic practices' and so on. They are not difficult to understand. Some people practice themselves but do not encourage others to practice. Some only encourage others to practice and do not practice themselves.

The examples are given here like the Venerable Bakkula in paragraph 82. ``One who has shaken off his defilements with an ascetic practice but does not advise and instruct another in an ascetic practice, like the Venerable Bakkula, is `ascetic' but not a `preacher of asceticism'." He practiced himself, but he did not encourage others to practice.

Then the other is Upānanda. He encouraged others to practice, but he did not practice himself. Then there is another one who did not practice himself nor did he encourage others to practice.

The last one is the dhammasenāpati. What is that? The General of the Dhamma. Do you know who that is? It is Venerable Sāriputta. Venerable Sāriputta is always called in Pāli `dhammasenāpati', `General of the Dhamma'. Venerable ānanda is called the `Treasurer of the Dhamma'. He is the `Keeper of the Dhamma'.

``Ascetic states: the five states that go with the volition of an ascetic practice, that is to say, fewness of wishes, contentment, effacement, seclusion, and that specific quality are called `ascetic states' because of the words `Depending on fewness of wishes and so on'." I do not agree with the translation `that specific quality'. The Pāli word here is a strange word. **It means desire for those practices, desire for these wholesome states. It is desire to practice or desire for these wholesome states.** Actually it is knowledge. It is explained later in paragraph 84.

The desire to practice or desire for wholesome states is knowledge. ``Herein, by means of non-greed a man shakes off greed for things that are forbidden. By means of non-delusion (knowledge) he shakes off the delusion that hides the dangers in those same things.

And by means of non-greed he shakes off indulgence in pleasure due to sense desires that occurs under the heading of using what is allowed."

Now let us look at the thirteen practices and who can practice which ones. Let us look at which is suitable for which person. They are suitable for one of greedy temperament and for one of deluded temperament. There are six temperaments. We will study them in the next chapter.

``Because the cultivation of ascetic practices is both a difficult progress (Actually it means a difficult practice. It is not an easy thing to take up ascetic practices.) and an abiding effacement; and greed subsides with the difficult practice, while delusion is got rid of in those diligent by effacement. Or the cultivation of the forest-dweller's practice and the tree-root-dweller's practice here are suitable (also) for one of hating temperament; for hate too subsides in one who dwells there without coming into conflict." He is alone so he does not quarrel with any person. He might quarrel with himself.

``As to groups and also singly. Now 6 as to groups: these ascetic practices are in fact only eight, that is to say three principal and five individual practices. Herein, the three, namely, the house-to-house-seeker's practice, the one-sessioner's practice, and the open-air-dweller's practice, are principal practices. For one who keeps the house-to-seeker's practice will keep the alms-food-eater's practice, and the bowl-food-eater's practice; and the later-food-refuser's will be well-kept by one who keeps the one-sessioner's practice." When one is undertaken, the others are virtually undertaken.

``And what need has one who keeps the open-air-dweller's practice to keep the tree-root-dweller's practice or the any-bed-user's practice? So there are these three principal practices that, together with the five individual practices, that is to say, the forest-dweller's practice, the refuse-rag-wearer's practice, the triple-robe-wearer's practice, the sitter's practice, and the charnel-ground-dweller's practice, come to eight only." So thirteen can be counted as eight only when we just take the principal ones.

Then there are two connected with robes, five connected with alms food, five connected with resting place and so on. What is interesting or what is important is who can practice which ascetic practices.

In paragraph 90 ``Singly: with thirteen for bhikkhus (Monks can practice all thirteen practices.), eight for bhikkhunis (the nuns can practice eight.), twelve for novices (Sāmaṇeras can practice twelve.), seven for female probationers and female novices." There are two kinds of female ordained persons before one becomes a bhikkhunī - probationers and novices. If a girl or woman wants to become a nun, she must spend some time under probation, about two years keeping only six precepts. **Then she becomes a sāmaṇerī, a female novice.** **After that she becomes a nun, a bhikkhunī.** For such persons seven are allowable. ``And two (are allowable) for male and female lay followers." Lay people can also practice some of these practices and there are two that they can practice. Altogether there are 42.

``If there is a charnel ground in the open that complies with the forest-dweller's practice, one bhikkhu is able to put all the ascetic practices into effect simultaneously." So a monk can practice all the thirteen practices if there is a charnel ground in the open and it is away from the village by about 1000 yards. A monk living there can practice all thirteen of these practices simultaneously.

``But the two, namely, the forest-dweller's practice and the later-food-refuser's practice are forbidden to bhikkhunis by training precepts." Bhikkhunis have to keep those training precepts, so they cannot keep those ascetic practices. Bhikkhunis must not be on their own. They must live not too close, but close to the monks. So they cannot practice the forest-dweller's practice. ``It is hard for them to observe the three, namely, the open-air-dweller's practice, the tree-root-dweller's practice, and the charnel-ground-dweller's practice, because a bhikkhunī is not allowed to live without a companion." A bhikkhunī is not allowed to live alone. She must have a companion. ``And it is hard to find a female companion with like desire for such a place, and even if available, she would not escape having to live in company." The purpose in keeping these practices is to enjoy seclusion. If you have to live with another person, then you lose that. ``The purpose of cultivating the ascetic practice would scarcely be served. It is because they are reduced by five owing to this inability to make use of certain of them that they are to be understood as eight only for bhikkhunis." So bhikkhunis can practice eight of them.

``Except for the triple-robe-wearer's practice all the other twelve as stated should be understood for novices." So male novices can practice twelve of them. **Novices cannot use the third robe, the double-layer robe.** That is used by or allowed for monks only. Sāmaṇeras or novices do not use the third robe. So they cannot practice the ascetic practice of having three robes only.

``All the others seven (are) for female probationers and female novices." So female probationers or female novices can practice seven out of the eight for nuns.

``The two, namely, the one-sessioner's practice and the bowl-food-eater's practice, are proper for male and female lay followers to employ." Lay people can employ one-sessioner's practice (eating at one sitting only) or the bowl-food-eater's practice (eating in one bowl only). These two lay people can practice. ``In this way there are two ascetic practices. This is the commentary `as to groups and also singly'."

So these thirteen practices are not much practiced nowadays. Those living in villages or towns cannot practice most of these practices. Those who live in forest monasteries can practice many of them. There are still monks who practice many of them like living in a cemetery, living under a tree, eating in one bowl, not lying down, and keeping only three robes.

These practices are meant for effacement of mental defilements. We cannot do away with mental defilements altogether by these practices. We can reduce them. We can scrape them away little by little with these practices.

According to the Visuddhi Magga a monk must first purify his moral conduct. A monk must have pure sīla. Then he must practice some of these ascetic practices. Next he will go on to practice meditation. So these two chapters are about the basic practices before one practices the calm (samatha) meditation or insight (vipassanā) meditation.

OK. Next week we go to concentration. There are very detailed instructions for taking up the practice of meditation.

Student: Are these ascetic practices and virtue etc., are those sort of an absolute requirement before you can go on to concentration or the next step? Are they the basics? How important are they? Especially for ordinary people what is their relevance?

Teacher: **Purity of morals is absolutely necessary because without purity of morals one cannot get concentration when one practices meditation.** But the ascetic practices are just extra practices. So even if you are a monk and you do not practice the ascetic practices, still it is possible for that monk or other people to practice meditation

provided that they have moral purity. Moral purity is essential for the practice of meditation. That is because if there is no moral purity, we suffer from remorse or feelings of guilt.

Suppose my sīla is not pure. When my sīla is not pure, I have this feeling of guilt. People may think that I am a good monk, but in fact I am bad. When I try to practice meditation, this thinking comes up to me again and again and torments me.

When there is this feeling of guilt, there can be no happiness or no joy. There can be no tranquility, concentration and so on. In one of the Suttas the successive stages to realization are given. The first one is moral purity. Moral purity helps us to be free from remorse. Freedom from remorse promotes joy. Joy promotes happiness. Happiness promotes tranquility. Tranquility promotes another kind of comfort or happiness. And then happiness of mind and body promote samādhi (concentration). In order to get concentration you need some kind of comfort or happiness, happiness in the sense of peacefulness. **So moral purity is very important.**

Ascetic practices are just extra practices. For lay people it is not difficult to get moral purity. Even though their moral habits were not pure in the past before the practice of meditation, they can make up their mind that they will not break rules in the future and they will keep their moral habits pure and take precepts. And then that is all there is to it.

But for monks it is not so easy because there are some offenses which cannot be exonerated just by confession. Some rules when they are broken require confession only. Others require confession and giving up of the things involved in it. Then some require that one stay under probation as long as one hides the offense.

Suppose I touch a woman with lusty thoughts. That is an offense. If I do not declare the offense to another monk for ten days, then I must be under probation for ten days. If I cover it up for one month, then I must be under probation for one month and so on. Also I need monks to assemble and do some kind of formal act to take me back into the fold of Saṅgha. Such offenses are not easy to get rid of. For a monk it is more difficult to get purity of morals than for lay people.

Student: Because lay precepts are fewer?

Teacher: Lay precepts are fewer, yes. The minimum requirement for lay people is only five precepts - not killing, not stealing, no sexual misconduct, no lying, and no intoxicants. These are the five. Some people may break one or two of these rules. If before the practice of meditation, that person really sincerely decides to refrain from breaking these rules in the future and to keep his moral conduct pure during the meditation, then that is all right for him. He is said to be pure in his moral habits. A monk must do something more than just making up his mind and confessing. So it is more difficult for a monk to get purity of morals than lay persons.

Student: That doesn't make so much sense. If a lay person can just make up his mind and then achieve peace of mind in meditation, why couldn't a monk just make up his mind and achieve peace of mind in meditation?

Teacher: **A monk has broken the rule laid down by the Buddha. The five precepts are not laid down by the Buddha. They are something like universal precepts.** But the rules to be followed by monks are laid down by the Buddha. **When I break a rule, I show some disrespect for the Buddha,** for the one who laid down the rule. So there is a double offense there - breaking the rule is one offense and disrespect for the Buddha is another. There are two things. So monks have to get free from such offenses by some procedure. One may get free from some offenses just by confessing to another monk. Other offenses require being under probation for some days or some months. It is more difficult for monks to be pure in morals than lay people.

Student: What does 'probation' mean?

Teacher: That means first you must ask the Saṅgha to assemble. Then the Saṅgha must formally recognize you as being under probation. When you are under probation, you are not to enjoy being given respect by younger monks. At the dining hall you have to sit at the end of the line although you may be the eldest of the monks there. It is a kind of punishment. At the end you need twenty monks to assemble and perform a formal act of Saṅgha to take you back into the fold of Saṅgha. While you are under probation, you do not enjoy all the privileges of a monk. You are not to accept respect from younger monks. **You are not to sleep under the same roof with another monk.** So it is more difficult for a monk than a lay person to get purity of morals before the practice of meditation.

Student: I have another question about the 'concept idea'. Does that controversy or confusion arise because there are some kinds of practices which might be similar to ascetic practices which are done merely for the purpose of attaining a certain type of power, psychic powers, magical powers and so on, but the person who is doing those practices, which may be similar to the ascetic practices, may not have virtue, may want to get

worldly power? Is it possible that this sort of practice is confused with the ascetic practices that are mentioned here? By definition if it is not done with a wholesome mind, it is not an ascetic practice.

Teacher: I think that the difference of opinion is whether ascetic practices are to be included in the categories of wholesome, unwholesome or neither wholesome nor unwholesome. Those people took ascetic practices to be outside those three. To them it is just a concept. So there is no reality to represent these practices. According to the opinion of the Visuddhi Magga and so the common opinion of the Elders, the ascetic practice is reality.

When you take up these practices, you have volition in your mind or the knowledge of it. They are units of reality, paramattha. Those other monks took these practices to just be concepts. The argument from the side of Venerable Buddhaghosa is that if they are concept, then concept has no existence of its own. It exist only in the mind, in the imagination. So they cannot be realities. But ascetic practices belong to reality, to the four ultimate truths - consciousness, mental factors, material properties, and Nibbāna. So ascetic practices are not concepts. They are realities. Therefore they belong to wholesome or abyākata. They cannot be unwholesome, and they cannot be outside of wholesome, unwholesome and indeterminate either.

Student: Are there practices just from a historical aspect where people do things very similar to these to attain some kind of supernatural state?

Teacher: That's right. But they cannot be called 'ascetic practices' because they promote mental defilements. They promote greed or some kind of attachment and so on. OK.

Sādhu! Sādhu! Sādhu!

Chapter 3

(Tape 7 / PS: 1-72)

Today we come to the third chapter. With this chapter we begin the second stage of spiritual development, the stage of samādhi or concentration. The first chapter deals with the first stage, sīla. The second chapter deals with ascetic practices which are a kind of sīla. From the third chapter through the thirteenth chapter the second stage, the stage of samādhi or concentration, is described in detail.

The third chapter begins with the definition of the word ‘samādhi’. It is important that we understand or learn what we are talking about. The word ‘samādhi’ is translated as concentration. In order to understand properly we have to go back to the Pāli word ‘samādhi’. The word ‘samādhi’ is composed of ‘sam’, ‘ā’, and ‘dhā’, plus ‘i’. The prefix ‘sam’ here has two meanings. The first meaning is evenly. That means in a unifying way, without scattering. The second meaning is rightly. That means without being distracted. ‘?’ and ‘dhā’ together mean putting or placing. So samādhi means **placing without scattering or placing, keeping them unified and undistracted**.

Placing what? Placing the consciousness and its concomitants or the mental factors. Placing on what? Placing on a single object. Samādhi is a mental factor. It is one of the 52 mental factors. Among the 52 mental factors we call it ‘one-pointedness of mind’ or ‘ekaggatā’. Ekaggatā and samādhi are the same or synonymous. **Samādhi is that mental factor which puts consciousness and its concomitants on a single object, without scattering them, keeping them unified and undistracted**. Samādhi coordinates consciousness and all the mental factors arising with it and does not allow them or itself to be distracted or to wander away.

In another chapter of the Visuddhi Magga samādhi is described as the steadiness of mind, like the steadiness of a lamp’s flame when there is no draft. In a room with no draft there might be a candle with a flame. Like that flame samādhi is steady.

The steadiness of samādhi is a series of moments of steadiness. It is not one moment only. It is a series of moments of consciousness arising again and again on a single object. Samādhi is a mental factor and as a mental factor it must arise and disappear in just three sub-moments. So here ‘being on the object for some time without scattering, unified and undisturbed’ means a series of samādhi moments arising and disappearing, taking one and the same object, taking a single object. That is what is called ‘samādhi’ in Buddhism.

Whenever we want to understand something, we have to understand it with reference to characteristic, function, manifestation, and proximate cause. These are given in paragraph 4.” Concentration has non-distracted as its characteristic.” The characteristic of samādhi is non-distracted, non-wandering. “Its function is to eliminate distraction. It is manifested as non-wavering (non-shaking). Its proximate cause is bliss.” ‘Bliss’ means sukha, comfort or something like happiness. Only when there is something like comfort of the mind and the body can there be concentration or samādhi.

In another chapter characteristic and the others are given a little differently, although they mean more or less the same thing. In that chapter the characteristic is given as non-wandering or non-distracted. The function is to conglomerate conascent states as water does bath powder. That means you have some powder or flour and you put some water in it. The water conglomerates them into one solid thing. As water conglomerates the particles of powder, samādhi conglomerates, or coordinates, or collects concomitants. It does not let the concomitants (both citta and cetasikas) arising with it to scatter. It keeps together consciousness and mental factors. It does not let them be scattered. Its manifestation there is described as peace because when there is samādhi there is peacefulness. The proximate cause again is sukha (bliss).

Then the author describes different kinds of concentration. “First it is of only one kind with the characteristic of non-distracted.” According to this characteristic there is only one kind of samādhi. But then it can be of two kinds, three, four and so on.

- It is of two kinds as access concentration and absorption concentration” I think it is important to understand these two at least - access concentration and absorption concentration. ‘Access concentration’ means neighborhood concentration. It is in the neighborhood of jhāna or Magga. Therefore it is called ‘neighborhood’ or ‘access concentration’.

Suppose a person practices kasiṇa meditation, looking at a disk, taking it into his mind, remembering it, or memorizing it. When he has got the image in his mind, he is said to have got the ‘grasped sign’. Then he dwells upon this ‘grasped sign’, this mental image again and again until that image becomes free from all defects, very pure. At that time he is said to have gained the neighborhood concentration or access concentration. He has very strong concentration at that time. Neighborhood or access concentration precedes jhāna or absorption concentration. It also precedes Magga, the Path concentration. That kind of concentration is called ‘access concentration’ or ‘neighborhood concentration’. The other concentration immediately following that concentration is called ‘absorption concentration’.

Here ‘absorption’ does not mean jhāna only. The Pāli word is appanā. ‘Appanā concentration’ means both jhāna concentration and Magga (Path) concentration.

Student: So samādhi can be broken up into jhāna and Path types of samādhi.

Teacher: Yes. Jhāna samādhi and Magga samādhi belong to absorption (appanā) concentration. First there is access concentration and then absorption concentration. Absorption concentration can be divided into two - jhāna concentration and Magga concentration.

Student: So samādhi is the larger term and then jhāna is a subset within samādhi.

Teacher: Yes. That’s right.

These two kinds of concentration (access and absorption) are for samatha (tranquility) meditation. In vipassanā we have another kind of concentration which is called ‘momentary concentration’. It is like access concentration. It is not really access concentration because there is no jhāna there. But with regard to samatha meditation there are these two kinds of concentration - neighborhood or access concentration and absorption concentration. And again let me repeat ‘absorption concentration’ does not mean jhāna only. It means Magga also.

In paragraph 6, section 2, the subjects of meditation which lead to the attainment of neighborhood concentration, but not jhāna concentration are given. I want you to look at this chart (the handout). It is in Pāli so it will not be easy at this stage. If you look at the chart the last column is jhāna. You can see that if you practice a particular subject of meditation, you can get for example first through fifth jhānas, or first jhāna only, or no jhāna at all.

Please look at the middle of the page at the anussati ten. The first one is Buddhānussati, recollection of the virtues of the Buddha. If you practice that meditation, you will not get jhāna. You will get only the access concentration. You will not get jhāna concentration or jhāna through the practice of that kind of meditation. Similarly with Dhammānussati, Saṅghānussati and so on you will not get jhāna. In these subjects of meditation you will only get access concentration and not absorption concentration. This chart will be useful for the other chapters too.

I deliberately used Pāli because it is shorter to use Pāli words. If you write English, you have to say ‘recollection of the virtues of the Buddha’ and so on. I need space on the page.

The forty subjects of meditation are given in this chapter later on. The list of the forty subjects of meditation is given in paragraphs 104 and 105. You may check with that.

Student: Are they in the same order in the book as on the chart?

Teacher: Let me see. In the book there are ten kasiṇas, ten kinds of foulness, ten recollections, four divine abodes, four immaterial states, one perception and one defining. No, they are not the same. In the chart there are the kasiṇa ten, the asubha or ten kinds of foulness, the ten recollections, the four divine abodes. They are the same. In the book the four immaterial states are next. They are the last group on the chart. ‘One perception’ means saññā one on the chart. ‘One defining’ means vavatthāna one on the chart. The order on the chart is taken from The Manual of Abhidhamma.

The other kinds of samādhi like mundane and supramundane, with happiness or without happiness, with pīti and without pīti, accompanied by bliss, accompanied by equanimity and so on - in order to understand these divisions you have to remember the five jhānas. The first jhāna is accompanied by vitakka (initial application), vicāra (sustained application), pīti, sukha and ekaggatā (one-pointedness of mind). The second jhāna is accompanied by vicāra, pīti, sukha, and ekaggatā. The third jhāna is accompanied by pīti, sukha, and ekaggatā. The fourth jhāna is accompanied by sukha and ekaggatā. The fifth jhāna is accompanied by upekkhā (indifferent feeling) and ekaggatā.

I hope that you remember that jhānas can be four or five. In the Sutta Piṭaka jhānas are described as four. It is very rare that they are described as five in the Suttas. But in Abhidhamma they are described as both four and five. According to the fourfold method there are four jhānas, but according to fivefold method there are five jhānas. Actually they are the same. The first of the fourfold method is the same as the first of the fivefold method. The second of the fourfold method is the third of the fivefold method. If you remember that you will understand these divisions, but if you don't, don't worry.

In paragraph 14 “In the first of the tetrads there is concentration of difficult progress and sluggish direct knowledge.” ‘Difficult progress’ means difficult practice. You have to practice much. You have to spend a lot of time practicing in order to make progress. ‘Sluggish direct knowledge’ means sluggish understanding. Understanding is slow. Understanding can be swift or it can be slow. The practice is also difficult for some and it is not so for others. That depends on many factors. They are given in these pages.

With regard to the previous practice let us look at paragraph 17. “Besides, they should be understood as classed according to craving and ignorance, and according to **whether one has had practice in serenity and insight.**” Here what is meant is whether one had the practice of samatha or vipassanā (insight) meditation in his former lives. If you have the practice of samatha meditation in your former lives, then when you take up the practice of samatha meditation here, your progress is not difficult. You have easy progress. If you do not have such practice in the past, then it may be difficult. So “If he has had no practice” means practice in former lives.

In paragraph 22 about the middle of the paragraph “the state of partaking of distinction is the attaining of higher distinction.” ‘Higher distinction’ here means higher jhānas. Sometimes ‘distinction’ means enlightenment. Here ‘distinction’ means jhānas.

- The state of partaking of penetration is accessibility to perception and attention accompanied by dispassion.” That means vipassanā. ‘Partaking of penetration’ means leading to vipassanā.

Student: What is the ‘partaking of diminution’?

Teacher: That means he does not practice it well. ‘Diminution’ means something like regression. You may lose the degree of concentration if you do not practice. There is accessibility to opposition. ‘Opposition’ means the hindrances. When the hindrances are close to you, then you may lose samādhi. That kind of samādhi is called ‘partaking of diminution’. ‘Stagnation’ is when the samādhi does not regress nor does it progress. It just stands there, not making progress. That is called ‘partaking of stagnation’. That is because that person cannot get rid of attachment to that samādhi. He is attached to samādhi and so he cannot make progress.

And then how should it be developed? This is the important part of this chapter. In order to practice meditation the author described in detail how to prepare before you take up the real practice of meditation. Preparations should be done with meticulous care.

In paragraph 28 “Mundane concentration should be developed by one who has taken his stand on virtue that is quite purified in the way already stated.” The first thing a person must do in preparation for the practice of meditation is to purify his virtue, to purify his moral conduct.

- He should sever any of the ten impediments that he may have.” The next thing is to sever impediments, to get rid of impediments. They are said to be ten and they will be described in detail.

After severing impediments, what should he do? “He should approach the Good Friend.” That means he must find a teacher who can give him a meditation subject, who can teach him a meditation subject. So he must find a good friend or a teacher.

- He should apprehend from among the forty meditation subjects.” ‘Apprehend’ means he should take a meditation subject. He should take from among the forty meditation subjects, one that suits his own temperament.

People have different temperaments. There are meditation subjects which are exceptionally suitable for a certain kind of temperament. They will be given later. So it is good to select a meditation subject that is most suitable for one’s own temperament. One should take up or study a meditation subject which suits one’s temperament.

- After that he should avoid a monastery unfavorable to the development of concentration.” That means he must find a suitable place for meditation. For a monk he must avoid unfavorable monasteries and live in a favorable monastery.

• He should sever the lesser impediments.” There are lesser impediments like having long nails, having robes that need to be mended. They are called ‘lesser impediments’. He must cut the lesser impediments.

Then the author goes into the practice of meditation. These have to be done before one goes into the real practice of meditation. Purification of sīla, purification of moral conduct is described in the first and second chapters.

The next one is to get rid of impediments. There are ten kinds of impediments mentioned here: “a dwelling, family, and gain, a class and building too as fifth.” The Pāli word here is kamma. It is like the Pāli word kamma that we are familiar with, but ‘kamma’ here means work. So ‘building’ here means work - building the monastery, repairing the monastery. Then the other impediments are travel, relatives, affliction or disease, study or books, and then supernormal powers. These ten are called ‘impediments’. A person wanting to practice meditation after purifying virtue must cut these impediments so that he can practice meditation without hindrances, without obstacles. The first one is a dwelling place. I don’t think they are difficult to understand.

Let me say something about paragraph 30 towards the end of the paragraph: “ - who has many belongings stored there, or whose mind is caught up by some business”. That is not so accurate a translation here. It really means ‘who has attachment, whose mind is caught up by some reason, not by business, caught up by some reason of attachment to the dwelling place, to the monastery. For others it is not an impediment.

• Two clansmen (two friends) left Anurādhapura it seems, and eventually went forth at the Thūpārāma.” Thūpārāma is a pagoda just outside the city of Anurādhapura. Anurādhapura is in Sri Lanka.

• One of them made himself familiar with the Two Codes.” We have met this word ‘Two Codes’. Do you remember? ‘Two Codes’ means the two sets of rules, one for monks and the other for nuns. They are called ‘Two Codes’. Monks have to study both the rules for monks and the rules for nuns because they have to keep some of the rules that are laid down for nuns also. ‘Two Codes’ means the two Pāṭimokkhas.

The footnote here is not quite helpful. The Commentary he quoted here is not at this place, but another place. Here the ‘Two codes’ just means the two sets of rules in Vinaya. In another place the words “the observers of the Codes” are commented upon by the Sub-Commentary as those who study both the rules of Vinaya and the Abhidhamma. At the beginning of Abhidhamma Piṭaka there is a portion called ‘Mātikā’. ‘Mātikā’ means contents or something like a list of things to be explained in detail later. The word ‘Mātikā’ comes to mean two things. One is the rules for monks and nuns and the other is the first section of the first book of Abhidhamma. Here after going forth, after becoming monks, they learned these two codes, these rules for monks and nuns. “when he had acquired five years seniority, he took part in the pavāranā and then left for the place called Pācīnakhandarājī” and so on. Here ‘Two Codes’ means the two sets of rules. The footnote here is out of place.

With regard to footnote 10 “ ‘Pavāranā’ Ceremony at the end of the Rains, during three months of which season bhikkhus have to undertake to live in one place in order to avoid travel while crops are growing. It consists in a meeting of the bhikkhus who have spent the Rains together, at which each member present invites the Community (or they invite each other) to point out faults, breaches of Vinaya rules.” Until that place it is all right. **Then it says “committed during the preceding three months.” This is not so.** That is not in the Vinaya books. Sometimes the authors just say what they think would be the case, but it is really not.

At the end of the Rainy Season we have this ceremony of inviting the Saṅgha or inviting each other. This invitation is not for just the offenses committed in the preceding three months. It is for any time. We say “I invite the monks, I invite the venerable ones, whether you see me breaking a rule, or you hear me breaking a rule, or have suspicion I am breaking a rule, please talk to me. If I see it as an offense, I will make amends.” **That refers to any time.** After one has invited in this way, then he can be told about his offenses from any time. It is not an invitation for the faults committed just during that preceding three months but for any time. Although the ceremony is done at the end of the three months of the Rainy Season retreat, it is not for just the three months.

We just did that ceremony at the monastery. It is to be done on the full moon day of October. In our countries we have four months of Rainy Season, not three. Monks are to observe and live within the boundaries of the monastery for three months however, not four. After three months there is a ceremony of inviting each other. The monks are free to point out the mistakes or misconduct of each other. **“Committed during the three months” is not correct and it is not in the Vinaya.**

Student: Is that ceremony received well by the monks?

Teacher: It is something like a routine activity. Whether you really want to do it or not, you have to do it. You are invited so that other monks can tell you about your faults or whatever anytime.

Student: Is this difficult? You have to do it, but do you dread doing it?

Teacher: Oh, no. It's not dreadful.

Student: Do people say ugly things to each other?

Teacher: No. Someone will say "Venerable, you have broken this rule. You ought to make amends. You ought to do something to exonerate this offense." It is something like that. In this way monks help each other to have good conduct, to get rid of offenses if there are any.

Sometimes a person may not be conscious of what he is doing. Suppose I am eating and I eat until 12:10pm or 12:15pm. Perhaps I am not aware of that. Then another monk may say to me "When you ate today, it was past twelve." It is like that. I broke the rule in that case. So I must make confession about that.

The first impediment is dwelling. One monk has many things that he brought with him when he visited Anurādhapura. These are inspiring stories.

In paragraph 43 "Gain is the four requisites." 'Gain' is what monks get as donation from lay people. These requisites are called 'gain'.

Further down in paragraph 43 "Again even at dawn alms-food eaters fond of opulence come and say 'Venerable sir, such and such a man lay follower, woman lay follower, a friend, a friend's daughter' - It is not friend. It should be minister. I don't know why he took it to mean friend. The Pāli word is amacca. 'Amacca' means minister, a political minister and not a religious minister. Instead of friend we should have **minister**. And instead of friend's daughter we should have **minister's** daughter.

Student: Maybe 'official' would be better because 'minister' in this country usually means religious minister.

Teacher: Oh.

Now with regard to building he gives the word 'kamma'. '**Kamma**' really means something to do, not the building itself. It is called 'nava kamma' here. So it is new work to do at the monastery. It means to repair something at the monastery. When a monk is engaged in working, he cannot practice meditation because he has to be concerned about these things.

- Travel is going on a journey. If someone is expected to give the Going Forth somewhere else" - actually it means **if there is someone who wants to 'Go Forth', who wants to ordain**. It is not 'is expected to give the Going Forth'. So "**If someone wants to Go Forth** somewhere else, or if some requisite is obtainable there and he cannot rest content without getting it, that will be an impediment."

- Ascetic duties' means practice of monk's duties. 'Duties' here means the practice of meditation. "So one in this position should apply himself to the ascetic's duties **only** after he has done the journey and transacted the business." '**Only**' is missing there.

In paragraph 49 "Mother and father should be treated like the Preceptor." Monks are allowed to give medicine to their mothers and fathers. "If they live within the kingdom and look to their son for help, it should be given. Also if they have no medicine, he should give them his own. If he has none, he should go in search of it as alms and give that. But in the case of brothers and sisters one should give them **what is theirs**."

What do you understand? The monk should give them **what is theirs**. Does that make sense?

Student: Their own medicine?

Teacher: If they already have their own medicine, he does not need to give to them. What it means is that he must compound or mix together the ingredients and give it to them. This is because monks know how to compound medicine. The people may not know, but the lay people have the ingredients at their house. He puts all the ingredients together in different proportions and then gives it as medicine. So "give them what is theirs" is the medicine, after the monk has compounded the ingredients. The ingredients must belong to the brother or sister, and not to the monk.

With regard to books "Books means responsibility for the scriptures." About a third of the way down in the paragraph "The Elder asked him 'How are you in the scriptures friend?' - I am **studying** the Majjhima, venerable sir.'" The Pāli word here means 'I am **familiar** with the Majjhima Nikāya.' It is not just studying; it is **I am familiar with the I Majjhima Nikāya**. A little further on "When a man is still **learning** the first fifty by heart, he is faced with the middle fifty." The Pāli word is **reciting**, so "**reciting the first fifty**." "And when he is still reciting (not learning) that by heart, he is faced with the last fifty." There are all together 150 Suttas,

actually three more, in that collection of Middle Length Sayings. They are divided into three - the first, the second and the third group. When you are reciting the first group, the second group may come to you and you may mix them up. When you are reciting the second group, the third group may come to your mind and you will mix them up. So it is not an easy task being familiar with the Majjhima Nikāya. That is what is meant here. It is not learning, but reciting.

In paragraph 52 “Then he recited the Dhātukathā to the bhikkhus.” ‘Recited’ here means he **taught** them, not just reciting. Dhātukathā is the third book of Abhidhamma.

In paragraph 53 about ten lines from the bottom “Go and learn it from **our** own teachers.” ‘Our’ should be ‘your’ because this monk proclaimed he would expound the three Piṭakas without the Commentaries. The other monk wanted to make him realize that he was not qualified to do that. So he asked a question and the other monk gave an answer. Then the monk said “Hum” something like meaning it is not correct. Then again three times he asked this question and three times he said “Hum”. The other monk gave different answers at different times. So the Elder later on said “The first answer you gave was the correct answer, but since you have not learned from a teacher, you are not firm on your answers. When I said ‘Hum’, you give one answer and then another different answer. So go and learn from your own teacher.” - not from just reading books. It is something like that.

Even in these modern times just learning from books is not quite enough. For example with regard to Abhidhamma you need a teacher or a friend to help you. Otherwise you will not understand properly. So here “Go and learn from your own teachers.”

At the end of paragraph 54 “What are you saying, venerable sir, have I not heard it all from you?” After teaching that monk, the teacher-monk asked the pupil-monk to give him a subject of meditation. So the monk said “What are you saying, venerable sir, have I not heard it all from you?” You have been teaching me these things and now you are asking me to give you a subject of meditation. “What can I explain to you that you do not already know?” Then the senior Elder said “This path is different for one who has actually traveled by it.” The Pāli sentence really means “**this is the path of one who has actually traveled by it.**” That means I know only from books. You have practiced meditation and gained some enlightenment. This path is different from me. Please teach me meditation although I have taught you the books. That is what is meant here. “This path is different for one who has actually traveled by it.” Or it means “This is the path of one who has actually traveled by it.” Those who have not traveled by it do not really know this path. And I have not traveled this path, so please teach me meditation.

A little further down “The Arahant path befits our teacher.” That means the attainment of Arahantship. The teacher practiced meditation and became an Arahant. So the pupil said “Arahantship befits our teacher.”

In the next paragraph regarding supernormal powers “They are hard to maintain, like a prone infant or like young corn.” In my book it is like a baby hare. Prone infant, what is ‘prone’?

Students: Lying down.

Teacher: Face down?

Student: It doesn’t matter.

Teacher: I don’t know. In Pāli it means lying down face up. And like young corn- that means a tender crop, fragile. In the first edition he had a baby hare because he did not read correctly. The Pāli word is sassa, but the first time he read it as sasa. ‘Sasa’ means hare. ‘**Sassa**’ means a crop, or corn, or something that grows. The editors or he himself corrected it in the second edition.

Supernormal powers are an impediment only for vipassanā meditation. They are gained through the practice of samādhi. So they are not an impediment for samādhi or samatha meditation, but for vipassanā they are an impediment.

• Approach the Good Friend, the giver of a meditation subject.” So you must find a teacher who can give you a meditation subject. Approaching a teacher is described in detail. It is very different from the practice in this country or in the West. Teachers want to attract pupils. They are very willing or very eager to teach. The one who wants to practice meditation has to approach a teacher in a very careful way, not to offend him and so on. So it is very different. Here teachers want to please those who come to them.

The practice of loving-kindness is mentioned here. “‘May they be happy and free from affliction.’ Then he should develop it towards all deities within the boundary.” ‘Boundary’ means within the boundary of the monastery. The Pāli word that is used here is sīmā. It also means a consecrated place where formal acts of

Saṅgha are performed, but here it simply means a boundary, the boundary of the monastery. So it is loving-kindness towards the monks living in the monastery, just that - “May they be happy and free from affliction.” Then he should develop it towards all deities within the boundary, within the monastery. Then he should develop it towards the principal people in the village that is his alms resort, where he goes for alms. Then he should develop loving-kindness to all the human beings there and to all living beings dependent upon the human beings.” There is a misunderstanding of one word in Pāli. What really is meant here is **to all beings beginning with human beings**. After sending loving-kindness thoughts to the principal people in the village (That means a village headman or an official in the village.), he sends to all beings, beginning with all human beings. So “May all human beings be well happy and peaceful. May all beings be well, happy and peaceful.” So it is not to all human beings there and to all dependent on the human beings. That is not so. The translation should be “Then to all beings, beginning with the human beings.”

Student: What does ‘toward all deities’ mean?

Teacher: It refers to the spirits, the guardian spirits, and tree spirits living within the precinct of the monastery. We Buddhists believe there are spirits all around - tree spirits, guardian spirits, guardian of the monastery, guardian of a person and so on. So we send loving-kindness to them.

In the next paragraph “With mindfulness of death, thinking ‘I have got to die’, he gives up improper search and with a growing sense of urgency he comes to live without **attachment**.” Actually it is “He comes to live without **sluggishness**”, not attachment. When there is a sense of urgency, when there is thinking that I may die, then I cannot afford to be lazy. I cannot afford to be sluggish. I must practice meditation. I must make effort. The word here should not be attachment, but sluggishness.

Is there another word for that? It is laziness, something like that. Indolence, right? To live without indolence or sluggishness. That means to be energetic in the practice of meditation.

Then paragraph 61, the good friend:

- He is revered and dearly loved,
And one who speaks and suffers speech;
The speech he utters is profound,
He does not urge without a reason.”

That means he does not urge to do improper things.

- He is wholly solicitous of welfare and partial to progress.”

What is ‘partial to progress’?

Student: ‘Partial’ often means favors.

Teacher: Here the meaning is that he is on the side of progress. That means he is making progress. I looked this word up in the dictionary and it said “to be fond of”. But it does not mean ‘to be fond of’, he is on the side of progress.

Student: So it’s ‘progressing’.

Teacher: ‘Progressing’, yes.

At the end of paragraph 62 “And has reached the destruction of cankers by augmenting insight” - that means by practicing insight.

In paragraph 63 “I am one whose cankers are destroyed. Why not? He declares himself when he knows that his instructions will be carried out.” Actually he knows that the other one practices; it is not that his instructions will be carried out. If you know that the other one is a meditator, you may tell the other one what you have attained. Normally monks do not tell their attainment to other people.

Student: So it would be ‘practice carried out’?

Teacher: Not instructions. He knows that the other one is a practitioner. He knows that the other one practices meditation.

In paragraph 70 about four lines down “If he does not allow it when asked, they can be done when the opportunity offers. When he does them, three tooth-sticks should be **brought**.” Instead of ‘brought’ it **should say “should be given to him, should be presented to him.”**

In paragraph 72 “If he does not ask but agrees to the duties being done, then after ten days or a fortnight have gone by, he should make an opportunity by staying back one day at the time of his dismissal.” That means even though he is dismissed, he should ask permission and announce his purpose in coming to that monk, to that

teacher. ‘Make an opportunity’ - I don’t know what that means. The Pāli word is to ask permission. So when he is dismissed, he must not go away. **He must ask permission** - “I want to say something.” Then when he asks permission, he must tell him that he comes for the practice of meditation. It is how to approach a teacher.

OK. We will talk about temperaments next week. The explanation about temperaments is very interesting.

Sādhu! Sādhu! Sādhu!

(Tape 8 / PS: 74 - 132)

Today we come to temperaments. In paragraph 74 “There are six kinds of temperament, that is, greed temperament, hating temperament, deluded temperament, faithful temperament, intelligent temperament, and speculative temperament.” On this sheet the second column represents the six temperaments. The first word in the second column ‘**carita**’ means temperament. The temperaments are rāga, dosa, moha, saddhā, buddhi, and vitakka.

Greedy temperament is rāga. Hating temperament is dosa. Deluded temperament is moha. Faithful temperament is saddhā. Intelligent temperament is buddhi. Buddhi is a synonym for ñāṇa or paññā (wisdom). Speculative temperament is vitakka. Some teachers say there are more than six kinds of temperament and mixtures of them. They are not so interesting because they are confusing. Following the author we take six temperaments.

Three are good temperaments and three are bad temperaments. Each one has parallel in the other group. Faithful temperament is similar to greedy temperament because “faith is strong when profitable (kamma) occurs in one of greedy temperament, owing to its special qualities being near to those of greed.” That means greed is similar to faith or saddhā. “For in an unprofitable way, greed is affectionate and not over-austere, and so, in a profitable way, is faith.”

Instead of saying “in an unprofitable way” we should say “on the side of unwholesome states, on the side of akusala”. So it means among akusala states greed is affectionate and not over-austere. Among kusala states (wholesome states) faith has the same qualities; faith is affectionate and not over-austere. So they are similar.

The same is true for hateful temperament and intelligent temperament. They are also similar. A person who habitually gets angry may be of intelligent temperament. There are some people who are short-tempered and who get angry for a very small reason. Those people may be of sharp intelligence. They are similar or parallel qualities.

In paragraph 76 “And hate occurs in the mode of condemning living beings.” The Pāli word here is ‘**avoid**’. Does ‘condemn’ mean ‘avoid’?

Student: No.

Teacher: “And hate occurs in the mode of avoiding living beings, while understanding occurs in the mode of avoiding formations.” ‘Formations’ means mind and matter (saṅkhārā).

Speculative temperament has its parallel in moha or deluded temperament. They are similar.

Then there is a discussion on the source or cause of these temperaments. Here the author gives the reasons that are given by other teachers. He says that they are all inconclusive or indecisive.

In footnote 19 “‘Some’ is said with reference to the Elder Upatissa. For it is put in this way by him in the Vimutti Magga.” There is a book called ‘Vimutti Magga’. It was written before the Visuddhi Magga. It was written by an Elder named Upatissa in Pāli language. There is a book by Professor Babbitt, a comparative study of Visuddhi Magga and Vimutti Magga.

We call the Visuddhi Magga a Commentary. It is not a Commentary of one particular Sutta or one particular collection of Suttas. It is a Common Commentary of all Suttas. There is a Sub-Commentary on the Visuddhi Magga. The name of the Elder as well as the name of the book is mentioned in the Sub-Commentary. In the Visuddhi Magga nothing is mentioned. It just says “some say”. ‘Some say’ refers to the Elder Upatissa who wrote the Vimutti Magga.

In that book it is said that “there are three kinds of temperament to begin with have their source in previous habit; and they have their source in the elements and humors.” ‘Elements’ means the four great elements - earth,

water, fire and air. Humor - what is 'humor'? 'Humor' here means something in the body - wind, phlegm, blood. They (the elements, the humors, and previous habits) are the sources for the kinds of temperament.

- Apparently one of greedy temperament has formerly had plenty of desirable tasks and gratifying work to do, or has reappeared here after dying in a heaven." 'Reappeared here' means 'reborn here'. A person who dies as a deva and is reborn here tends to have a greedy temperament.

- And one of hating temperament has formerly had plenty of stabbing and torturing and brutal work to do or has reappeared here after dying in one of the hells or the nāga existences." One who is reborn after dying in hell or in the existence of serpents tends to have hating temperament.

- And one of deluded temperament has formerly drunk a lot of intoxicants and neglected learning and questioning, or has reappeared here after dying in the animal existence." This is according to the previous habit.

Then they are explained according to the elements. "A person is of deluded temperament because two elements are prominent, that is to say, the earth element and the fire element." and so on. One who has these elements prominent in his body tends to be of deluded temperament and so on.

- Not all of those who have had plenty of desirable tasks and gratifying work to do, and who have reappeared here after dying in a heaven are of greedy temperament" and so on. So they are not conclusive.

The author gives the exposition given by the teachers of the Commentaries. That means given by the Theravāda tradition. "The fact that these beings have prominence of greed, prominence of hate, prominence of delusion, prominence of non-greed, prominence of non-hate, prominence of non-delusion, is governed by previous root-cause. For when in one man at the moment of his accumulating (rebirth-producing) kamma greed is strong and non-greed is weak, non-hate and non-delusion are strong and hate and delusion are weak, then his weak non-greed is unable to prevail over his greed, but his non-hate and non-delusion being strong are able to prevail over his hate and delusion. That is why, on being reborn through rebirth-linking given by that kamma, he has greed, is good-natured and unangry, and possesses understanding with knowledge, like a lightening flash."

- At the moment of his accumulating (rebirth producing kamma) greed is strong and non-greed is weak." - here it does not mean that the kamma and the greed or non-greed arise at the same moment. Greed is unwholesome mental state and non-greed is a wholesome mental state. They cannot arise together. The kamma which gives results relinking in human existence and so on is good kamma, wholesome kamma. It cannot be unwholesome kamma. When kusala kamma arises in our minds, there can be no greed arising at the same time. He has greed before and after that kamma. That is what is meant here by "at the moment of his accumulating kamma." It is not that they arise at the same time, at the same moment, but the kamma is influenced by strong greed, non-greed is weak and so on. When at the moment of accumulating kamma greed is strong, non-greed is weak and so on, there is this difference of being of different temperament. These are explained with reference to which root-cause, which hetus, are predominant or strong or weak at the moment of accumulating good or bad kamma, especially good kamma.

Then we go to how it is known that this person is of greedy temperament and so on. This is something like psychology. We guess the temperament of a person by the posture he takes, by his actions, by his manner of eating, by his seeing, by the kinds of states occurring in his mind. These are explained in detail.

- When one of greedy temperament is walking in his usual manner, he walks carefully (that means he walks gracefully.), puts his foot down slowly, puts it down evenly, lifts it up evenly, and his step is springy."

What is 'springy'?

Students: Bouncy.

Teacher: Bouncy. Oh. The explanation given in the footnote is that the footprint - you know when the Buddha left a footprint, his footprint is even. The footprints of ordinary people are not so even, do not touch equally. 'Springy' means not touching in the middle. That is springy.

Student: The Buddha was flat-footed?

Teacher: Yes. "One of hating temperament walks as though he were digging with the points of his feet, puts his foot down quickly, lifts it up quickly, and his step is dragged along."

- One of deluded temperament walks with a perplexed gait, puts his foot down hesitantly, lifts it up hesitantly, and his step is pressed down suddenly."

Then there is a verse. This is the account of the origin of the Māgandiya Sutta. The name of the man was Māgandiya. He had a beautiful daughter. He wanted to give his daughter to a deserving man, but he had not found one yet. One day he saw the footprints of the Buddha. He knew these footprints belonged to an extraordinary man. He followed the footprints and came to the Buddha. Then he offered his daughter to the Buddha. This verse was uttered by him when he saw the footprints of the Buddha. The footprints were not of a greedy person; they were not of a hating person; they were not of a deluded person. They must belong to an extraordinary person.

In paragraph 89 about the middle of the paragraph “He sleeps in a confident manner.” Actually he sleeps in a pleasant manner, pleasant to look at, not confident. A little further down in this paragraph “With his body flung down he sleeps with a scowl.” What is ‘scowl’?

Students: Frown.

Teacher: Yes, with a frown. That is right. Then two lines down “One of deluded temperament spreads his bed all awry and sleeps mostly face downwards with his body sprawling. When woken, he gets up slowly, saying ‘Hum’.”

These are by posture or deportment. Now let us look at actions. “Also in the acts of sweeping etc., one of greedy temperament grasps the broom well, and he sweeps cleanly and evenly without hurrying or scattering the sand, as if he were strewing sinduvāra flowers.” We can guess his temperament by how he sweeps. It is not possible in this country because we use vacuum cleaners.

Then by eating “One of greedy temperament likes eating sweet food.” Those who like sweet food are said to be of greedy temperament.

- One of hating temperament likes eating rough sour food.” So if you like sour food, you may have hating temperament.

If you are not decided or have no settled choice, then you are of deluded temperament. So what do you like? I like sour food.

Then by seeing and so on: “When one of greedy temperament sees even a slightly pleasing visible object, he looks long as if surprised, he seizes on trivial virtues, discounts faults and when departing, he does so with regret as if unwilling to leave.” “With regret” - the actual word used is ‘with attachment’. He has attachment or something like concern for that object.

- When one of hating temperament sees even a slightly unpleasing visible object, he avoids looking long as if he were tired, he picks out trivial faults, discounts genuine virtues, and when departing, he does so without regret (or attachment) as if anxious to leave.”

Then for the deluded “If he hears others criticizing, he criticizes; if he hears others praising, he praises: but actually he feels equanimity in himself.” I want to use ‘indifferent’ instead of ‘equanimity’. So “Actually he feels indifference in himself - the indifference of unknowing.” Here ‘indifference’ means not knowing, moha. “So too by sounds, and so on.”

- By the kind of states occurring: in one of greedy temperament there is frequent occurrence of such states as deceit, fraud, pride, evilness of wishes, greatness of wishes, discontent, foppery and personal vanity.”

- In one of faithful temperament there is frequent occurrence of such states as free generosity, desire to see Noble Ones, desire to hear the Good Dhamma, great gladness.” In the original it means of frequent gladness. He experiences gladness frequently; it is not necessarily great.

In paragraph 97 it discusses what is suitable for those of different temperaments. “A suitable lodging for one of greedy temperament has an unwashed sill and stands level with the ground, and it can be either an overhanging (rock with an) unprepared (drip-ledge), a grass hut, or a leaf house, etc., it ought to be spattered with dirt, full of bats, dilapidated, too high or too low.” It is the opposite of his temperament. He is of greedy temperament. So bad lodging is suitable for him.

Then with regard to bowl because he is talking about monks: “And the right kind of bowl for him is an ugly clay bowl disfigured by stoppings and joins, or a heavy and misshapen iron bowl as unappetizing as a skull.” Some words are misplaced here. “And the right kind of bowl for him is an ugly clay bowl or a heavy and misshapen iron bowl disfigured by stoppings and joins.” If an ugly clay bowl has defects, he has to throw it away. It may have cracked and it is difficult to mend. An iron bowl if it has holes or something, you can put

stoppings and joins to keep the bowl together. So ‘disfigured’ by stoppings and joints’ should qualify ‘a heavy and misshapen iron bowl’.

In paragraph 101 “The right lodging for one of deluded temperament has a view and is not shut in, where the four quarters are visible to him as he sits there.” He is of deluded temperament, so he needs space.

- As to the postures, walking is right. The right kind of object for his contemplation is not small, that is to say, the size of a winnowing basket or the size of a saucer.” That means he should not meditate on an object the size of a winnowing basket or a saucer. Those are small objects. A person of deluded temperament needs large objects.

Suppose he wants to practice earth kasīṇa meditation, looking at the earth disk or the earth. If he is of deluded temperament, he needs to have a big plot of land or something to look at, not just a small earth disk. His mind needs to look at a larger object. The object for his contemplation is not small. It is not the size of a winnowing basket or saucer. “For his mind becomes more confused in a confined space, so the right kind is an empty large kasīṇa.” Maybe it should be about the size of a tennis court or a football field.

For one of speculative temperament a small one is right. For a person of vitakka temperament is speculative. He wants to think of many things. A small object is suitable, about the size of a winnowing basket or a saucer.

Now we come to the forty subjects of meditation. The forty subjects of meditation are given in paragraph 104 and the following paragraph.

The word ‘kasīṇa’ means orb or total. When you look at the disk, you look at the whole disk, the whole or total. There are ten kasīṇas, ten kinds of foulness, ten recollections, four divine abidings, four immaterial states, one perception, one defining. All together there are forty subjects. These are the forty subjects of samatha meditation.

- Herein, the ten kasīṇas are these: earth kasīṇa, water kasīṇa, fire kasīṇa, air kasīṇa, blue kasīṇa, yellow kasīṇa, red kasīṇa, white kasīṇa, light kasīṇa, and limited-space kasīṇa.” There are ten kasīṇas. How to prepare these kasīṇas and how to practice is explained in the next chapter.

- The ten kinds of foulness are these: the bloated, the livid, the festering, the cut-up, the gnawed, the scattered, the hacked and scattered, the bleeding, the worm-infested, and a skeleton.”

- The ten kinds of recollection are these: recollection of the Buddha (that means recollection of the qualities of the Buddha.), recollection of the Dhamma, recollection of the Saṅgha, recollection of virtue (That means recollection of one’s own sīla.), recollection of generosity, recollection of deities, recollection (or mindfulness) of death, mindfulness occupied with the body, mindfulness of breathing, and recollection of peace.” ‘Peace’ here means Nibbāna. These are the ten recollections.

- The four divine abidings are these: loving-kindness, compassion, gladness (or sympathetic joy), and equanimity.”

The four immaterial states are just the four arūpāvacara jhānas, the formless types of consciousness. “The four immaterial states are these: the base consisting of boundless space, the base consisting of boundless consciousness, the base consisting of nothingness, and the base consisting of neither perception nor non-perception.”

- The one perception is the perception of repulsiveness in nutriment (food).”

- The one defining is the defining of the four elements.” That means trying to see the four elements clearly, one different from the other. This is earth element. This is water element and so on.

- This is how the exposition should be understood ‘as to enumeration’.” This is the list of the forty subjects of samatha meditation.

- As to which bring access only and which absorption” - samādhi, if you remember, is divided into different kinds - into neighborhood or access concentration and into absorption concentration. Some subjects of meditation can lead to access concentration only, not to absorption. The others can lead to both access concentration and absorption concentration. “The eight recollections - excepting mindfulness occupied with the body and mindfulness of breathing - the perception of repulsiveness in nutriment, and the defining of the four elements, are ten meditation subjects that bring access only.” You may look at the chart here. Look at the jhāna column, the last column. If we say ‘no jhāna’, that means that they can lead to access concentration only. They cannot lead to jhāna concentration. If you practice the recollection of the Buddha, you may get concentration of mind, but you will not get jhāna from that type of meditation. The qualities of the Buddha are profound. And

there are many qualities to keep your mind on. It cannot help you to get real concentration or to get jhāna. The eight recollections, the perception of repulsiveness in nutriment and the defining of the four elements can lead you to gaining access concentration only. You will not get jhānas if you practice those meditation subjects.

On the chart 'AP' means absorption development. 'P' means preliminary development. 'UP' means access development.

The other thirty subjects of meditation bring absorption. If you practice these subjects of meditation, you may gain absorption or jhāna.

Then "As to the kind of jhāna: (Please look at the jhāna column on the chart.) among those that bring absorption, the ten kasiṇas together with mindfulness of breathing bring all four jhānas." 'Four' here means five. There are two ways of describing jhānas according to the fourfold method and according to the fivefold method. We are familiar with the fivefold method - first jhāna, second jhāna, third jhāna, fourth jhāna, fifth jhāna. In the Visuddhi Magga and in many Suttas only the fourfold method is mentioned. So we have to adapt to this." "Bring all four jhānas" means bring all five jhānas. The ten kasiṇas can bring or if you practice one of the ten kasiṇas, you can get first, second, third, fourth, fifth jhāna. So you can get all five jhānas. Then breathing meditation can bring all five jhānas.

Student: What is kāyagatāsati?

Teacher: This 'kāyagatāsati' means contemplating on different parts of the body like head hair, body hair, nails, teeth, skin and so on.

Student: And ānāpānasati?

Teacher: That is breathing.

Student: And which one is peace?

Teacher: Upasamānussati is peace. The order in the chart is a little different than the order in the book. Maraṇassati is the recollection of death.

- The ten kinds of foulness together with mindfulness occupied with the body bring the first jhāna." The ten asubhas and kāyagatāsati can lead to the first jhāna only because the object is gross. So you need vitakka to keep your mind on the object. Without vitakka your mind cannot dwell on these objects.

It is explained as when you are going against a strong current. You need some pole to keep the boat going. In the same way since the objects are gross, you need vitakka for your consciousness or your mind to be on the object. In the foulness meditations you look at a corpse. So these objects are gross. Therefore they lead to first jhāna only.

- The first three divine abidings bring three jhānas." That means here four jhānas - first, second, third and fourth. The three divine abidings are mettā, karuṇā and muditā.

- The fourth divine abiding (upekkhā) and the four immaterial states (arūpāvacara) bring the fourth jhāna." That means the fifth jhāna. Upekkhā and these four also can lead to fifth jhāna. So as to the kind of jhāna they are to be understood that way.

- As to surmounting" - 'as to surmounting' means overcoming. "There are two kinds of surmounting, that is to say, surmounting of factors and surmounting of objects."

Let us say you have first jhāna. If you want to get second jhāna, you have to overcome or you have to eliminate the factor vitakka. 'Surmounting' really means eliminating. By eliminating factors you get higher jhānas. When you get the first jhāna, it has five factors. When you get the second jhāna, you have to eliminate one factor. Then when you want to get the third jhāna, you have to eliminate another factor and so on. The rūpāvacara jhānas are those surmounting factors.

Arūpāvacara jhānas are those surmounting objects. In all the arūpāvacara jhānas there are only two jhāna factors. There is no difference of factors in the four arūpāvacara jhānas. What makes them different is the object that they take. If you want to get the first arūpāvacara jhāna, you have to overcome or surmount the kasiṇa sign because kasiṇa sign is sign of rūpāvacara jhānas. If you want to get the second arūpāvacara jhāna, you have to overcome the first arūpāvacara jhāna and so on. So here by surmounting or eliminating objects we get higher jhānas. There are two kinds of surmounting - surmounting of factors and surmounting of objects.

Student: Basically these chapters on concentration are on samatha. The chapters on knowledge are on vipassanā. They are both meditation. The problem is when I think of samādhi, samādhi includes vipassanā.

Teacher: That's right.

Student: The translation of samādhi is concentration. This is where I get confused. I think this chapter is on meditation, but the third section is also on meditation.

Teacher: Actually beginning with the third chapter we come to meditation. The third chapter is just the preparation. You have not gone into meditation. You have to purify your virtue. You have to cut the impediments, find a teacher, get a meditation subject. You are preparing for the practice of meditation in this chapter. You have not come to the real practice yet. And this meditation is samatha meditation. Until maybe chapter thirteen -

Student: Chapter fourteen begins the third section.

Teacher: Actually chapter fourteen does not deal with vipassanā yet, but the basis for vipassanā. Vipassanā actually begins with purification of view, chapter eighteen. From there we get vipassanā.

Student: This is always a confusion I come up against because when I think of meditation, I think of both samatha and vipassanā. But in the Visuddhi Magga when they talk about samādhi, they are just talking about samatha.

Teacher: that's right. There are three steps - sīla, samādhi, and paññā. 'Samādhi' here is synonymous with samatha meditation. But we need samādhi in vipassanā meditation too. As a technical term 'samādhi' means samatha meditation.

- As to extension and non-extension" - that means whether you can extend the sign you have got in your mind or whether it is not possible or it is not beneficial to extend. For example when you have got the image of the kasiṇa in your mind, then you can expand it. At first the kasiṇa may be about eight inches in diameter or ten inches in diameter. You look at it and you try to get it in your mind. When you have really got the image in your mind and you can see it with your eyes closed, then you dwell upon it again and again. When it becomes clearer, very refined, then you can expand it as much as you like.

So some subjects of meditation can be expanded and some cannot. There are ten kasiṇas among the forty meditation subjects that need to be extended. That means you need to extend them. It is by way of extending the counterpart sign that you become able to hear sounds or see things in that area.

Suppose you have all five jhānas and also all the arūpāvacara jhānas. And also suppose you can experience what we call supernormal knowledge, abhiññā. 'Abhiññā' is specially developed fifth jhāna. Abhiññās are those that allow yogis to see things far away and to hear sounds far away, or perform some miracles. Suppose you want to hear the sounds far away. It depends on how large you extend the kasiṇa sign. If you extend the kasiṇa as big as the city of San Francisco, then you may hear sounds in the city of San Francisco and not outside.

- The ten kasiṇas among the forty meditation subjects need to be extended. For it is within just so much space as one is intent upon (that means that one covers, that one extends over.) with the kasiṇa that one can hear sounds with the divine ear element, see visible objects with the divine eye, and know the minds of other beings with the mind." Before you experience the supernormal knowledge you have to extend the counterpart sign. That means you are defining the area within which your supernormal knowledge will apply. So the kasiṇas need to be extended.

- Mindfulness occupied with the body and the ten kinds of foulness need not be extended. Why? Because they have a definite location and because there is no benefit in it. The definiteness of their location will become clear in explaining the method of development." Later the author explains how to practice meditation on dead bodies and the explanation will become clear. "If the latter are extended, it is only a quantity of corpses that is extended (with regard to foulness meditation)." You can extend in your mind the quantity of corpses, but there is no benefit.

- And this is said in answer to the question of Sopāka 'Perception of visible forms is quite clear, Blessed One, perception of bones is not clear. '; for here the perception of visible forms is called 'quite clear' in the sense of extension of the sign, while the perception of bones is called 'not quite clear' in the sense of non-extension. But the words 'I was intent upon this whole earth with the perception of a skeleton' are said of the manner of appearance to one who has acquired that perception." That means one who has acquired that perception before and now he extends this perception. It is all right because he is not practicing to get that perception. He has already got that perception so he may extend it.

• For just as in Dhammāsoka’s time the karavīka bird uttered a sweet song when it saw its own reflection in the looking glass walls all around and perceived karavīkas in every direction, so the Elder Siṅgāla Pitar thought when he saw the sign appearing in all directions through his acquisition of the perception of a skeleton, that the whole earth was covered with bones.”

Then there is a footnote on the karavīka bird. It is interesting, but it is a little difficult to believe. It is a kind of bird and it is said that its sounds is very sweet. The queen asked the community whose sound was the sweetest. They all said the sound of the karavīka bird was the sweetest. So the queen wanted to listen to the sound of the karavīka bird. She asked her king, King Asoka, to bring a karavīka bird to her. So what King Asoka did was to send a cage. The cage flew through the air and landed near the bird. The bird got in the cage and the cage flew back to the city. After reaching the city, the bird would not utter a sound because he was depressed. The king asked why the bird did not make any sound. His advisors said that the bird did not make any sound because he was lonely. If the bird had companions, he would make noise. So the king put mirrors around him. The bird saw his image in the mirrors and thought that there were other birds. He was happy and so he made sounds. The queen when she heard the sounds was very pleased. She was very happy. She practiced meditation on that happiness. She practiced vipassanā and became a Stream-Winner. “She became established in the Fruition of Stream-Entry.” That means she became a Sotāpanna.

This is just an example. So just as the karavīka bird saw many other birds in the mirrors and made sounds, the Elder here “when he saw the sign appearing in all directions through his acquisition of the perception of a skeleton, (thought) that the whole earth was covered with bones.” It appeared to him as that. It is not that he extended the kasiṇa sign.

In paragraph 112 “If that is so, then is what is called the measurelessness of the object of jhāna produced on foulness contradicted?” the jhāna produced on foulness is mentioned as measureless or it is mentioned as without measure.

The answer is that when a person looks at a small corpse, then his object is said to be with measure. If he looks at a big corpse, then his object is said to be measureless although it is not really measureless. ‘Measureless’ here means large. So there is large object and small object.

In paragraph 115 it says “As regards the immaterial states as objects.” It should read “As regards the objects of the immaterial states”. It is not ‘as regards the immaterial states as object’, but ‘objects of the immaterial states’.

• Space need not be extended since it is the mere removal of the kasiṇa.” With regard to the objects of arūpāvacara jhānas the object of the first arūpāvacara jhāna is infinite space. That cannot be extended because it is nothing. It is obtained through the removal of the kasiṇa. ‘Removal of the kasiṇa’ means not paying attention to the kasiṇa sign. First there is the kasiṇa sign in his mind. Then he stops paying attention to that kasiṇa sign. So that kasiṇa sign disappears. In place of the kasiṇa sign just space remains. Space is space. So that cannot be extended. “If he extends it, nothing further happens. So nothing will happen.

• And consciousness need not be extended (Actually consciousness should not be or could not be extended.) since it is a state consisting in an individual essence.” That means it is a paramattha. It is an ultimate reality, a reality which has its own characteristic or individual essence. Only the concept can be extended, not the ultimate reality. Ultimate reality is just ultimate reality and it does not lend itself to be extended. The second arūpāvacara consciousness cannot be extended.

• The disappearance of consciousness need not be extended.” Actually it is concept and it is non-existent. What is non-existent cannot be extended.

• And the base consisting of neither perception nor non-perception” - here also it should be “The object of the base consisting of neither perception nor non-perception need not be extended since it too is a state consisting in an individual essence.” Do you remember the object of the fourth arūpāvacara jhāna? The object of the fourth arūpāvacara jhāna is the consciousness of the third arūpāvacara jhāna. The third arūpāvacara consciousness is again ultimate reality having its own individual essence. So it cannot be extended because it is not a concept. These paragraphs are about whether objects may be extended or not.

Then as to the object in paragraph 117 “Of these forty meditation subjects, twenty-two have counterpart signs as object.” On the chart in the column nimitta ‘Pt’ means counterpart sign. In the book it says twenty-two have counterpart signs - ten kasiṇas, ten asubhas or foulness meditation, kāyagatāsati (mindfulness of the body) and

ānāpānasati. “Twenty-two have counterpart signs as object, that is to say, the ten kasiṇas, the ten kinds of foulness, mindfulness of breathing and mindfulness occupied with the body; the rest do not have counterpart sign as object.”

- Then twelve states consisting in individual essences as object, that is to say, eight of the ten recollections - except mindfulness of breathing and mindfulness occupied with the body - the perception of repulsiveness in nutriment, the defining of the elements, the base consisting of boundless consciousness, and the base consisting of neither perception nor non-perception.” They have ultimate reality as object.

- And twenty-two have counterpart signs as object, that is to say, the ten kasiṇas, the ten kinds of foulness, mindfulness of breathing, and mindfulness occupied with the body; while the remaining six have not so classifiable objects.” These are the descriptions of the objects of meditation in different ways.

- Then eight have mobile objects in the early stage though the counterpart sign is stationary, that is to say, the festering, the bleeding, the worm-infested, mindfulness of breathing, the water kasiṇa, the fire kasiṇa, the air kasiṇa, and in the case of the light kasiṇa the object consisting of a circle of sunlight etc.” They are shaking objects. They can be shaking objects. “The rest have immobile objects.” They have shaking objects only in the preliminary stage. When the yogi reaches the counterpart sign stage, then they are stationary. It is only in the preliminary stage that there are shaking objects.

- As to place (That means the thirty-one planes of existence.): here the twelve, namely, the ten kinds of foulness, mindfulness occupied with the body, and perception of repulsiveness in nutriment, do not occur among deities.”

Student: Does that mean that in the fourth jhāna the breath stops?

Teacher: That’s right, yes. You got the point. We will come to that in the description of the breathing meditation.

Then “As to apprehending (That means as to taking the objects by sight, by hearing and so on.) here the exposition should be understood according to sight, touch, and hearsay (He means just hearing something.). These nineteen, that is to say, nine kasiṇas omitting the air kasiṇa and the ten kinds of foulness, must be extended by sight.” You look at something and practice meditation. “The meaning is that in the early stage their sign must be apprehended by constantly looking with the eye.”

- In the case of mindfulness occupied with the body the five parts ending with skin must be apprehended by sight and the rest by hearsay.” Head hair, body hair, nails, teeth, skin - these you look at with your eyes and practice meditation on them. Some you cannot see like the liver, intestines and other things. That you practice through hearsay.

- Mindfulness of breathing must be apprehended by touch.” When you practice mindfulness of breathing meditation, you keep your mind here and are mindful of the sensation of touch here, the air going in and out of the nostrils.

- The air kasiṇa by sight and touch” - it will become clearer when we come to the description of how to practice air kasiṇa. Sometimes you look at something moving, for example branches of a tree or a banner in the wind. You practice air kasiṇa on that. The wind may be blowing against your body and then you have the feeling of touch there. You concentrate on the air element there. In that case you practice by the sense of touch.

- The remaining eighteen are by hearsay.” That means just by hearing.

- The divine abiding of equanimity and the four immaterial states are not apprehended by a beginner.” You cannot practice upekkhā and the four arūpāvacara jhānas at the beginning because in order to get arūpāvacara jhānas you must have got the five rūpāvacara jhānas. And in order to practice upekkhā brahma vihāra you have to have practiced the first three brahma vihāras - loving-kindness, compassion and sympathetic joy. As a real divine abiding equanimity cannot be practiced at the beginning. Only when you have practiced the other three can you practice equanimity.

- As to condition: of these meditation subjects nine kasiṇas omitting the space kasiṇa are conditions for immaterial states.” That means if you want to get arūpāvacara jhānas, you practice one of the nine kasiṇas omitting the space kasiṇa. That is because you have to practice the removing of the kasiṇa object and getting space. Space cannot be removed. Space is space. The space kasiṇa is exempted from those that are conditions for the immaterial states or arūpāvacara jhānas.

• The ten kasiṇas are conditions for the kinds of direct knowledge.” So if you want to get the direct knowledge or abhiññā (That means supernormal power.) then you practice first one of the ten kasiṇas. Actually if you want to get different results, then you practice different kasiṇas.

Suppose you want to shake something. Suppose you want to shake the city hall building by your supernormal power. Then first you must practice water kasiṇa or air kasiṇa but not the earth kasiṇa. If you practice earth kasiṇa and try to shake, it will not shake.

There is the story of a novice who went up to the abode of the gods. He said “I will shake your mansion.” He tried to shake it and he could not. So the celestial nymphs made fun of him. He was ashamed and went back to his teacher. He told his teacher that he was shamed by the nymphs because he could not shake their mansion. He asked his teacher why this had happened. His teacher said, “Look at something there.” Cow dung was floating in the river. He got the hint. Next time when he went back to the celestial abode, he practiced water kasiṇa first. Then he was able to make the mansion shake. According to what you want from the kasiṇa, you practice with different kasiṇas. They are mentioned in the later chapters. “The ten kasiṇas are conditions for the kinds of direct knowledge.”

• The three divine abidings are conditions for the fourth divine abiding.” The fourth divine abiding cannot be practiced at the beginning, but only after the first three.

• Each lower immaterial state is a condition for each higher one. The base consisting of neither perception nor non-perception is a condition for the attainment of cessation.” That means cessation of mental activities, the cessation of perception and feeling. Actually it is the cessation of mental activities.

• All are conditions for living in bliss (That means living in bliss in this very life.), for insight, and for the fortunate kinds of becoming (That means for a good life in the future.)”

• As to suitability to temperament” - they are important. “here the exposition should be understood according to what is suitable to the temperaments.” It describes which subjects of meditation are suitable for which kinds of temperament.

Student: You said the three divine abidings are conditions for the fourth. Is it possible to practice the third before the first or the second before the first? It doesn't say that you have to practice all of them.

Teacher: Right. But the normal procedure is to practice loving-kindness first. Then one practices the second one and the third one. This means you practice so that you get jhāna from this practice. If you get to the state of jhāna with these, then you can even practice equanimity. Here it is meant for jhāna. Equanimity leads to the fifth jhāna. In order to get the fifth jhāna you need to have the first, second, third, and fourth jhānas. Those can be obtained through the practice of the other three divine abidings.

Student: But you don't reach jhāna through the other three divine abidings?

Teacher: You reach jhāna, but not to the fifth jhāna. You reach only the fourth jhāna. By the practice of equanimity you reach the fifth jhāna.

Now the different kinds of meditation suitable to the different kinds of temperament - “All this has been stated in the form of direct opposition and complete suitability.” That means if he says this kind of meditation is suitable for this kind of temperament, it means this meditation is the direct opposite of that temperament and it is very suitable for it. But it does not mean that you cannot practice other meditation. “But there is actually no profitable development that does not suppress greed etc., and help faith and so on.” In fact you can practice any meditation. Here the subjects of meditation and the temperaments are given to show which are opposites and most suitable.

Suppose that I am of deluded temperament. Then the most suitable meditation for me is the breathing meditation. But that does not mean that I cannot practice any other meditation. That is because any meditation will help me to suppress mental defilements and to develop wholesome mental states.

Even in the Suttas Buddha was advising Rāhula and other persons to practice meditation, not just one meditation, but different kinds of meditation. Any kind of meditation can be practiced by anyone. If you want to get the best out of it, you choose the one that is most suitable for your temperament.

Student: All kasiṇas as objects imply seeing consciousness?

Teacher: Kasiṇas should first be practiced by looking at them. When you look at them, then you have seeing consciousness. Then you try to memorize or take it into your mind. That means you close your eyes and try to take that image. When you can get that image clearly in your mind, then you have the learning sign in your

mind, actually the grasped sign. After you get the learning sign, you no longer need the actual disk, the actual object. You dwell on the sign that you get in your mind. From that time on it is not seeing consciousness. It is manodvāra, through mind-door, not through the eye-door. First through eye-door you look at the kasiṇa and practice meditation. After you get the learning sign, your meditation is through mind-door. You see through the mind but not through the eye.

Then dedicating oneself to the Blessed One or to the teacher - that means relinquishing one's self. To the Blessed One or to the Buddha is all right. To the teacher I do not recommend because not all teachers are to be trusted considering what is happening these days. In paragraph 126 "When he dedicates himself to the teacher, he should say 'I relinquish this my person to you, venerable sir'." So he is saying I give myself to you. It may be dangerous if a teacher has ulterior motives. It is better to give yourself to the Buddha, not to the teacher these days.

In paragraph 128 "For it is one of such sincere inclination who arrives at one of the three kinds of enlightenment." The three kinds of enlightenment are enlightenment as a Buddha, enlightenment as a Pacceka Buddha, and enlightenment as an Arahant.

- Six kinds of inclination lead to the maturing of the enlightenment of the Bodhisattas." These may be something like the pāramitās found in Mahāyāna. These are non-greed, non-hate, non-delusion and so on. These are the six qualities that the Bodhisattas especially develop.

- With the inclination to non-greed Bodhisattas see the fault in greed. With the inclination to non-hate Bodhisattas see the fault in hate." and so on. Although it is a quotation, we cannot trace this quotation to any Text available nowadays. So some Texts may have been lost or it may refer to some sources not belonging to Theravāda.

In paragraph 132 'apprehend the sign' - the Pāli word 'nimitta' has different meanings. 'Apprehend the sign' here just means paying close attention to what you hear from the teacher. "this is the previous clause, this is the subsequent clause, this is the meaning, this is the intention, this is the simile." and so on. So first paying close attention and hearing the words of the teacher and trying to understand them is called here 'apprehending the sign'. It is not like apprehending the sign when you practice meditation. 'Apprehending the sign' in meditation will come later in chapter four. Here 'apprehending the sign' means paying close attention to what the teacher says.

- When he listens attentively, apprehending the sign in this way, his meditation subject is well apprehended." He knows what he should know about meditation.

- Then, and because of that, he successfully attains distinction." 'Attains distinction' means attains jhānas, attains supernormal knowledge, attains enlightenment.

It should be '**but not others**' not 'but not otherwise'. He will successfully attain distinction but not others who do not listen attentively and apprehend the sign and so on. 'Otherwise' should be corrected to others. It is not 'otherwise'. "He successfully attains distinction, but not others."

OK. That is the end of the third chapter. So we are still preparing. Preparing is not over yet. You have to avoid 18 faulty monasteries and find a suitable place for meditation. Thank you very much.

Sādhu! Sādhu! Sādhu!

Chapter 4

(Tape 9 / PS: 1-73)

We have had a long break. I think we need to at least remember the third chapter which deals with how to prepare for the practice. Before really going to the practice we have to prepare ourselves. The first thing we have to do is to purify our virtue. That means to keep our moral conduct clear, to take and keep the precepts. That is the first thing.

The next thing is - please go to paragraph 28 in chapter 3 - there the steps are given. First there is purifying virtue. The second is severing any of the ten impediments or ten obstacles. That was dealt with in the third chapter. Then one must find a good friend, a good meditation teacher from whom the yogi must learn about the meditation subject. And also he should choose a subject that is suitable for his own temperament. There is a description of the six kinds of temperaments and what kind of temperament a person belongs to. After that the yogi should avoid a monastery unfavorable to the development of concentration and go to live in one that is favorable. The fourth chapter picks up there.

The fourth chapter begins with the 18 faults of a monasteries not suitable for the practice of meditation and the 5 qualities or factors of suitable monasteries. Then the author goes on to explain how to make a kasiṇa disk or the earth kasiṇa and how to practice.

We begin the fourth chapter with the 18 faults of a monastery. Before that the author states that a person should live in a monastery not too far from where the teacher lives because if he has doubt about the subject of meditation he could go to the teacher and ask and let him clarify the teaching.

- If it is inconvenient there, he can live in another monastery - a suitable one - a quarter or a half or even a whole league distant.” A league is said to be about 8 miles. The monastery of the teacher should be at most 8 miles from where you live so that you can walk to him in a day. People had to walk in those days as well as go for alms along the way. It may be a quarter or a half or a whole league away. So that means two miles, four miles or eight miles.

Student: I think Daly City is about 10 or 12 miles from here (San Francisco).

Teacher: Oh. So it may be about this difference. So if the meditator has some doubt about his meditation subject, he can go there and ask the teacher. Then he can go back to his monastery and practice.

Then the Commentary gives the 18 faults of a monastery. When describing how to practice meditation, the teachers of old are very detailed in explaining how to prepare for meditation. Maybe it is too meticulous. A monastery where a person lives and practices should be free of these 18 faults.

The first one is largeness. When a monastery is a large one, disturbances come up for the practice of meditation. “People with varying aims collect in a large monastery.” ‘People’ here means monks, not lay people. Monks with different aims collect in a large monastery. They will conflict with each other. When there are many people, people will neglect the duties - sweeping the compound, setting up water and so on. If they are not done and the person sees that they are not done, he should do them. And if he does not do them, then he commits an offense of wrong-doing. It is a very minor offense, but still it is an offense. If he has to sweep the place, put out water and so on, then his time for meditation is reduced. So living in a monastery where monks are not doing their own duties is not a suitable one for a person who wants to practice meditation. If it is a large monastery and the monks do their duties and if there are no disturbances for the practice of meditation, then he may live in a big monastery and practice meditation. The main point is the suitability for the practice of meditation. It may be a big monastery but if it is kept well and the monks and novices do their own duties well and there is no disturbance or interference for the practice of meditation, then he can live in a big monastery. There are such big monasteries in our countries where monks live in a very disciplined way. You don’t hear a sound although 500 monks are eating. Such a monastery although big is suitable for the practice of meditation.

The next one is a new monastery. When a monastery is new, you have many thing to do. So it is also not a suitable place for the practice of meditation. In paragraph 4 “let the venerable one do the ascetic duties.” That really means the practice of **meditation**, not the ascetic practices or other duties.

The Pāḷi word is samanadhamma. ‘Samaṇa’ means an ascetic or monk. ‘Dhamma’ here means practice. ‘Samaṇadhamma’ really means the practice of meditation, not just doing duties. Even though it is a new monastery, if others take care of what is to be done there and let the person who wants to practice meditation practice freely, then that is a suitable monastery for him.

The next one is the dilapidated monastery. When a monastery is not in good shape, then you have to repair and do whatever needs to be done there. Then you have little time for meditation and so it is not a suitable monastery.

The next one is a monastery with a nearby road. If it is close to a road or a main street, visitors keep coming night and day. ‘Visitors’ here means monk visitors. When visiting monks come, you have to assign places for them. Sometimes you have to give your place to the visiting monk. You have to go to some other place. You may have to go to the root of a tree or a flat rock. You have to give up your place to the visiting monk. The next day is the same. So there is no opportunity to practice meditation. This is not a suitable place for him.

Student: when you say meditation here, are you talking about sitting or walking meditation?

Teacher: Both. Any kind of meditation.

Student: so then work is a kind of meditation.

Teacher: Here meditation is walking or sitting meditation. Doing things at the monastery, working, cannot be done with real intense mindfulness meditation. You may have light mindfulness doing what you are doing, but when you are doing some work preparing the monastery, it is very difficult to keep mindfulness, the intense mindfulness. Here it means the intense practice of meditation.

A monastery near a pond is the next one. People come there and drink water. “Pupils of city-dwelling elders supported by the royal family come to do dyeing work.” Here ‘supported by’ means frequenting royal families or being familiar with or intimate with royal families. So it is not a suitable place.

The next one is near a place where there are vegetables. ‘Edible leaves’ here really means vegetables. When there are vegetables, women may come to gather the vegetables. They will sing and so on. So there is disturbance with sounds of the opposite sex. There is danger to the meditation.

The same is true for a monastery with flowering shrubs or trees. People come to gather flowers and so there is disturbance to the meditation.

The next one is a monastery with many fruits such as mangoes, rose-apples, jack-fruits and so on. When there are many fruits, people come and pick fruits. There is disturbance.

Student: What is jack-fruit?

Teacher: Jack-fruit is a big tree. Some jack-fruit may be as big as this building. The fruit has something like thorns outside. They are not really thorns; they are protrusions outside. When you cut open the fruit, there is meat inside and a seed. Jack-fruit is grown in tropical countries like Burma, Sri Lanka, and I think it is also grown in Hawaii. Many people in this country don’t know jack-fruit.

Jack-fruit tree was very important for monks because we used the inner core of jack-fruit to make dye for the robes. The inner core is color between brown and yellow. It is a dark yellow color. We chopped the inner core into small pieces. We boiled those small pieces and got the dye. Then we dyed the robes with the dye that we got from the jack-fruit tree. The other thing we used for making dye was the bark of the banyan tree. That is not as good as the inner core of jack-fruit tree. I think now jack-fruit is imported into this country.

Student: What does it taste like?

Teacher: Hard to say. It is sweet. If you eat too much, you will have stomach trouble.

And then if a monastery is famous, if it is renowned, many people will come. Then there will not be enough time for meditation. “But if it suits him, he can live there at night and go elsewhere by day.” You can go somewhere else during the day and go back at night. That you can do.

• In one with a nearby city objects of the opposite sex come into focus.” When it is close to a city, that is a kind of disturbance. In paragraph 10 “Also important people spread out carpets in the middle of the monastery and sit down.” Actually they do not spread out carpets, but they sit in the middle of the monastery, screened by curtains. That is what is meant. They will come to the monastery, sit down and put a curtain around them. It is not just spreading carpets. The Pāḷi word here means not a carpet but a curtain.

Student: That was done to isolate them for meditation?

Teacher: Not for meditation, just for isolation. Here the ‘important people’ are not monks. Lay people, a king, or ministers, or anybody may come. They may wish to be separated or secluded from other people so they will put the curtain around them.

The next one is a monastery nearby timber trees. The timber people come and cut down trees. So it is not a good place.

Another one is a monastery near arable fields. When there are fields close to the monastery, people use the monastery as a thrashing place. So there is disturbance. Also when the monastery owns land, then the attendants of the monastery have to avoid cattle from coming into the field or sometimes have to avoid giving water to them. It is what is said here. “The monastery attendants impound cattle belonging to families and deny the water supply to their crops. Then people bring an ear of paddy and show it to the Community saying, ‘Look at your monastery attendants work’.” and so on.

Student: What is paddy?

Teacher: It is a kind of crop. We get rice from it.

The next one is the presence of incompatible persons. “Where there are bhikkhus living who are incompatible and mutually hostile, when they clash and it is protested ‘Venerable sirs, do not do so’ they exclaim ‘We no longer count now that this refuse-rag wearer has come’.” They are saying that they are nobody or something like that. It is not a good place for a monk who wants to meditate.

Then a monastery near a land port of entry or a water port of entry may not be suitable. When a monastery is near such a place, the monks are inconvenienced by the people constantly arriving by ship or caravan, asking for water, for salt, and so on.

The next one is a monastery near border countries. ‘Border countries’ really means outlying districts. Mostly people living in the outlying districts are not of religious type. They do not have faith in religion or in the Buddha, Dhamma and Sangha. ‘Border countries’ really means outlying districts near the border.

The next one is a monastery near the frontier of a kingdom. When a monk lives near the border of a country, kings may come and attack this place and that place. Sometimes it may fall to one king and then it may fall to another. When a monk is living there, he might be suspected of spying. It could be dangerous for him. So it is not suitable for him to live near a frontier and practice meditation.

- Unsuitability is that due to the risk of encountering visible data, etc., of the opposite sex as objects or to haunting by non-human beings.” So if it is a haunted house you do not live and meditate there.

- Here is a story. An elder lived in a forest, it seems. Then an ogress stood in the door of his leaf hut and sang. The elder came out and stood in the door. She went to the end of the walk and sang. The elder went to the end of the walk. She stood in a chasm a hundred fathoms deep and sang. The elder recoiled. Then she suddenly grabbed him saying, ‘Venerable sir, it is not just one or two of the likes of you I have eaten’.” So it is not safe to practice meditation in a haunted house.

The last one is lack of good friends. If you cannot get good friends, then you don’t live there and practice meditation. A teacher or the equivalent of a teacher is important for a person who practices meditation.

These are the 18 faults that a monk has to avoid to make his meditation practice successful.

Then there is a monastery which is suitable for monks to practice meditation. There are five qualities of such a monastery or resting place. ‘Resting place’ here means a **monastery**. Sometimes Venerable Ñāṇamoli wanted to be very literal.

Student: so it is monastery.

Teacher: Actually it is a monastery. It is a dwelling place. A dwelling place for monks must not be too far or too near a village, or a town, or a city. A monk has to go for alms. If it is too far, it is difficult for him to go. If it is too close, it is noisy and there is disturbance. So a monastery should be neither too far or too near the village. “It has a good path for going and coming.” That means it has a good road. The monk can go to the village and come back with comfort.

Number two: “It is little frequented by day (That means seclusion.) with little sound and few voices by night.” So it is not too crowded during the day and it is not noisy at night.

The third factor is: “There is little contact with gadflies, flies, wind, burning sun and creeping things.” So there should not be many mosquitoes, gadflies and so on.

The fourth is: “the one who lives in that lodging easily obtains robes” and so on. The four requisites must be easily obtainable because if a monk has to go about getting robes and so on, then he cannot practice meditation well. The monk must live in a place where these things are easily obtained.

The fifth one is a place where monks are living “who are learned, versed in the scriptures, observers of the Dhamma, observers of the Vinaya, observers of the Codes.” ‘Observers’ really means **holders**. ‘Observer’ is a little softer. Here it means those who have learned by heart the Dhamma, the Vinaya and the Codes. The Pāli word is dhara. It is not just observers. It is those who are competent, those who are competent in Dhamma and Vinaya. ‘Dhamma’ here means Suttas and Abhidhamma. Vinaya means disciplinary rules. ‘Observers of the Codes’ means ‘Holders of the Codes’. ‘Codes’ means the beginning portion of Abhidhamma Pitaka and the rules for monks.

I hope you remember there is a code of rules for monks, 227 rules and so on. These are called ‘Codes’. In Pāli they are called ‘Mātikā’. ‘Mātikā’ also means the very first section of Abhidhamma Piṭaka.

Student: would you call them precepts?

Teacher: That’s right, precepts for monks.

There should be such monks at a monastery, so that if you have doubt about anything, then you can go to them and ask them.

These are the five desirable qualities of a monastery. One should avoid the 18 faults and go to a monastery where one finds these five factors and practice meditation.

Before practicing meditation you have to do one more thing. That is to sever the lesser impediments. You have severed the grosser impediments. There were ten impediments mentioned in the third chapter in paragraph 29. He should sever the ten impediments. Then he should find a teacher, learn about meditation, avoid the 18 faults of a monastery, and then find a monastery endowed with the five qualities. After taking up the practice of meditation, he has to do something. That is severing the lesser impediments. ‘Lesser impediments’ here means when your hair is long, you have to cut it. When your nails are long, you have to cut them. And also if your robes need to be mended, you have to do that. If there is a stain on the bowl (That means the bowl is made of iron.) so it is not so good, then you have to bake it again. The bed, chair etc. should be cleaned. So everything has to be done neatly, so that when you practice meditation, you don’t have to worry about all these things.

After severing the lesser impediments, we embark upon the practice of meditation. But still you have to do something. You remember that there are 40 subjects of meditation. Now the author is going to describe the practice of the first subject of meditation given there, the earth kasiṇa.

Student: If you were to follow the advice about avoiding the 18 faults of a monastery, are there many places in Burma today that don’t have these hindrances?

Teacher: Yes. Mostly they are forest monasteries because in the cities you cannot get a monastery that is free from all these 18 faults. When you go to a forest, not the deep jungle, about a mile or two away from a village, you get a proper place for the practice of meditation. But I think the point here is that it should be a place where you can practice meditation without disturbance. It should be a place where you can develop concentration. That is the main point.

The first subject of meditation mentioned in the third chapter is the earth kasiṇa. ‘Kasiṇa’ means whole or orb. We just say it is a disk because you look at a disk of earth and then practice meditation on it.

- When a bhikkhu has thus severed the lesser impediments, then, on his return from his alms round after his meal and after he has got rid of drowsiness due to the meal.” That means after he has rested for a while, after a meal, you feel a little drowsy. You want to go to sleep. You may take rest for a while. That is what is meant by getting rid of drowsiness due to the meal.

- He should sit down comfortably in a secluded and apprehend the sign in earth that is either made up or not made up.” The earth kasiṇa could be a made one or it may be not made up, a natural one.

- For this is said: ‘One who is learning the earth kasiṇa’ - ‘learning the earth kasiṇa’ means practicing meditation on it. Here also Venerable Ñāṇamoli wanted to be literal. The Pāli word ‘**uggaha**’ has many meanings. ‘Picking up’ is also uggaha. ‘Learning’ is uggaha. ‘Taking hold of’ or ‘grasping’ is uggaha. Here it means practicing meditation on the kasiṇa object or concentrating on the kasiṇa object.

• For this is said: ‘One who is learning the earth kasiṇa apprehends the sign in earth that is either made up or not made up, that is bounded not unbounded, limited not unlimited, with a periphery not without a periphery, circumscribed not uncircumscribed, either the size of a bushel or the size of a saucer.’ What is a bushel?

Student: It is a measure.

Teacher: How deep is it? In Burmese this word is translated as something like a tray, a round tray about one inch deep. It is not a bushel basket. Now when you want to serve something, you use a tray. It is something like that.

• The size of a saucer’ - in Burmese we translate it as a lid of a pot. When you cook something, you use a pot made of clay and there is a lid. It is about nine or ten inches in diameter.

• He sees to it that the sign is well apprehended, well attended to, well defined.” He puts his mind on that object and tries to concentrate on that object, and tries to actually memorize the object so that he could see the object, see the sign with his eyes closed.

• Having done that, and seeing its advantages and perceiving it as a treasure, building up respect for it, making it dear to him, he anchors his mind to that object.” He may even be attached to that sign. After you have got it in your mind, you may be attached to it. You don’t want to lose it. It is dear to you.

• He anchors his mind to that object thinking ‘Surely, in this way’ - actually ‘Surely by this practice I shall be free from aging and death’.” What the author is describing here is samatha meditation. Even samatha meditation should be directed towards getting free from aging and death. That means after practicing samatha on it, he will go to vipassanā.

Samatha for samatha’s sake is not praised by the Buddha. You practice samatha meditation to get good concentration. Then you go to vipassanā meditation. With the help of the concentration from samatha meditation you can easily go to vipassanā meditation. Samatha meditation should be a basis for vipassanā meditation. That is why it is said “Surely by this practice I shall be freed from aging and death.”

• Secluded from sense desires ...he enters upon and dwells in the first jhāna.” We will come to the jhānas not today but next week.

When a person has previous experience with the practice of meditation, then he may not need to make a disk of earth. Just by looking at the natural earth he may get the sign, or the abstract sign, or the grasped sign. If a person had experience in the past, then he may not need to make a kasiṇa disk. If he does not have this experience, then he will have to make a kasiṇa disk. That is with regard to ‘made and unmade’. ‘Unmade’ is for those who have had experience in the past lives. For those who have not, they have to make a kasiṇa for themselves.

• When a man has had no such previous practice, he should make a kasiṇa, guarding against the four faults of a kasiṇa and not overlooking any of the directions for the meditation subject learned from the teacher. Now the four faults of a kasiṇa are due to the intrusion of blue, yellow, red or white.” When you make the earth kasiṇa it must not be blue color, yellow color, red color or white color. That is because among the ten kasiṇas there are four color kasiṇas - blue, yellow, red and white. So in order not to mix with them the earth kasiṇa should not be blue, yellow, red or white.

• Instead of using clay of such colors he should make the kasiṇa of clay like that in the stream of Gangā, which is the color of the dawn.” It is somewhat red but not really red color. You may get up in the early morning and look at the dawn. In our books it is defined as a little red, but not quite red, but just a little red. It is that color. It is said in the book that you should use dawn-colored clay. You can get it in the stream Gangā. ‘Gangā’ does not mean necessarily the Ganges River in India. A river is called ‘gangā’. Gangā is a common noun meaning river. And it is also the name of a river in India.

He should make it not in the middle of the monastery in a place where novices, etc., are about but on the confines of the monastery.” So he should make it in a secluded place.

When he makes the kasiṇa, he can make it portable one or as a fixed one. “A portable one should be made by tying rags, or leather, or matting onto four sticks and smearing thereon a disk of the size already mentioned.” That means about the size of a round tray. Down further the size will be given.

• ...Using clay picked clean of grass, roots, gravel and sand, and well kneaded. At the time of the preliminary work it should be laid on the ground and looked at.” So you put it on the ground and look at it and practice meditation on it.

• A fixture should be made by knocking stakes into the ground in the form of a lotus calyx, lacing them over with creepers. If the clay is insufficient, then other clay should be put underneath.” So if the dawn-colored clay is insufficient, then you can use other colored clay underneath and put the dawn-colored clay on the surface, on top.

• And a disk a span and four fingers across made on the top of that” - that is about the size of a tray. A span and four fingers is about ten inches in diameter.

• So, having thus made it delimited and of the size prescribed, he should scrape it down with a stone trowel.” He should not use a wooden trowel because it makes the color bad. “And make it as even as the surface of a drum.” So it is very smooth.

• Then he should sweep the place out and have a bath.” We will come to that later. We need cleanliness both internal as well as external.

• On his return he should seat himself on a well-covered chair.” Actually it is not a well-covered chair. It is a well-placed chair on even ground.

• He should seat himself on a well-placed chair with legs a span and four fingers high (about ten inches), prepared in a place that is two and a half cubits from the kasiṇa disk.” So the disk should be about four feet away. A cubit is 18 inches. So two cubits is 36 inches or three feet and then nine inches more.

• For the kasiṇa does not appear plainly to him if he sits further off than that.” If he sits too far, it is not plain to him. If he sits too close, then faults of the kasiṇa appear. When you make an earth disk, it may not be as smooth as a mirror. So you may see faults like impressions of your fingers or something like that. In order not to see them, you have to put it a little way back.

• If he sits higher up, he has to look at it with his neck bent; and if he sits lower down, his knees ache.” So he should sit in a place that is neither too high nor too low. The kasiṇa should be neither too far from him nor too close to him. Then he practices meditation.

When he looks at the disk, he should not open his eyes too wide. If he opens his eyes too wide, he gets fatigued and the disk becomes too obvious. And when the disk becomes too obvious, then the sign cannot become apparent to him. If he opens his eyes too little, then he cannot see the disk clearly. And so the person may become drowsy and fall asleep. It should be looked at with eyes open evenly, not too wide nor too little as if he were looking at himself in a mirror. When you look at a looking glass or mirror, you look at your face and not at the color of the glass or the characteristics of the mirror. In the same way when you look at the disk, you do not look at its color and so on. We will come to that later.

• The color should not be reviewed. The characteristics should not be given attention.” The author did not say that the color should not be looked at because you cannot avoid looking at color when you look at the disk. The disk is somewhat red. When you look at the disk and practice meditation on it, you cannot help seeing color. But you do not pay attention to color because if you pay attention to color, then your meditation will not be on the earth disk but on the colored disk. You are not to mix with the colored disks. You are not to pay attention to color.

• The characteristic should not be given attention.” Earth has the characteristic of hardness. You should not concentrate on the hardness of the earth on the disk. If you concentrate on the characteristic of the earth disk, you are doing another kind of meditation, not this kasiṇa meditation. There is another kind of meditation which is described in maybe chapter 10 where you concentrate on the characteristics of things and not on the things themselves. Here you pay attention to the earth kasiṇa and not its characteristics.

• The characteristic should not be given attention. But rather while not ignoring the color, attention should be given by setting the mind on the (name) concept.” The earth is a concept. It is not a reality. What is real is just the hardness. Hardness is a reality and earth is a concept. This kind of meditation takes concept as object and not reality. So the concept should be taken into account. Something like the shape, the thing, the earth, the round earth you look at it. But you do not concentrate on its characteristic, its hardness or softness. You do not look at the color or take care of the color but just what is called earth by people.

Then you look at it and say “earth, earth, earth”. So it says here “That conceptual state can be called by any one he likes among the names for earth.” There are many words for the earth. They are synonyms. You can use any synonym for the earth. In English there may not be as many as in Pāḷi language. In Pāḷi there are pathavī,

mahī, medinī, bhūmi, vasudhā, and vasudharā. There are many words in Pāḷi for the English word ‘earth’. Any one of them can be used. You look at the disk and you say in Pāḷi “Pathavī, pathavī, pathavī” or “Vasudhā, vasudhā”. Whatever word you say, it just means the earth. One uses “whichever suits his perception.”

- Still ‘earth’ is also a name that is obvious”. The sentence really means ‘earth’ is a name that is commonly used. So you can just use the word ‘pathavī’ and not the other words. That is what is meant here.

- Still ‘earth’ is (‘Also’ is not needed here.) a name that is obvious, so it can be developed with the obvious one by saying ‘earth, earth’.” That means pathavī, pathavī, pathavī. You look at it with your eyes open and say ‘earth, earth’. Then you close your eyes and try to memorize it. Then you open your eyes and close them again. In this way you practice meditation. You try to memorize the image or sign of the earth until you get it in your mind, until you see it in your mind without looking at it.

That is the time when you are said to have got what is called the ‘learning sign’ here. That means the abstract sign or let us say the memorized sign.

After you get that memorized sign, you leave that place and go to your own place and practice there. That is because if you look at the disk and practice again and again, it is said that you cannot get the counterpart sign.

- Counterpart sign’ is finer than the memorized sign. In order to get the counterpart sign you have to practice looking in your mind and not looking at the thing itself.

In order not to see the thing, not to look at the thing, you get away from it because if you are close to it, you cannot help looking at it. So you just leave it there and go back to your own place and practice meditation, memorizing or seeing the sign in your mind and dwelling upon it again and again and again. Then it becomes refined and is changed into what is called a ‘counterpart sign’.

Student: You are not memorizing or visualizing the word ‘earth’?

Teacher: No, not the word but the thing we call ‘earth’.

Student: So the counterpart sign is your mental image.

Teacher: Mental image, that’s right. The first mental image here is called ‘learning sign’. That mental image appears as the real thing is. You dwell on it again and again in your mind and it changes to a counterpart sign. When it changes into a counterpart sign, it is refined. It is smooth and very shiny. When you have the memorized sign in your mind, whatever faults there are on the disk also appear in your mind. But when you reach the stage of the counterpart sign, then the faults or defects of the kasiṇa disappear. It becomes like a polished mirror.

You dwell upon it again and again until you first reach the access concentration and then jhāna concentration. There are two kinds of concentration - access concentration and absorption concentration. Access concentration is the one you get before you reach the stage of jhāna. They are described in paragraphs 32, 33 and so on.

- Now concentration is of two kinds, that is to say, access concentration and absorption concentration: the mind becomes concentrated in two ways, that is, on the plane of access and on the plane of obtainment.” ‘Obtainment’ means jhāna concentration.

- Herein, the mind becomes concentrated on the lane of access by the abandonment of the hindrances.” When you get rid of hindrances (sensual desire, anger, sloth and torpor, agitation and remorse, and doubt), then your mind is on the object and you are said to have got the plane of access concentration. When you reach the jhāna stage, you are said to have attained the absorption concentration.

- The difference between the two kinds of concentration is this. The factors are not strong in access..” During the time of access concentration the factors are the mental states accompanying that consciousness which is practicing meditation. These factors are not strong. Because they are not strong enough your mind lapses into life-continuum or bhavaṅga. Then the mind goes to the object again and then lapses into bhavaṅga again. The factors there are not so strong.

When you reach the jhāna stage, your mind can be on that object for a whole day, for a whole night without being distracted to any other object. The factors or mental states accompanying the consciousness are strong at that time. These are the two kinds of concentration. When you reach access or jhāna concentration, then you reach to one stage of the practice of meditation.

If you can get to the absorption stage easily, it is good. But if you cannot, then you have to do something here. What you have to do is ‘guarding the sign’. You’ve got the counterpart sign. You have to keep it in your mind. You have to keep it from slipping away from your mind. You have to do something to guard the sign.

Actually you have to avoid seven things that are unsuitable. The seven things that may be unsuitable are abode, resort, speech, person, food, climate and posture. For example if living in a certain place you practice meditation and lose the sign, it is not a good place. It is not suitable for you. It is something like that with the others too.

- Resort' really means a village where monks go for alms. That is called a 'resort'. It should be neither too far nor too near.

In paragraph 37 there is the word 'kosa'. One kosa is about two miles. So 'one kosa and a half' means about three miles.

Then speech - 'speech' means talking. If you talk too much and if you talk nonsense, then you will lose what you have got, the counterpart sign. So you have to be restrained with regard to talking.

- Person: one not given to aimless talk, who has the special qualities of virtue, etc., by acquaintanceship with whom the unconcentrated mind becomes concentrated, or the concentrated mind more so, is suitable. One who is much concerned with his body, who is addicted to aimless talk is unsuitable." The latter kind of persons are unsuitable and you have to avoid them.

Student: When you say 'pays too much attention to the body, what is too much attention?

Teacher: In the footnote it says in exercising and caring for the body. It is too much concern with exercises or too much concern with the body. However you need to have some exercise to keep your body in good shape.

Student: Do they do yoga practices?

Teacher: I don't know. Yoga practices are for keeping your body in good shape. It may be permissible to practice yoga postures or whatever with concentration or mindfulness meditation. But some people are too much concerned with their bodies. I think that is what is meant here. We have to pay proper attention to our physical bodies. If our physical bodies are not in good shape, we cannot practice meditation.

Such persons are to be avoided because the attainments even the jhānas can disappear if you associate with such persons who talk aimlessly and pay too much attention to their bodies.

Then food - for some sweet food is suitable. For others sour food is suitable and so on. One must get suitable food to keep the counterpart sign from disappearing from you.

- Climate: a cool climate suits one, a warm one another." That is why we need some kind of comfort to practice meditation. We need to eat food which is suitable for us. Then we need to be in a suitable climate, not too cold nor too warm and so on.

Posture - you can choose a posture which is best for you - walking, standing, sitting, maybe not lying down. If walking suits you, then you walk. If sitting suits you, then you can sit. Here in the book lying down is also given.

Student: Is this something that the person decides for himself or that the teacher decides?

Teacher: Here the monk decides for himself. It is like the abode. You have to try it for three days for each one - walking three days, sitting three days and so on. Then you choose which is best for you and do that.

If after avoiding the seven which are not suitable and taking those which are suitable, you cannot get jhāna or absorption, then you have to go through these ten skills in absorption. The first is making the basis clean. It is keeping your body clean and keeping the place clean. There is internal cleanliness and external cleanliness. The meditation room needs to be clean and neat. Also our bodies should be clean. That is why a few pages before it said you take a bath and then practice meditation. Keeping the basis clean is important. When our bodies are clean, then we have more chance to get concentration. Also when the place is clean and neat and not too crowded with many things, it is conducive to the practice of meditation or concentration.

The second one is maintaining balanced faculties. It is very important. When we practice meditation, there are said to be five faculties or working factors. They are faith or confidence, effort, mindfulness, concentration, and understanding. These five faculties should be balanced so that we get good concentration, or we get absorption or jhāna, and also if we practice vipassanā we get the realization of truth. There must be balancing of these faculties. If any one of these faculties is in excess, then the others cannot do their function well. They must be functioning well when they are working together. One must not exceed another.

If there is too much faith, too much confidence, then you have to reduce it by reviewing the individual essences of the states. That means if you have too much faith in the Buddha or you have too much faith in your teacher, then you have to review the impermanence of the Buddha or the teacher. They are not permanent. They

will go away one day. And so you get less attachment or less devotion to them. If there is too much devotion, then you cannot practice meditation.

If there is too much energy, you cannot practice meditation either. There are two stories given here. One is of the Elder Vakkali and the other is of the Elder Sona.

The Elder Vakkali is the one who had too much faith in the Buddha, who was too devoted to the Buddha. So he did not practice meditation. The Buddha had to shake him up and dismiss him. He said something like: "Don't come to me. What is the good of looking at this putrid body of mine?" Buddha dismissed him in this way. Elder Vakkali was so sorry that he decided to kill himself by jumping off a cliff. When he was about to jump the Buddha sent his rays to him. That is the story of Vakkali. I brought the story of the Elder Vakkali in case you don't have it here. It is in Buddhist Legends.

Student: We do have it. I will put it on reserve.

Teacher: The other story is about the Elder Sona who made too much effort and so could not achieve anything in the beginning. He was the son of a very rich man. It is said that he was very soft with regard to his body. He was so very delicate that hair grew on his palms and on the soles of his feet. When he became a monk, he thought that he must make much effort in order to obtain attainment. So he walked up and down during the night. He put forth too much effort walking up and down. He could not get concentration. He wore blisters on the soles of his feet. After practicing for some time, he decided to leave the Order and go back to lay life.

The Buddha knew this. So Buddha went to him and told him the simile of the lute or harp. If the strings are too tight, you cannot get good sound. If the strings are too loose, you cannot get good sound. This story can be found in The Book of Discipline and in the Gradual Sayings. I will give you the references in case you want the story in full. In the book of Discipline it is in volume 4, page 236 and the following pages. In the Gradual Sayings it is in volume 3, page 266 and the following pages.

When one is too strong, the others cannot perform their respective functions well. It is not 'several' but 'respective' functions. These factors have their respective functions. Faith has one function. Effort has another function and so on. When one is too strong, the others cannot perform their respective functions well.

• Particularly recommended is balancing faith with understanding, and concentration with energy." These are the most important - balancing faith with understanding and concentration with energy.

If you have too much faith, then you will believe in anything. You will believe in what you ought not to believe. You will be led astray by those who deceive people. If your understanding is too strong, if you are too wise, you tend to become cunning or maybe tricky. These two have to be balanced. You must not have too much faith or too much understanding or wisdom.

Concentration and energy must be balanced also. If there is too much concentration, you tend to become lazy. If there is too much energy, you tend to become agitated. In both ways you lose concentration.

Paragraph 48 is important because first the author said that there should be balance between the faculties. Particularly recommended is the balancing between faith with understanding and concentration with energy. Now he is going to give another explanation, a different explanation than in the preceding paragraph.

Here the translation is not what it should be. Paragraph 48 says differently than what is said above. What was said above is that faith must be balanced with understanding and concentration should be balanced with energy. There in paragraph 48 it is said that for a person who is practicing samatha meditation, even strong faith is permissible. If faith is stronger than other factors, it is still good. This is because by faith he will make effort and get what he wants. That is he will get concentration and absorption or jhāna.

With regard to concentration and understanding, not concentration and energy, here it is concentration and understanding. For one practicing samatha meditation concentration can be stronger. When you are practicing samatha meditation, concentration that is stronger is permissible. Stronger is good because by strong concentration you will get to absorption. You will get to the jhāna stage. For one working on insight, that is practicing vipassanā meditation, understanding that is stronger is permissible. Understanding could be or should be stronger. This is because with that understanding or penetrative knowledge he will reach the penetration of characteristics. The 'characteristics' mean impermanence, suffering and soullessness. So for one who is practicing samatha meditation, stronger concentration is permissible. For one who is practicing vipassanā meditation, stronger understanding is permissible.

But with the balancing of the two he reaches absorption as well. We can ask what is their balance? It's OK. When they are balanced, he can get absorption as well. He can get jhāna absorption.

When you practice meditation and you are trying to get jhāna, then there can be stronger concentration. It's OK. But when you practice meditation to get the supramundane attainment, the balancing of the faculties is necessary. This is what is meant in this paragraph.

The translation here is not quite like that. It is different from what has been said above. Above it says that the faculties should be balanced. In this paragraph it says even though they are not perfectly balanced, still it is OK.

What about mindfulness? Mindfulness is needed everywhere. Mindfulness is like salt seasoning all dishes. So there is no instance where mindfulness is in excess. Mindfulness is always needed.

Student: Concentration mentioned in paragraphs 47 & 48 is samatha. It's not jhāna or samādhi?

Teacher: Concentration in paragraph 47 is samādhi. In paragraph 48 'one working on concentration' means one practicing samatha meditation. For him samādhi can be stronger than paññā.

Student: What do you mean by samādhi?

Teacher: Concentration.

Student: Samādhi, jhāna and samatha can be translated as concentration in different contexts.

Teacher: Yes. In Pāli samādhi and samatha can be synonymous. It is concentration of mind. Samatha is translated as tranquility, but samatha and samādhi can be synonymous. Samādhi may be wider in meaning than samatha because in vipassanā also we need samādhi. Samādhi is the ability of the mind to be stuck to the object, to be on the object. Samatha is defined as the stilling of the hindrances or getting rid of the hindrances. But samādhi and samatha are used synonymously in some contexts. 'Concentration here sometimes means samatha and sometimes it really means samādhi.

Student: Samatha has a fixed object and samādhi may have a fixed object or variable objects.

Teacher: That's right. Because samādhi in vipassanā meditation does not have a fixed object. Although if it can be on a fixed object, it is better. But when you practice vipassanā meditation, you have to be mindful of everything that becomes prominent at the present moment. Therefore the object cannot be fixed.

Student: Jhāna in these definitions is a particularly developed kind of samatha concentration.

Teacher: Right. Jhāna is in the realm of samatha meditation.

For details on paragraph 54 you may read the book the Way of Mindfulness by Venerable Soma Thera. I will give you the page numbers also. For paragraph 54 it is pages 135-140. For paragraph 55 you may read the same book pages 141-143.

In paragraph 55 the fourth line it says "seeing benefit in obtaining the mundane and supramundane distinctions." 'Mundane distinctions' means the attainment of jhāna. 'Supramundane distinction' means the attainment of enlightenment. 'Distinction' here means jhānas and enlightenment.

For paragraph 56 you may read that book The Way of Mindfulness, page 144. Then for paragraph 60 you may read the Way of Mindfulness, pages 144-145. For paragraph 61 you should read The Way of Mindfulness, pages 145-147. And for paragraph 62 you need to read in the same book pages 147-148.

Here how to exert the mind on occasions and how to restrain or how to suppress the mind on occasions is given. So if a person cannot get absorption just by avoiding the seven that are unsuitable, then he should do these ten things for skill in absorption. 'Skill in absorption' means skill in getting or reaching absorption. These ten things he should do. And even at that stage after acquiring the ten skills, if he cannot reach the jhāna stage, he should not despair. He should do what is called equalizing the effort or energy and concentration. So the verses just mean that.

- A man wise in temperament
Notices how his mind inclines;
Energy and serenity
Always he couples each to each."

So he should balance these two.

The Commentator gives five similes. The first is the bee getting the pollen. The second is the medical student practicing surgery on a lotus leaf. The third is taking the spider's thread or the spider's web. The fourth is the ship's skipper. The fifth is the oil tube. So there are five similes given.

At the beginning of the first simile it says "When a too clever bee -". Now there is a variant reading which means just not clever. So we can take either one. We may take 'too clever' because it doesn't hurt the meaning. So we may say a 'too clever bee' or a 'bee which is not clever'. The same is true for the other similes.

These five similes are just to teach us that we are not to be too eager or too lax in our efforts. We must equalize or balance concentration with energy. If we can keep energy and concentration on the same level, then we will get what we are striving for or we will get the absorption states.

Next week we will go to the first jhāna.

Student: The reason that the first meditation is on the earth kasiṇa is because it is easier for concentration? It is a natural concentration?

Teacher: Yes, for those who have had experience in the past it comes naturally. They just look at the earth and they get the sign. This is true for other kinds of kasiṇas also. Sometimes you just look at a pond or water and then you get the sign. So it is like natural.

Student: Is there some usual length of time using earth kasiṇa to develop absorption? Is there great variation?

Teacher: There may be variation between one individual and another. It depends on how he practices and also how much past experience he had.

Student: Are there pictures of kasiṇas so we could see a typical kasiṇa object?

Teacher: I have a color kasiṇa. I can bring it next time or next week. Color kasiṇa is easier to make than earth kasiṇa. You find a board and paint it blue, yellow, red or white. There is one lady who is practicing color kasiṇa. She lives in marin County. She wanted to practice mettā meditation. So I suggested that she practice the white kasiṇa first to get the conceptualized image of that disk. Then after getting that she could put anybody in that disk and then she could practice loving-kindness to that person. That is effective. I don't know how far she has gone, but she said that she was doing that.

Student: Getting the mental image clearly is different from seeing the counterpart sign?

Teacher: there are two signs. The first one let us call 'the memorized sign. First you look at it. Then you memorize it. Then you close your eyes and see it as clearly as if your eyes were open. At that stage your image is the exact image of the disk. If there are defects on the disk, they appear in your memory too. Then you concentrate on that memorized image. You close your eyes and look at that image again and again. Then it becomes more refined. And so eventually the faults disappear. It becomes smooth and clean. That is the stage where you get the counterpart sign. That is called the 'counterpart sign'.

Student: That is a transformed image that you experience with your concentration.

Teacher: That's right. The two signs differ in degree of clarity.

Student: It's a conceptualization. The second is more conceptualized.

Teacher: Yes. The counterpart sign is also a concept. It is not a reality. It is born of a perception of your mind. It exists in your mind. So it is a kind of concept.

Student: Is it something that you just know that you have when you see it or attain it?

Teacher: Oh yes. You know that you have that because it is in your mind. Whenever you calm down and close your eyes, it will appear to you.

Student: Is this a meditation that is done at just a particular time or is it something you do for the rest of your life?

Teacher: No, not the rest of your life. It is for a particular time to reach a certain stage of absorption. The Buddha's wish is for people to practice samatha meditation as a basis for vipassanā meditation. First you practice samatha meditation. Then you contemplate on the practice itself or on the other objects as impermanent, unsatisfactory and soulless. So you go to vipassanā after you practice samatha meditation. OK.

Sādhu! Sādhu! Sādhu!

(Tape 10 / PS: 74 -137)

Today we will study the detailed exposition of the first jhāna. So far the yogi has prepared and practiced until he got the access concentration. With the gaining of access concentration he got the counterpart sign in his mind. That is the mental image of the kasiṇa disk appears in his mind. He dwells on it again and again. He concentrates on that mental image. When the time is ripe, there arises in him a thought process containing jhāna consciousness.

• While he is guiding his mind in this way, confronting the sign (that means dwelling on the counterpart sign again and again.), [then knowing] ‘now absorption will succeed’.” This is the place where most translators misunderstood the Pāli idiom. The Pāli idiom here means just ‘when absorption is about to arise. So we do not need the words in square brackets, ‘then knowing’’. The subject of this sentence is mind-door-adverting and not the person. Also the person does not know when the absorption will arise. So this Pāli idiom is: ‘when absorption is about to arise’. Literally translated it should be ‘when it could be said that absorption will succeed or absorption will arise’. When absorption or jhāna is about to arise, what happens is that mind-door-adverting arises cutting off the flow of the life-continuum or bhavaṅga.

Please look at the sheet today of the jhāna thought process. I have given the diagrams of the thought processes before. If you look at the beginning of the line the first two are ‘Bh’. They are bhavaṅgas. Then M is mind-door-adverting. When absorption is about to arise, there arises first in his mind mind-door-adverting. After that there are five moments of impulsion or javana. The first four belong to kāmāvacara (sense-sphere) consciousness. The fifth javana belongs to rūpāvacara (fine-material-sphere) consciousness. The first four javanas are what we call beautiful-sense-sphere consciousness. The first javana is called preliminary work. The second javana is called access. The third javana is called conformity. The fourth javana is called change of lineage. The Commentary explains that all four of these javanas can be called by each of these names - preliminary work, access, conformity. All four can be called by these names. If we want to give them separate names so that one excludes the other, then the first is preliminary work, the second is access, the third is conformity and the fourth is change of lineage.

It is at the fourth moment that the kāmāvacara lineage stops. The fifth moment becomes the rūpāvacara lineage, the fine-material lineage. That is why it is called change of lineage.

The second diagram shows another variety of the thought process, but here you do not have the preliminary work. There are three kāmāvacara javanas and the fourth is jhāna. So in this thought process there are three kāmāvacara javanas and then the fourth javana is the rūpāvacara jhāna. The jhāna arises either at the fifth moment or at the fourth moment. In these thought processes we do not have the normal duration of seven javanas. Usually javanas repeat themselves seven times, but in this thought process there are only five or four javana moments. Normally there are seven moments of javana in the thought process. These are the moments when the object is really experienced. They are the moments when kamma is acquired, either good kamma or bad kamma. The commentator explains all this in paragraphs 74 & 75.

In paragraphs 76 & 77 another view is given of the Elder Godatta. There can be sixth and seventh moments of javana. This Elder felt there could be six or seven javana moments. This opinion is refuted by Venerable Buddhaghosa, the author of this book. If the javana were to go on to the sixth or seventh moment, it would not be able to stop as jhāna.

The analogy that is given is: When a person runs fast towards a precipice, he would not be able to stop there because he has gained momentum. In a similar manner one javana supports the next javana. They become more and more powerful. At the third or fourth kāmāvacara javana moments the flow of kāmāvacara consciousness can stop and the jhāna consciousness can arise. The common opinion of the teachers is that jhāna consciousness at the fifth moment or at the fourth moment and not at the sixth or seventh moments. There must be either four kāmāvacara moments or three kāmāvacara moments preceding the arising of the jhāna thought moment. This is how a jhāna thought process arises.

In this book it is called ‘cognitive series’. We call it a ‘**thought process**’ and Venerable Ñāṇamoli calls it a ‘cognitive series’. In Pāli it is called ‘**vīthi**’.

When Buddha described the first jhāna he used something like a stereotyped expression. The Commentary gives a detailed exposition of that Text. The translation of that Text I have given on the sheet to make it clearer. It is different from what you see in The Path of Purification., but they mean the same thing.

The passage runs like this: “Quite secluded from kāmas, secluded from akusalas, he enters upon and dwells in the first jhāna which is accompanied by vitakka and vicāra and which is born of seclusion or arises in secluded states and which is with pīti and sukha.” This is the description of the first jhāna.

The first phrase says ‘quite secluded from kāmas’ and the second phrase says ‘secluded from akusalas’. The Commentary explains that the word ‘**quite**’ is to be understood in the second phrase also. In Pāli usage they do not repeat a word again and again, but let it be understood tacitly in later expressions. Here although it does not say ‘quite secluded from kāmas and quite secluded from akusalas’, we must understand that ‘quite’ is meant in

the second phrase also. The word 'quite' here means something like 'not otherwise'. There is definiteness here. Your mind must be secluded from kāmas and not otherwise in order to get jhāna. Without seclusion from kāmas there can be no attainment of jhāna. The same is true for akusala. Without being quite secluded from akusala there can be no attainment of jhāna. 'Quite' should be understood in the second phrase also.

• He enters upon and dwells in the first jhāna which is accompanied by vitakka and vicāra.' Vitakka and vicāra are jhāna factors. They are mental factors. In English we call them 'initial application' and 'sustained application'. This is why you need a certain knowledge of Abhidhamma in order to understand this. The first jhāna is accompanied by vitakka and vicāra (initial application and sustained application).

The first jhāna is born of seclusion. We will come to seclusion later. The first jhāna arises in secluded states. That means it arises together with secluded states.

The first jhāna is with pīti and sukha. 'Pīti' is translated as joy. 'Sukha' is translated as happiness. I think you remember the difference between pīti and sukha. It is explained in The Path of Purification.

The word 'kāma' is important here. The word 'kāma' can mean objects of sense-desire or sense-desires themselves. Whenever we find the word 'kāma', we have to understand what it means. Sometimes it just means the objects of sense-desires. Sometimes it may mean sense-desires. And sometimes it may mean both. Here the word 'kāma' can mean both the objects of sense-desires and sense-desires themselves.

If I am attached to this cup, then this is the object of my sense-desire. Sense-desire is in me and this is the object. This object is called 'kāma' and the desire arising in my mind is also called 'kāma'. 'Kāma' can mean the thing we are attached to or the attachment that we have.

When we take kāma to mean the objects of sense-desires, then the first phrase shows that we must be secluded from these sense objects, desirable sense objects, objects which we can be attached to. We should not be practicing in the middle of the city where there can be many attractions. We should be in a secluded place or in a forest somewhere where there are not such attractive objects. The first phrase shows that we should be secluded bodily.

The second phrase 'quite secluded from akusalas' means that we must be secluded from sense-desires and all akusala. That means akusalas including sense-desires. Sense-desire is lobha. So it is included in akusala. This is when we take kāma to mean objects of sense-desire.

If we take kāma to mean just sense-desires, then the first phrase shows seclusion from sense-desires. The first phrase shows we must be secluded from sense-desires. We must not have sense-desires arise in our mind. The second phrase shows seclusion from all akusala and sense-desires. When we say 'secluded from kāma', we mean secluded from lobha. 'Secluded from akusala' means all akusala including lobha. We should understand these two phrases in this way. This is the gist of what the Commentary or The Path of Purification explains in these passages.

In order to get jhāna one must be secluded from sense objects and sense-desires, and also be secluded from akusala, especially from what we call the 'hindrances'. There are five hindrances mentioned later in the book. If our minds are not free from sense-desires and the other hindrances, concentration cannot arise. When there is no concentration, there can be no attainment of jhāna. In order to get at least this first jhāna our minds should be away from the sense-desires, the sense objects and also away from the mental hindrances. The hindrances are sense-desires, anger, sloth and torpor, restlessness and remorse, and doubt. These are the five hindrances that are mentioned later.

In the translation what is meant by 'sense desires as object'? Are objects sense desires? I think that is not accurate. Suppose this is a sense object. This is the object of sense. This is not sense desire. This is the object of sense desire. I think we should not say 'sense desires as object'. I think we should say 'sense desires' object' or 'object of sense desires'. I think it should be like that.

Student: Sense desires as object - we would look at sense desires not their object.

Teacher: When we say 'object of sense desire', what do you understand by that?

Student: That would be rūpa.

Teacher: They can be rūpa and nāma also.

Student: The tea could be the object of sense desire.

Teacher: The tea could be the object of sense desire. Anything can be the object of sense desire. Sense desire is the subject arising in our mind. The objects are something outside our mind or even within our mind, but they

cannot be the same thing at the same moment. You know we are attached to thoughts too. Then the thought is in the mind. That thought is the object of our sense desire.

Student: Aren't dhammas objects of sense desire?

Teacher: Everything in the world can be the object. There are six senses in Abhidhamma - eye, ear and so on. The visible object is the object of the eye, of seeing consciousness and so on. The other objects are the objects of the mind. Instead of saying 'sense desires as object' I think it should say 'objects of sense desires'. But we have 'sense desires' objects' in the second line of paragraph 83. I think that is correct. It is an apostrophe. It is not a quote. There is confusion here in the typing also.

In paragraph 82 about a third of the way down we find 'sense-desire-element'. It actually means the realm of sense desire. We have come across this word in the past. Although it is translated as element, what is meant is the realm of sense desire. That means kāmāvacara realm. Sometimes translators want to be very literal. The word 'dhātu' is used. The word 'dhātu' is normally translated as element. For example there are four great elements - earth element, water element, fire element and wind element. The word used for these is dhātu. Here also the word dhātu is used in a different sense, not in the sense that they are essential parts of something. Here 'kāmādhātu' means simply the **realm** of kāma. That means the kāmāvacara realm, the kāmāvacara world.

In paragraph 88 "So far the factors abandoned by the first (We need the word 'first here.) jhāna have been shown. And now, in order to show the factors associated with it, which is accompanied by applied and sustained thought etc. is said." Etcetera is missing there.

Now we come to familiar ground. There is initial application or here it is called applied thought and sustained thought. That means initial application and sustained application. Vitakka and vicāra are two mental factors. The Commentary explains one by one initial application and sustained application. It also explains the difference between these two. They arise at the same time with the same type of consciousness, but they have different functions. So they are different.

In paragraph 89 "And though sometimes not separate" - that means 'though sometimes they arise together' with some types of consciousness. Initial thought and sustained thought arise together with many types of consciousness. Actually with 55 kinds of consciousness they arise together. In the second jhāna there is no initial application or applied thought. The same is true for the third, fourth and fifth jhānas. Though sometimes not separate' means that although in some types of consciousness they arise together, applied thought is one thing and sustained thought is another.

The author then gives the analogies of the differences between vitakka and vicāra. I have told you about these differences when we studied Abhidhamma here. Do you remember them? In the middle of paragraph 89 applied thought is "like a bird's spreading out its wings when about to soar into the air, and like a bee's diving towards a lotus when it is minded to follow up the scent of it. The behavior of sustained thought is quiet, being the near non-interference of consciousness, like the bird's planning with outspread wings after soaring into the air, and like the bee's buzzing above the lotus after it dives towards it." Initial application is going to the thing first and sustained application is staying on it. There are other analogies too.

Student: It would seem that they would arise in sequence.

Teacher: They arise together and they have different functions. Initial application is the one that takes the mind to the object. Sustained application is the one that keeps the mind there.

Student: Still it seems to me that initial application would arise first and then sustained application.

Teacher: They arise together. 'Initial application' is not an exact translation of the word. There is the word 'initial', so we may think that vitakka comes first and then vicāra follows. 'Vitakka' just means thinking or thought. 'Vicāra' means going here and there. That is vicāra. They are together but they have different functions.

Then there is the word that we just translated here as 'born of seclusion'. There are two meanings for this word in Pāli - 'born of seclusion' or 'arises in secluded states'. That means arises with secluded states. 'Secluded states' really means the jhāna consciousness and the other mental factors. 'Seclusion' here means the disappearance of hindrances. So long as there are hindrances there can be no seclusion or there can be no arising of jhāna consciousness. 'Born of seclusion' means the disappearance of or the absence of mental hindrances.

The jhāna is with pīti and sukha, with joy and happiness. Here Venerable Ñāṇamoli translated pīti as happiness and sukha as bliss.

The Commentary gives five kinds of pīti here. These kinds of pīti the meditators experience during their meditation. There are said to be five kinds of such happiness, or joy, or zest. There are minor pīti, momentary pīti, showering pīti, uplifting pīti, and pervading pīti.

Minor pīti is only able to raise the hairs on the body. Sometimes you have this hair standing on end. That may be caused by the cold. It is also caused by pīti in the mind.

Momentary pīti is a little stronger than minor pīti. It is like flashes of lightening at different moments. Sometimes you feel this when you practice meditation.

• Showering pīti breaks over the body again and again like waves on the sea shore.” It is like a wave that comes over the body and then subsides. Then it comes again and subsides. That is showering pīti.

The fourth one is uplifting pīti. When you have this kind of pīti, your body can levitate. Two stories are given here in which two persons levitated or flew through the air. It was not by the power of jhāna or supernormal knowledge but by the power of this pīti.

These stories are not difficult to understand. One story is about a monk and the other story is of a girl who was left behind because she was pregnant. The girl was very desirous of going to the pagoda festival. She got pīti from thinking of the people going round the pagoda and making offerings to the Buddha. She got this uplifting pīti and was transported to the pagoda festival. She got there before her parents reached the place. That was by the power of uplifting pīti.

The last one is pervading pīti. “The whole body is completely pervaded, like a filled bladder, like a rock cavern invaded by a huge inundation.” It is something like when surgical cotton is put in water. It is totally soaked by the water. Your whole body is soaked in this kind of happiness.

I would translate sukha as happiness. Pīti is difficult to translate. It could be translated as rapture. The Commentary gives the difference between pīti and sukha.

Pīti and sukha also arise at the same time with some types of consciousness. Although they arise together in this case also there is difference because pīti is not feeling according to Abhidhamma. Pīti belongs to formation aggregate and sukha belongs to feeling aggregate. So they are different. Sukha is feeling (vedanā). Pīti is not vedanā, but it is something like ‘preceding sukha’ although they arise at the same time.

Pīti is compared to a man exhausted in the desert who saw a pond at the edge of the woods. That is pīti. If he went to the woods’ shade, he would have sukha there. Pīti and sukha are something like that. Pīti is also translated as pleasurable interest. When you are going on a journey and you are tired and you see the pond, then you have some kind of joy. When you have reached the pond and made use of the water and so on, then you have the real experience of that thing. One is interest in that thing. The other is the real experience of that thing.

There is an alternate translation of the passage there. That is “which is accompanied by vitakka and vicāra, and which is with pīti and sukha which are born of seclusion.” The word ‘born of seclusion’ can qualify jhāna or it can qualify pīti and sukha. Although it is not so important which way we take this, we must understand this. ‘Born of seclusion’ qualifies jhāna in the first translation. It is jhāna which is born of seclusion. The alternative translation is that it is pīti and sukha which are born of seclusion. Actually they mean the same thing because pīti and sukha are constituents of jhāna.

Do you remember the five factors of jhāna? Vitakka, vicāra, pīti, sukha and the last is one-pointedness (ekaggatā). Those are the five factors of jhāna.

So the word ‘pītisukha’ in Pāli or ‘vivekajaṃ pītisukhaṃ’ is interpreted in two ways. In the first way it is the jhāna which is born of seclusion and which is accompanied by pīti and sukha. In the alternative interpretation it is pīti and sukha which are born of seclusion, and it is jhāna which is accompanied by that pīti and that sukha. So if pīti and sukha are born of seclusion the jhāna is also born of seclusion. Pīti and sukha are part of jhāna.

• First jhāna: this will be explained below. Enters upon (upasampajja): arrives at; reaches is what is meant; or else, taking it as ‘makes enter’ (upasampādayitvā).” Actually the word ‘upasampādayitvā’ means something like having accomplished. The literal meaning is having approached.

Then the word ‘dwell’ is explained in paragraph 103. “And dwells in (viharati); by becoming possessed of jhāna of the kind described above through dwell in a posture favorable to that {jhāna} he produces a posture, a procedure, a keeping, an enduring, a lasting, a behavior, a dwelling, of the person.” ‘Of the person’ really means ‘of the body’.

The first jhāna abandons five factors and possesses five factors. Five factors are abandoned by first jhāna and it possesses five factors. The five factors that are abandoned are the five mental hindrances. Here (in paragraph 104) they are stated as lust, ill will, stiffness and torpor, agitation and worry, and uncertainty. They are the five mental hindrances. “For no jhāna arises until these have been abandoned.” There can be no jhāna when there are these five mental hindrances.

Student: What does ‘stiffness’ mean?

Teacher: Actually it is sleepiness. It is the translation of the Pāḷi word ‘thīna’. It is not really stiffness. It is the inability of the mind to be awake, to be alert. It is translated as sloth and torpor in other books.

In paragraph 105 the second line it says “become concentrated on an object consisting in unity.” That means a single object because if you have to get jhāna your mind has to be on one and the same object, a single object. ‘Object consisting in unity’ simply means one object. ‘Object which has the same essence’ means a single object or one object.

Here again we have the word ‘sense-desire-element’. it should be understood as meaning the realm of sense desires (kāṃāvacara loka).

What are the five factors possessed by first jhāna? These are the five factors we met in Abhidhamma - initial application, sustained application, pīti, sukha and ekaggatā. In the passage here ekaggatā is not mentioned. But we must understand that ekaggatā is a factor of the first jhāna, not only the first jhāna but of all jhānas. So although one-pointedness is not mentioned in the passage we should understand that one-pointedness is one of the factors or one of the constituents of jhāna.

Student: Is that what ‘unification of mind’ means?

Teacher: Yes. That is what is meant here. It is translated here as unification of mind. What we call jhāna is simply - (Tape is turned over.)

The commentary gives the analogy of the army with four factors, music with five factors, the path with eight factors and so on. The army with four factors means the army consisting of elephants, horses, troops and chariots.

Student: where are you reading now?

Teacher: In paragraph 107 “The army with four factors and music with five factors” - there are five kinds of musical instruments like a drum with skin on one side and a drum with skin on two sides, a flute, something you can strike together like cymbals. And then there is Eightfold Path. When we say Eightfold Path, the eight factors are the Path. There is no path apart from or different from the constituents. In the same way when we say jhāna, we mean these five factors in the first jhāna. In second jhāna we mean the four factors and so on.

We must understand jhāna, constituents or factors of jhāna, and jhāna consciousness. ‘Jhāna’ means these five factors - vitakka, vicāra, pīti, sukha, and ekaggatā. ‘Constituents of jhāna’ means each of them. The combination or group of five factors is jhāna. Each one is a jhāna factor. Consciousness accompanied by these five factors is called ‘jhāna consciousness’. We must know the difference.

Now paragraph 109 “Although unification of mind is not actually listed among these factors in the [summary] version [beginning] ‘which is accompanied by applied and sustained thought, nevertheless it is mentioned [later] in the Vibhaṅga (‘Vibhaṅga’ means an exposition.) as follows, ‘jhāna’: it is applied thought, sustained thought, happiness, bliss, unification, and so it is a factor too; for the intention with which the Blessed One gave the summary is the same as that with which he gave the exposition that follows it.”

Although in the first passage Buddha did not mention unification of mind, later on when he made an exposition on that passage, Buddha said “‘jhāna’ means applied thought, sustained thought, happiness, bliss and unification.” So unification of mind is one of the factors of jhāna. Unification of mind is actually very important because it is what we call ‘samādhi’ which is a synonym for jhāna also. These are the five factors.

The first jhāna abandons five and possesses the other five. The five that are abandoned are the five mental hindrances. The five that it possesses are initial application and others.

Student: The five mental hindrances are just abandoned for the duration of the jhāna?

Teacher: Yes. That’s right. They are not totally abandoned. They may come back to the person. These are totally abandoned or eradicated only at the moment of enlightenment.

Student: through the power of concentration?

Teacher: Through the power of concentration and penetration into the nature of things. In other words through the power of vipassanā. In order to be successful in vipassanā you need concentration because without concentration no vipassanā penetration can arise.

Student: But why then if you have insight and abandonment through insight, do the hindrances return?

Teacher: No. Insight can only abandon temporarily, not all together. Only when a person reaches the stage of enlightenment does he abandon the mental defilements all together once and for all. That is why we do not reach the stage of enlightenment, they come back to us when we do not practice meditation. When we are practicing meditation, they are pushed aside for some time. They may not arise in our minds at this time. When we stop meditation, then we may get one or many of these hindrances again. These are abandoned just temporarily, not all together.

Student: Does that mean you can sort of backslide after the first jhāna?

Teacher: Even after the first jhāna they can come back. But when there is first jhāna, when first jhāna is in our minds, these mental hindrances do not arise. They are suppressed. This is because mental hindrances and jhāna are incompatible with each other. When one is there, the other is not. They cannot coexist. So in order to get jhāna we have to abandon mental hindrances.

Student: Once you attain first jhāna does it become easier for you subsequently to experience it?

Teacher: Yes. After you get the jhāna, this book tells you what to do to keep it for a long time and how to go on to the second jhāna and so on.

First it explains that it is good in three ways and possesses the ten characteristics and so on. I think these passages are a little difficult to understand.

- The first jhāna is good in three ways, that is good in the beginning, good in the middle, and good in the end.” ‘Good in the beginning’ is explained as first jhāna purification of the way. How many characteristics has the beginning? The beginning has three characteristics. The mind is purified of obstructions to that [jhāna]. That means the mind is freed of the mental hindrances. “Because the mind is purified it makes way for the central state of equilibrium which is the sign of serenity.” What does ‘makes way for’ mean? Let something happen? Students: Prepares. For example if you walk into the room people would ‘make way for’ you so that you could pass.

Teacher: But the Pāḷi word here does not mean ‘make way for’. It is ‘to go to’ or ‘to reach’. It does not mean ‘make way for’. Because it is purified the mind reaches the central sign or the state of serenity or something like that. ‘Central’ here means not too lax or not too active. The effort or energy should be just the right amount, neither too little nor too much.

Student: The middle way.

Teacher: That’s right. “Because it has reached (not ‘it has made way’) the mind enters into that state. And it is since the mind becomes purified of obstructions and, through being purified, (same thing not ‘making way for’) reaches the [central state of equilibrium which is the] sign of serenity and, having made way, enters into that state.” and so on.

We will skip these passages and we will go to paragraph 119. “It is called first jhāna because it starts a numerical series.” That means it is just first and others are second, third, fourth and fifth. “Also it is first because it arises first.”

- It is called jhāna because of lighting the object.” ‘Lighting is to put fire or to shine?’

Student: To turn switch on for electricity.

Teacher: But here it does not mean ‘lighting’. It means closely observing the object. ‘Upanijjhāna’ means intensely observing, not lighting.

The word ‘jhāna’ has two meanings. One meaning is to look closely, to observe closely. The other meaning is to burn. When you get jhāna, your mind is close or your mind is on the object and you burn away the five hindrances. That is why it is called jhāna. There are two meanings for the word ‘jhāna’ - one that observes closely or one that burns up the opposition. ‘Opposition’ here means the mental hindrances.

Student: I thought you had to burn up mental hindrances in order to get into jhāna.

Teacher: Before getting into the state of jhāna they are not well-burned. They can come back. But at the moment of jhāna they are well-suppressed.

• The disk of earth is called earth kasiṇa.” When you practice earth kasiṇa meditation, the jhāna that you get is also called earth kasiṇa or earth kasiṇa jhāna.

• The disk of earth is called earth kasiṇa in the sense of entirety.” The Pāḷi word ‘kasiṇa’ means entire or all. When you look at the disk, you look at the whole disk and not just part of it. You look at it as a whole. The word ‘kasiṇa’ means entire.

• The sign acquired with that as its support and also the jhāna acquired in the earth-kasiṇa sign are so called too.” The Pāḷi word ‘pathavī-kasiṇa’, which is translated as earth-kasiṇa, can mean the earth disk, and also the sign or image of the earth disk that you get in your mind. Also it can mean the jhāna which you get keeping your mind on that sign of the earth disk. The Pāḷi word ‘pathavī kasiṇa’ can mean three things - the disk itself, the mental image of the disk in the mind, and the jhāna that you get taking that image as an object.

• When it has been attained in this way, the modes (There should be an S.) of its attainment must be discerned by the meditator as if he were a hair-splitter or a cook.” After getting the first jhāna, you must know its modes of attainment. That is so that if you lose that jhāna you know what to do again. I got this jhāna when I was at a certain place or when certain things were suitable for one, like when I ate certain food or was at a certain place. So when you lose the jhāna, you can experience them again. After getting a jhāna, the yogi must note or discern its modes of attainment.

Student: I don’t understand. You attain jhāna while eating something?

Teacher: Not while eating. You know food is one of the suitable things to take into account. Sometimes if you have desire to eat something and you don’t get that, your meditation doesn’t go well. You have attachment to that food. There is something in your mind. When you have suitable food, your mind becomes calm and you can practice meditation. The same is true for place. Sometimes a place is not suitable for you.

Student: In that case you haven’t suppressed the sense desire. You have accommodated the sense desire.

Teacher: You know there are some foods which are not suitable. If you eat unsuitable food, then you may get indigestion or some sort of discomfort that interferes with your meditation. Suitable food is also an important factor to be taken into account. Also a suitable place is important. If a place is noisy and dirty, it is difficult to get jhāna or even to practice meditation.

After getting jhāna you have to note this. I got the jhāna when I had a certain kind of food, or when I was at a certain place, or when I was living with certain monks at a monastery and so on. That is not all. There are some other things to do too.

In paragraph 123 “And when he recaptures those modes by apprehending the sign, he just succeeds in reaching absorption, but not in making it fast.” That means after getting jhāna, you must make notes of the modes or signs of the attainment. This is so because if you happen to lose it, you may apply all these things. That will just help you to get the jhāna again, but it will not help you to keep it or sustain it. That means after getting jhāna, you will enter into the sustained attainment of jhāna for one hour, two hours, or for a whole day. In order to be in the jhāna state for a long time you need to do some other things.

• It lasts when it is absolutely purified from states that obstruct concentration.” He has to avoid the dangers to concentration or the obstructions of concentration. They are the five mental hindrances again. A yogi has to not only discern the modes or signs of attainment, but he also has to purify his mind absolutely from the states which obstruct concentration - lust, ill will and other things.

In paragraph 126 “So if he wants to remain long in the jhāna, he must enter upon it after [first] purifying his mind from obstructive states.” That means after getting jhāna, you don’t go back to sense objects. You just keep them away from you so that you are able to be in the jhāna for a long time.

• In order to perfect the development of consciousness he should besides extend the counterpart sign according as acquired.” After avoiding the obstructions to jhāna, he must extend the counterpart sign. When a person gets jhāna, he practices on the counterpart sign. If the counterpart sign is eight inches in diameter, then it is the same size in the jhāna. Then the Commentary says that he is to extend that sign. That means he must exercise his ability in dealing with the sign. He should extend the sign. The extension of the sign can be done during access or when he gets jhāna absorption. Before getting jhāna during the stage of access concentration you can extend the sign or you can do so after getting jhāna.

• The meditator should not extend the sign as a clay bowl” and so on. That means I think when potters make pots, they do not decide for example that they want a pot which is five inches in diameter. They make the pot and extend it little by little. They do not specify what size the pot will be. It is something like that.

You are not to do like that. When you extend the sign, you must have a definite area. You must extend for example by the breadth of one finger, two fingers, three fingers, or I will extend it to the size of a room, or to the size of a building, or to the size of the whole world and so on. You have to extend the sign so that you become adept at dealing with the counterpart sign.

In paragraph 129 “When a beginner has reached the first jhāna in this sign he should enter upon it often without reviewing it much.” After extending the sign what must he do? He must get into the jhāna repeatedly and he must not spend much time reviewing. After getting into jhāna or after the jhāna thought process there follow some thought processes of reviewing the constituents of jhāna, observing the constituents of jhāna. The Commentary says not to do this too much because if you review too much the factors appear very crudely. The jhāna factors very crudely in one who review it too much. So you do not review it too much. You just enter into it and get out and then enter it again and so on.

Student: what does ‘reviewing’ mean?

Teacher: ‘Reviewing’ means you get into jhāna; then you get out of it and concentrate on the constituents of jhāna for example vitakka. You concentrate on vitakka, then you concentrate on vicāra and so on. That is reviewing the jhāna factors. You do not do that. If you do that, they will become crude. If you do that - “while he is endeavoring for the unfamiliar [higher jhāna] he falls away from the first jhāna and fails to reach the second.” That actually does not mean ‘unfamiliar’, but rather not so familiar. It is not a ‘higher jhāna’. It means the first jhāna. After you get the first jhāna you are not so familiar with that. You just have it. You are not well acquainted with that jhāna. You have to make yourself well acquainted with that jhāna by entering into it again and again. And you must not review too much the factors of jhāna. So the sentence should read: “while he is endeavoring for the not so familiar first jhāna, he falls away from the first jhāna and fails to reach the second.”

Student: So the process of becoming familiar with the first jhāna is to just touch upon the five factors.

Teacher: No. It is to just enter into the jhāna and let them arise in your mind, not reviewing them, not watching them.

Student: You let them present themselves normally.

Teacher: Yes. That’s right. When they present themselves in a strong state, then they are called jhāna. You do not dwell upon each and every one of the factors. You just enter into the jhāna and get out of it.

• Thereafter he should acquire mastery in the five ways.” That is in paragraph 131. After getting into jhāna and not reviewing much, one must acquire mastery in the five ways. There is mastery in adverting. That means mastery in reviewing the factors. There is mastery in attaining. That is getting into the jhāna. There is mastery in resolving. That is resolving how long you are going to stay in jhāna. There is mastery in emerging. That is getting out of jhāna. There is mastery in reviewing. That is the same as the first one, mastery in adverting. These are the five kinds of mastery you should acquire with regard to the jhāna you have attained.

Then there is the explanation of the five kinds of mastery one by one. “When he emerges from the first jhāna and first of all adverts to the applied thought, then next to the adverting that arose interrupting the life-continuum, either four or five impulsions impel with that applied thought as their object.” When you review the jhāna factors, the javanas may run seven times. When you are reviewing in rapid succession one jhāna factor after another, then the javanas do not run for six or seven times but only for four or five times because you have to hurry in this way.

• Then there are two life-continuum (bhavaṅga) consciousness. Then there is adverting with the sustained thought as its object (similarly with pīti and so on) and followed by impulsions in the way just stated. When he is able to prolong his conscious process uninterruptedly in this way with the five jhāna factors, then his mastery of adverting is successful. But this mastery is found at its acme of perfection in the Blessed One’s Twin marvel, or for others on the aforesaid occasions. There is no quicker mastery in adverting than that.” Adverting takes place in only four or five javana moments. Then two bhavaṅga moments interrupt. Then reviewing of the next jhāna factor takes place with four or five javana moments and two bhavaṅga moments interrupting and the next jhāna factor and so on.

The second one is getting quickly into the jhāna. “The Venerable Mahā Moggallāna’s ability to enter upon jhāna quickly, as in the taming of the Royal Nāga Serpent Nandopananda is called mastery in attaining.” There was a nāga and he was very vicious. He was very angry with the Buddha because the Buddha went above him and some dust fell on his head. He coiled around Mount Meru and got ready to attack the Buddha. Then Venerable Mahā Moggallāna, the Buddha’s disciple, requested to tame the dragon. Buddha let him do it because Venerable Mahā Moggallāna was foremost among those who have the psychic powers. At that time Venerable Moggallāna entered inside the body of the nāga. Then he came out and entered into it again. And so when he was at the entrance of the mouth the dragon put forth fire to burn him. At that moment Venerable Moggallāna had to get into jhāna very quickly. It is said that only Venerable Mahā Moggallāna could do that, not the other disciples. So it is the ability to enter into the jhāna quickly.

- Ability to remain in jhāna for a moment consisting in exactly a finger-snap or exactly ten finger-snaps is called mastery in resolving.” ‘Resolving’ here means just remaining in the jhāna, keeping the jhāna while suppressing the bhavaṅga. That is not letting bhavaṅga arise. It is keeping the jhāna for a period of time - for a finger-snap, or ten finger-snaps, or the whole day.

- Ability to emerge quickly in the same way is called mastery in emerging.” That is getting out of jhāna.

- The story of the Elder Buddhārakkhita may be told in order to illustrate both these last.” This Elder could enter into jhāna and get out of it very, very quickly. He saw a Royal Supaṇṇa. What is a supaṇṇa?

Student: It says that it is a demon.

Teacher: Do you know garuda? It is a mythical bird. It is supaṇṇa. Actually it might be a kite. It is the enemy of snakes. It is that kind of bird.

- He saw a royal supaṇṇa swooping down from the sky intending to seize an attendant royal nāga-serpent as he was getting rice gruel for the Elder. The Elder Buddhārakkhita created a rock (maybe a mountain) meanwhile, and seizing the royal nāga by the arm, he entered the rock himself with the nāga. The royal supaṇṇa gave the rock a blow and made off. The Senior Elder remarked: ‘Friends, if Rakkhita had not been there, we should all have been put to shame’.” Although there were many monks who had psychic power, none of us were able to save the nāga from being taken by the bird (supaṇṇa).

- Mastery in reviewing is described in the same way as mastery in adverting; for the reviewing impulses are in fact those next to the adverting mentioned there.” Mastery in reviewing and mastery in adverting mean the same thing because they are in one and the same thought process. Mastery in reviewing are the reviewing of impulses or javanas that are in the thought process. So javanas in that thought process are mastery in reviewing. Adverting in that thought process is mastery in adverting. So they are in fact not so different.

- When he has once acquired mastery in these five ways, then on emerging from the now familiar first jhāna, he can regard the flaws in it in this way.” That comes to the approach of the second jhāna. We will take it up next week.

This is the first jhāna. You try to get the first jhāna. You develop it so that you can get into it quickly and get out of it quickly. These five kinds of mastery are meant for going over to the second jhāna, third jhāna and so on. So first there is trying to get it, then getting it, keeping it, and then going over to the higher ones.]

Student: How many jhānas are there?

Teacher: Four or five jhānas will be mentioned here. You know there is the fourfold method of the jhānas and the fivefold method of jhānas. They mean the same thing. Fourfold method of jhānas is mostly mentioned in the Suttas. We very seldom find five jhānas mentioned in the Suttas. Whenever the Buddha talked about jhānas, he mentioned four jhānas. In Abhidhamma both four jhānas and five jhānas are mentioned.

There are four or five jhānas depending upon the ability of the person to surmount the jhāna factors. There are persons who have powerful intelligence or knowledge. Such persons are able to get rid of two factors, vitakka and vicāra at the same time. For them there are only four jhānas. There are others who can only get rid of the jhāna factors one at a time. First they get rid of vitakka. Then they get rid of vicāra. For them there are five jhānas. Thank you.

Student: How long does it take to get first jhāna?

Teacher: I don’t know. That depends upon a person’s experience in the past. If a person has experience in the past, it may not take too long. You know nowadays people practice some kind of kasīna meditation. Even to get access concentration they have to practice about six months, sometimes maybe longer. There are people who

practice the color disk meditation. There is a monk in Los Angeles who said he practiced this meditation. He got the access concentration but not the absorption concentration. Also it may depend on how intensely you practice. If you practice two or three hours a day or if you practice eight or nine hours a day, there will be difference.

Student: It seems like there are good things and then you have to give them up. Like there are good things in the first jhāna.

Teacher: Yes. These are mentioned as sukha or happiness. Buddha first said there is happiness people get from enjoying sense pleasures. That is a kind of happiness although it is not in the ultimate sense. Compared with the happiness you get from sense objects the happiness of first jhāna is better because there is no sense desire. You are really calm and happy. Then the second jhāna happiness is better than the first jhāna happiness. There is no initial application and sustained application to disturb your equilibrium of mind. Then the third jhāna is better than the second jhāna and so on. Step by step the Buddha pointed out that there are different kinds of happiness. Even the highest jhāna, the arūpāvacara jhāna, is still not all together free from suffering because there is the end of the jhāna. The jhāna cannot last forever. Jhāna consciousness arises and then it must disappear. Then it arises and disappears again. Even that very high form of happiness has a beginning and an end. It is also not ultimate happiness. Ultimate happiness is freedom from all formations. So the highest form of happiness is the happiness of Nibbāna, the abandonment of all mental defilements. Buddha gave us the different kinds of happiness, one above the other. Jhāna happiness is a great happiness, but still it is not enough for the Buddha.

Student: The attaining of the jhānas in succession is the way to abandoning all the mental defilements?

Teacher: It is not the inevitable path. If you read Suttas, it seems like that. You go through these jhānas stage by stage. Then you change over to vipassanā. When Buddha described his own attainment of Buddhahood, he said that first he practiced breathing meditation. Then he got first, second, third and fourth jhānas. Then he attained the supernormal knowledge of seeing his past lives and so on. Only after getting two kinds of supernormal knowledge did he practice vipassanā meditation. Only then did he change to vipassanā meditation. Before that he practiced samatha meditation and got the jhānas. Then during the last part of the night he changed to vipassanā meditation.

Student: That's when he saw Dependent Origination?

Teacher: Yes. Immediately before attainment of Buddhahood he reflected upon the twelve links of Dependent Origination and their relationships.

Student: Then seeing past lives and so on is related to samatha?

Teacher: Yes. The ability to see past lives comes from samatha meditation. Only after getting jhānas can one get these kinds of knowledge. We can call them special kinds of jhāna. Actually they are a variety of fifth jhāna or fourth jhāna. After getting fifth jhāna you have to specially develop it in order to get these kinds of supernormal knowledge. So when you read the Suttas it goes like you first practice samatha meditation and then you change over to vipassanā meditation. But in the later Commentaries it says that you can skip samatha and practice vipassanā. Those who practice in this way are called 'dry vipassanā meditators'. That means that they don't practice samatha meditation.

Sādhu! Sādhu! Sādhu!

(Tape 11 / Ps: 138 – 202)

Today we come to the second jhāna, third jhāna, and then the fourth jhāna. The translation given on the sheets I think is easier to understand, clearer. Please look at these translations.

After getting the first jhāna, when a person wants to get the second jhāna, the first thing that he should do is find fault with the first jhāna. After getting the first jhāna, he thinks that it is not good enough. With first jhāna there are five jhāna factors - initial application, sustained application, pīti, sukha and one-pointedness of mind. This person after getting the first jhāna sees danger in being close to the hindrances. By overcoming hindrances he was able to get the first jhāna. When he gets the first jhāna, it is free from hindrances, but it is with initial application and sustained application and so on. Now he finds fault with initial application and sustained

application or in Pāli vitakka and vicāra. He tries to be dispassionate towards these two factors. He tries to eliminate them. When he is able to eliminate them, he will get the second jhāna.

After gaining the first jhāna, he tries to get the five kinds of mastery like entering into it quickly, emerging from it and so on. In paragraph 138 “When he has emerged from the first jhāna, applied thought and sustained thought (vitakka and vicāra) appear gross to him as he reviews the jhāna factors with mindfulness and full awareness.” He enters into the first jhāna and emerges from that jhāna. Then he reviews the factors in that jhāna. There are five factors in first jhāna. When he reviews them, applied thought and sustained thought appear gross to him while happiness and bliss (in Pāli pīti and sukha) and unification of mind (ekaggatā) appear peaceful.

- Then he brings the same sign ‘earth, earth’ to mind again and again.” So after reviewing the jhāna factors, he dwells upon the counterpart sign that he got during the preliminary stages. He takes that counterpart sign as the object of meditation and concentrates on it saying ‘earth, earth’ again and again “with the purpose of abandoning the gross factors and obtaining the peaceful factors.

- Knowing now the second jhāna will arise” - we will have to correct this. It should say “When second jhāna is about to arise”, not knowing. He does not know when it will arise. This is a Pāli idiom. I have told you about this before. “When the second jhāna is about to arise, there arises in him mind-door-adverting with the same earth kasiṇa as its object, interrupting the life-continuum.”

If you look at the first jhāna chart, the same thought process arises here. After cutting off bhavaṅga there arises ‘m’ (manodvārāvajjana or mind-door-adverting). Then there are four moments of sense-sphere javanas and the fifth moment is jhāna. For a person who has quick intelligence or quick realization then there will be only three sense-sphere javanas and the fourth moment is jhāna.

- There arises in him mind-door-adverting with the same earth kasiṇa as object, interrupting the life continuum. After that either four or five impulsions (javanas) impel on that same object (depending upon whether the person is of quick intelligence or slow intelligence), the last one of which is an impulsion (javana) of the fine-material sphere (rūpāvacara).” Here it is the second jhāna. “The rest are of the sense-sphere of the kinds already stated.” ‘The rest’ means the preceding four or three.

Now comes the translation of the description of the second jhāna. I have made a new translation. It cannot be used for all people, but for the class it is better.

- With the stilling (That means overcoming of vitakka and vicāra.) of vitakka and vicāra he enters upon and dwells in the second jhāna which arises internally and (literally) which is confident and which arouses singleness of mind, or which clarifies the mind and arouses singleness which is without vitakka and vicāra, and which is born of concentration with pīti and sukha or which is with pīti and sukha born of concentration.” This is the description of the second jhāna. Whenever there is a description of the second jhāna, the same stock sentences are repeated many times in the Suttas and in Abhidhamma.

The first phrase is “with the stilling of vitakka and vicāra”. ‘Stilling’ means the overcoming of vitakka and vicāra. When a person wants to attain the second jhāna, he has to overcome or abandon vitakka and vicāra.

Because of the overcoming of vitakka and vicāra “he enters upon and dwells in the second jhāna which arises internally.” Jhāna arises in one’s mind. So it does not arise in other persons or outside things. So it is internal.

- Which is confidence and which arouses singleness of mind” - you will find this in paragraph 142. In Pāli the word used is sampasādanam. It means confidence or saddhā. You may remember saddhā. It is one of the 52 cetasikas. Saddhā is confidence or faith. Here the jhāna itself is called confidence or faith. It is figuratively speaking. But the meaning is which is accompanied by confidence or which is accompanied by faith. For this class we would say ‘which is confidence’, but for general purposes we should say ‘which has confidence’, that is which arises together with confidence or faith (saddhā). The function of faith or confidence is to clear the mind of doubt and others.

- And which arouses singleness of mind” - ‘singleness of mind’ really means concentration. There is another explanation. That is which clarifies the mind and arouses singleness. The Pāli words are given in footnote #41. The Pāli phrase is sampasādanam cetaso ekodibhāvam. ‘Cetaso’ means of mind. That comes between the two words ‘sampasādanam’ and ‘ekodibhāvam’. The word ‘cetaso’ can be connected with sampasādanam or with ekodibhāvam. When it is connected with the first one, then that means clarifying the mind or which clarifies the mind. When it is connected with the other word ‘ekodibhāvam’, it means arouses singleness and ‘cetaso’ means

of mind. So cetaso can be connected with the previous word or the following word. That is what is being explained in paragraphs 142 and 143.

- Which is without vitakka and vicāra and which is born of concentration” - that means after getting the first jhāna, he practices meditation and gets second jhāna. The second jhāna is said to be conditioned by or caused by the concentration in the first jhāna. Or it is accompanied by concentration when it arises. Here ‘concentration’ can be taken as that which is with first jhāna or that which is with second jhāna. Either can be taken.

- Which is born of concentration and which is accompanied by pīti and sukha” is one explanation. That is “which is with pīti and sukha born of concentration.” Pīti and sukha are here conditioned by concentration and so they are said to be born of concentration. This is the explanation of the second jhāna.

A person gets the second jhāna after removing, after abandoning vitakka and vicāra. That jhāna is internal. That jhāna clarifies the mind and arouses singleness of mind. That jhāna is without vitakka and vicāra. That jhāna is born of concentration and accompanied by pīti and sukha or it is accompanied by pīti and sukha born of concentration.

Then there are some problems. They are all explained here. Here it is said that the second jhāna has confidence. That means the second jhāna is accompanied by the cetasika saddhā (confidence). This cetasika saddhā also accompanies the first jhāna. Please look at paragraph 144. “it might be asked: but does not this faith exist in the first jhāna too, and also this concentration with the name of the ‘single [thing]’?” In the first jhāna there arise a number of cetasikas and among them is saddhā or faith and also unification of mind or one-pointedness of mind. Then why is only this second jhāna said to have confidence and singleness of mind? They are in the first jhāna also. That problem the Commentator or The Path of Purification solves here.

- It may be replied as follows: It is because that first jhāna is not fully confident owing to the disturbance created by applied thought and sustained thought.” When there is vitakka and vicāra, they take the mind pushing it to this object and that object. They tend to distract the mind. When there is vitakka and vicāra with the jhāna, saddhā or confidence is not good enough. It does not fully clarify. It is not fully confident. “It is like water ruffled by ripples and wavelets. That is why, although faith does exist in it (the first jhāna), it is not called ‘confidence’. And there too concentration is not fully evident because of the lack of full confidence.” When saddhā is not strong, then concentration is also not strong there. That is why it is not called ‘arousing concentration’ or ‘arousing singleness’.

Student: Is that the highest form of concentration?

Teacher: No, not yet. This is just the second stage or level of concentration. We will have the third and fourth stages. In later chapters we will go to the formless jhānas also. This is only the second stage of concentration.

- That may be understood as the reason why only this jhāna is described in this way. But that much is actually stated in the Vibhaṅga too with the words ‘Confidence is faith’.” And so on. Although confidence and concentration are present in the first jhāna, the first jhāna is not described as having confidence and concentration because they are not strong enough there. Why are they not strong enough? Because there is the disturbance of vitakka and vicāra. In this second jhāna there is no vitakka and vicāra to disturb them, so they become strong. That is why only this jhāna is described as “having confidence and arousing singleness of mind”.

Student: So that means you don’t need vitakka and vicāra to create concentration and confidence?

Teacher: Actually vitakka and vicāra are not really hindrances or obstacles. They are some kind of disturbance to strong concentration let us say. The first jhāna also has strong concentration but compared to second jhāna it is not so strong.

Student: You need vitakka and vicāra to get first jhāna?

Teacher: Yes. Then after you get first jhāna, you eliminate them in order to get second jhāna. You know at first when concentration is not strong, you need vitakka to support the mind being on the object. After getting the second jhāna the mind does not need vitakka to take it to the object. The second jhāna eliminates or gets rid of vitakka and vicāra.

We have solved one problem. Another problem is that the second jhāna is described as without vitakka and vicāra. The first sentence also means that it is without vitakka and vicāra. Why is there repetition? We have “with the stilling (or overcoming) of vitakka and vicāra” in the first instance and here “the second jhāna is without vitakka and vicāra.” The commentator explains this repetition by giving two or three explanations.

The first one is in paragraph 146. The first explanation is that in order to get higher jhānas you have to eliminate the grosser factors. In order to let you understand this the phrase is repeated here. So the phrases ‘with the stilling of vitakka and vicāra’ and ‘it is without vitakka and vicāra’ are repeated. That is one reason. It is repeated in order to show that only by eliminating the grosser factors in the lower jhānas do you attain the higher jhānas. That is one explanation.

Another explanation is that the phrase ‘with the stilling of vitakka and vicāra’ is the cause of this jhāna having confidence and singleness of mind. It shows that. It does not show the mere absence of vitakka and vicāra, but it shows that because of the stilling of vitakka and vicāra this jhāna comes to be called ‘confidence and this jhāna arouses singleness of mind’. To show this relationship as cause and effect two phrases are given here.

Student: Is this voluntary? It sounds like you are saying that one drops vitakka and vicāra voluntarily in order to obtain the higher jhāna.

Teacher: Yes.

Student: But does that just naturally arise?

Teacher: Yes, when it arises, it arises naturally. But before the jhāna arises, you have to meditate. While you meditate you have the intention to get rid of vitakka and vicāra. If you cannot eliminate vitakka and vicāra, you cannot get the second jhāna.

Student: You eliminate them through more concentration?

Teacher: That’s right. You arouse dispassion towards vitakka and vicāra. It is just by thinking. After you emerge from jhāna, you review or concentrate on the jhāna factors. Since you find fault with vitakka and vicāra, they appear to be gross. The others appear to be subtle. These two gross factors you eliminate when you get the second jhāna.

The elimination of vitakka and vicāra is the cause. The second jhāna being with confidence and arousing singleness of mind is the effect. To show this cause and effect relationship the first phrase is given here.

Then there is another reason given. The second phrase ‘without vitakka and vicāra’ means just the absence of vitakka and vicāra, nothing more. The first phrase means not only without vitakka and vicāra but also it is without vitakka and vicāra because they have been overcome. So in this case the first phrase is the cause of the second phrase. Because vitakka and vicāra are stilled or because they are eliminated there are no vitakka and vicāra in the second jhāna. In order to show that these two phrases are given or stated in the description of the second jhāna.

Then it is born of concentration. Pīti and sukha are the same, are to be understood similarly as in the first jhāna.

• Born of concentration” - here also there is a problem. The first jhāna is also born of concentration. If you do not have concentration, you cannot get the jhāna, or you cannot get even access concentration preceding jhāna. If you do not have concentration, you cannot get any of these jhāna or even the stage of access. So why is this second jhāna described as ‘born of concentration’? Again here concentration in the first jhāna is not so strong as concentration in the second jhāna. Again the second jhāna is stronger in concentration because it is not disturbed by vitakka and vicāra. When vitakka and vicāra are eliminated, concentration becomes very strong and the mind becomes very clear. In order to praise the second jhāna it is described as ‘born of concentration’. We are to understand that not only the second jhāna is born of concentration but also the first jhāna.

In paragraph 148 about the middle of the paragraph “still it is only this concentration that is quite worthy to be called ‘concentration’ because of its complete confidence.” ‘Confidence’ here means complete clarifying, complete clarification.

• And extreme immobility” - what do you understand by immobility?

Student: Something that is still.

Teacher: Still, yes. Not moving. I think ‘extreme stillness’ may be better here. The Pāli word is ‘*acala*’. ‘Acala’ means not moving. The translator I think wanted to be literal so he used immobility, but that may mean some other thing than stillness of mind. So there is extreme stillness due to the absence of vitakka and vicāra.

In paragraph 147 “Besides, this confidence comes about with the stilling, not the darkness of defilement” - actually the word does not mean darkness. The word means turbidness, muddiness, cloudiness of the mind. It is not darkness. The mind is always clear. So it is the turbidness of defilement.

In the second jhāna how many factors are there? Three factors - pīti, sukha and ekaggatā (unification of mind). It abandons two factors - vitakka and vicāra.

Then we go to the third jhāna. Now you find fault with pīti. One by one you are going to eliminate the factors.

Paragraph 151 “Once this has been obtained in this way, and he has mastery in the five ways already described, then on emerging from the now familiar second jhāna he can regard the flaws in it thus: This attainment is threatened by the nearness of applied thought and sustained thought.” Although vitakka and vicāra are not in the second jhāna, it is close to the first jhāna which does have vitakka and vicāra. So it (this second jhāna) is close to applied thought and sustained thought.

- Whatever there is in it of happiness, of mental excitement, proclaims its grossness.” That means its factors are weak because of the grossness of pīti which is described thus in the Sutta: “This second jhāna is declared to be gross with that very pīti because it is mental excitement.” When you are feeling pīti, you are something like floating on the surface. Pīti has the function of exciting the mind. Now this person wants his mind to be very calm and serene. He finds fault with pīti now. “Its factors are weakened by the grossness of happiness (pīti) so expressed. He can bring the third jhāna to mind as quieter and so end his attachment to the second jhāna and set about doing what is needed for attaining the third.”

- When he has emerged from the second jhāna, pīti appears gross to him as he reviews the jhāna factors with mindfulness and full awareness, while sukha and ekaggatā (bliss and unification) appear peaceful. Then as he brings that same sign to mind as ‘earth, earth’ again and again, with the purpose of abandoning the gross factor and obtaining the peaceful factors, when the third jhāna is about to arise (not ‘knowing’) there arises in him mind-door adverting with that same earth kasiṇa as its object, interrupting the life-continuum.” The rest is the same.

Now we come to the third jhāna. The third jhāna is described in set phrases or set sentences. We have the translation on the sheet. “With the fading away of pīti as well he dwells in equanimity, and is mindful and fully aware” and so on. The words ‘as well’ here are said to have the meaning of conjunction. By ‘as well’ we can conjoin some others. They are described in the brackets. “With the distaste for” - that is fading away. “With the fading away and stilling of pīti as well” so here in the first case ‘as well’ conjoins stilling. “With the fading away and stilling of pīti as well” means with the fading away and stilling of pīti. ‘Stilling’ is mentioned in the second jhāna. That is something like taken over to the passage explaining the third jhāna. “With the fading away as well” means with the fading away and stilling of pīti.

It may also convey some other thing. In that case with the surmounting (That is fading away.) of pīti and the stilling of vitakka and vicāra. It can mean one of these two things.

- With the fading away of pīti as well” simply means with the distaste for and stilling of pīti or the surmounting of pīti and stilling of vitakka and vicāra.

- He dwells in equanimity and is mindful and fully aware and experiences sukha (Here sukha is both bodily and mental.) with his mental body, he enters upon and dwells in the third jhāna, on account of which the Noble Ones announce (with regard to the person who has attained the third jhāna): he has equanimity, he is mindful and dwells in sukha.” This is the third jhāna.

Student: he experiences sukha both bodily and mental with his mental body?

Teacher: I will explain later. Vitakka and vicāra are stilled. They do not arise with the second jhāna. “With the stilling of vitakka and vicāra” is said once again to praise the third jhāna. In praise of the third jhāna some of the descriptions of the other jhānas are repeated here. This is what the Commentary explains. Actually there are no vitakka or vicāra in second jhāna much less third jhāna. In order to show the way to get to higher jhānas and in order to praise the third jhāna it is said here also. The stilling of vitakka and vicāra is the way or condition for gaining the third jhāna.

- He dwells in equanimity” - in connection with the word ‘equanimity’ the Commentator gave us ten kinds of (Let us use Pāli.) upekkhā. It is very important when you see the word ‘upekkhā’ in Pāli that you understand what is meant. At least you should know that ‘upekkhā’ means feeling or it means equanimity. Equanimity is not feeling here. Equanimity is impartiality. Impartiality is one of the cetasikas. Feeling is also one of the cetasikas. Feeling upekkhā is different from equanimity upekkhā. This much you have to understand. Whenever you find the word ‘upekkhā’, you have to see whether it means feeling upekkhā or equanimity upekkhā.

Upekkhā comes from ‘upa’ and ‘ekkhā’. That is explained in paragraph 156. “It watches [things] as they arise (UPApattito IKKHATI), thus it is equanimity (upekkhā or on looking); it sees fairly, sees without partiality (a-pakkhapatita), is the meaning.”

There are ten kinds of upekkhā. The first is called ‘six factored equanimity’. It is the equanimity found in the minds of Arahants. “Here a bhikkhu whose cankers are destroyed (That is an Arahant.) is neither glad nor sad on seeing a visible object with the eye: he dwells in equanimity, mindful and fully aware.” Whether an Arahant sees a good object or a bad object he does not feel glad or sad with regard to that object. He is impartial to these objects. He can keep that impartiality in the face of objects desirable and undesirable. That is one of the qualities of the Arahants. This is because Arahants have eradicated all mental defilements. And so they are not glad with attachment to things nor are they repulsed by things which are undesirable.

The next one is equanimity as a divine abiding. Equanimity is one of the four divine abidings. “He dwells intent upon one quarter with his heart endued with equanimity.” That is not hating and not loving. It is viewing with impartiality.

The next one is equanimity as an enlightenment factor. There are seven factors of enlightenment and equanimity is one of them. “He develops the equanimity enlightenment factor depending on relinquishment.” So it is neutrality “in conascent states”. Actually it is neutrality among conascent states. Neutrality is also a conascent state. Among the conascent states arising with consciousness this is neutrality, this is the mode of neutrality. This is one of the factors of enlightenment.

The next one is the equanimity of energy. ‘Energy’ is called ‘equanimity’ here. Energy should not be too much nor too little. It must be in the middle, so it is called ‘equanimity’ here. Actually it is energy or vīriya - “neither over-strenuous nor over-lax in energy.

The next one is equanimity about formations. That arises during vipassanā meditation. When a person practices vipassanā meditation and reaches the higher stages of vipassanā knowledge, then he gains this equanimity about formations. There is “neutrality about apprehending reflection and composure regarding the hindrances, etc., described thus.” That means he doesn’t have to make effort to keep his mind on the object. It is effortless observation at that moment. He is neither attached to nor repulsed by what he sees.

• How many kinds of equanimity about formations arise through concentration? How many kinds of equanimity about formations arise through insight? Eight kinds of equanimity about formations arise through concentration (through samatha). These are the eight kinds of jhāna. Ten kinds of equanimity about formations arise through insight.” When you practice vipassanā meditation, then you go through ten kinds of equanimity.

Those ten and the eight also are given in footnote 44. “The ‘eight kinds’ are those connected with the eight jhāna attainments. The ‘ten kinds’ are connected with the four Paths, the four Fruitions, the void liberation, and the signless liberation.” Actually the word ‘liberation’ is not used in the Commentary. It is not ‘void liberation’ but ‘dwelling in voidness’, ‘dwelling in signlessness’. ‘Dwelling in voidness’ means contemplating on the voidness of formations. He is still in the stage of vipassanā. He is not yet at the stage of enlightenment, not at the stage of Path and Fruition. So here ‘dwelling in voidness’ means dwelling on voidness. ‘Dwelling in signlessness’ means dwelling on the signless formations. When he practices vipassanā meditation, he takes the formations as object. These formations he contemplates on as void. That means void of permanency, void of satisfactoriness and void of soul or self. ‘Signlessness’ means the same thing. These are the ten. When a person reaches that stage, he gains equanimity about formations.

The next one is equanimity as feeling. “Equanimity as a feeling, is a name for the equanimity known as neither pain nor pleasure described thus: ‘On the occasion on which a sense-sphere profitable consciousness has arisen accompanied by equanimity’.” I don’t think we should use the word ‘equanimity’ for feeling. ‘Neutral feeling’ I think is a better word.

• Equanimity about insight is a name for the equanimity consisting in neutrality about investigation described thus.” It is more or less the same as equanimity about formations. Equanimity about formations has to do with vipassanā meditation just as this equanimity about insight. “what exists, what has become, that he abandons, and he obtains equanimity.”

Equanimity as specific neutrality, this is the real equanimity which is one of the mental factors. In Pāli it is called ‘tatramajjhataā’.

• Equanimity of jhāna is a name for equanimity producing impartiality towards (them).” This also is not feeling upekkhā. It is jhāna upekkhā. It is a specific equanimity.

The next one - “Purifying equanimity is a name for the equanimity purified of all opposition described thus.” Since it is purified of all opposition, there is no interest in stilling them because the yogi has succeeded in stilling the opposition. After this achievement he no longer has interest in stilling them because they are already stilled. This is called ‘purifying equanimity’. This also is a specific equanimity.

• Herein, six factored equanimity, equanimity as a divine abiding, equanimity as an enlightenment factor, equanimity as specific neutrality, equanimity of jhāna, and purifying equanimity are one in meaning (‘One in meaning’ means one in reality, one in essence.), that is equanimity as specific neutrality.”

• Their difference, however is one of position (or occasion), like the difference in a single being as a boy, a youth, an adult, a general, a king, and so on. Therefore of these it should be understood that equanimity as an enlightenment factor, etc., are not found where there is six factored equanimity (They are mutually exclusive.); or that six factored equanimity, etc., are not found where there is equanimity as enlightenment factor.”

• And just as these have one meaning (That means just as these are the same in essence or reality.), so also equanimity about formations and equanimity about insight have one meaning too; for they are simply understanding (paññā).” So these two are not specific neutrality, but they are really understanding or paññā because they arise during vipassanā meditation.

At the bottom of paragraph 170 “Equanimity of energy and equanimity as feeling are different both from each other and from the rest.” ‘Equanimity’ just means energy. ‘Equanimity of feeling’ is neutral feeling.

How many kinds of equanimity do we get in essence or in reality? Four - specific neutrality, understanding, energy, and neutral feeling. In essence there are four kinds of upekkhā. In detail there are ten kinds of upekkhā. Whenever we see the word ‘upekkhā’, we have to understand what kind of upekkhā is meant here.

Then in the phrase “He dwells in equanimity” what upekkhā is meant? Specific neutrality. It is not feeling upekkhā because we are still in the third jhāna. In the third jhāna there is still sukha which is not neutral feeling. Sukha is pleasurable feeling. Here ‘equanimity’ means specific neutrality or impartiality.

Paragraph 176 “He is mindful and fully aware, and he experiences sukha, both bodily and mental with his mental body.” It is better in translation than in the original Pāli. In the original Pāli the sentences are very involved. Also the Commentator used many relative pronouns, one relative of another, and then other relative of that and so it goes on and on. It is very difficult to understand. I don’t know why he wrote that way. In the translation it is better. We can understand.

• He feels’ means he experiences sukha. Here ‘sukha’ means both bodily sukha and mental sukha. When this jhāna arises, there is this sukha (pleasurable feeling). When there is pleasurable feeling, he cannot help but experience it, although he has no intention that he will experience or will enjoy this sukha. Since that sukha feeling is accompanying the jhāna, he just experiences it.

• With his mental body’ means other mental states. When the third jhāna arises, there are other cetasikas arising with it. There is third jhāna citta and there are cetasikas. Among these cetasikas there are pīti, sukha and ekaggatā. These are three jhāna factors. Actually they are called ‘jhānas’. The other concomitants are here called ‘mental body’. There is one consciousness and 33 cetasikas. So there is one third jhāna citta and 33 cetasikas. Among them there is pleasurable feeling which is sukha. Since sukha arises together with other mental concomitants, the person is said to experience sukha with the mental concomitants. The mental concomitants are here called ‘the mental body’. In Pāli the word ‘kāya’ is used.

Then when this third jhāna arises it causes material properties to arise. Some matter is caused by kamma, some by consciousness (citta), some by climate, and some by food. When the third jhāna citta arises, it causes material properties to arise too. Since it is a very refined state of mind, state of consciousness, the material properties it produces are also very fine, very subtle. Those very fine and very subtle material properties, that tangible object the meditator or the one who has jhāna experiences. That feeling arises through contact of his body with other tangible things, other tangible objects, like sitting on a soft cushion, something like that. During the time when the third jhāna arises, he is said to experience mental sukha with his mental body and physical sukha with his mental body.

This is because what we call ‘vedanā’ (feeling) is in the mind. What we call feeling or sensations are the material properties in the body. Suppose there is pain here. Pain is a collection of material properties here. We

feel that pain. That feeling of pain is in our mind. When we have a good touch, there is feeling. That good touch is material properties and that we feel in our mind as sukha (pleasurable feeling). Here also when the person gets third jhāna, his mind is so refined that it produces very refined material properties. These material properties are all scattered throughout his body or pervade his body. Therefore he feels very pleasant sensations in the body through his mind. That is why it is described here as “experiencing sukha bodily and mental with his mental body.” And ‘mental body’ means a group of mental concomitants or a group of mental factors.

• He enters upon and dwells in the third jhāna on account of which the Noble Ones announce (with regard to a person who has attained the third jhāna) he has equanimity, he is mindful, and he dwells in sukha.”

Why do the Noble Ones recommend? I think ‘praise’ is better than the word ‘recommend’ here. You say something in praise of something. The Noble Ones praise here this person who has attained the third jhāna because he can keep himself impartial. He is not attached to even the very high form of sukha. He is so mindful that he can keep pīti from arising. At that time in the third jhāna pīti does not arise. Therefore this person is worthy of praise. He can keep impartiality and he can keep away pīti by being very mindful. He dwells in sukha which is experienced by all Noble Persons. That is why he is worthy of praise. In order to praise him they say “this person has equanimity. This person is mindful. This person dwells in sukha.”

In this jhāna there are how many factors? Two factors. What are they? Sukha and ekaggatā. There are only these two jhāna factors. This is the third jhāna. After third jhāna we go to the fourth jhāna.

Student: It says here “He has equanimity, is mindful, and dwells in sukha.” Isn’t there a third factor of mindfulness?

Teacher: Mindfulness is with all jhānas. Jhānas can never be without mindfulness. Here his mindfulness is so good that it can keep pīti from arising. When you pay close attention to what is happening at the moment, you can keep even pīti away from you, from arising in your mind. That is why his mindfulness is praised. It is not just ordinary mindfulness. It is a very powerful and refined mindfulness.

He dwells in sukha. This is not an ordinary sukha. It is unmixed or unsullied sukha. It is the one enjoyed by Noble Persons.

Now we go to the fourth jhāna. The meditator has to do the same thing. He has to find fault with sukha. He is going to neutral feeling now.

In about the middle of paragraph 181 ‘knowing’ should not be there but instead it should say “When the fourth jhāna is about to arise.” Fourth jhāna is different from the others because it is accompanied by neutral feeling. First jhāna, second jhāna and third jhāna are accompanied by pleasurable feeling.

When we talk about the different conditions in Paṭṭhāna (There are 24 causal relations in Paṭṭhāna.), when we talk about repetition condition, the constituents must be of the same nature. That means when moments of consciousness arise one after the other, the concomitants arising together with the previous consciousness can be a condition as repetition condition of the succeeding consciousness only when they are of the same nature. Pleasurable must be followed by pleasurable. Neutral must be followed by neutral. If neutral followed pleasurable, there would be no relationship as repetition. So in this fourth jhāna “pleasant feeling is not a condition, as repetition condition, for neither-pain-nor-pleasant feeling, and [the preliminary work] must be aroused in the case of the fourth jhāna with neither-pain-nor-pleasant feeling, consequently these [consciousnesses of the preliminary-work] are associated with neither-painful-nor-pleasant feeling, and here happiness vanishes simply owing to their association with equanimity.”

What is that? What the Commentator is saying is the pleasurable feeling cannot be a repetition condition for neutral feeling. In the fourth jhāna there is neutral feeling and not pleasurable feeling. If you look at the thought process, the jhāna consciousness is preceded by four or three sense-sphere javanas or impulses. Since in the first thought process the fifth moment, the jhāna moment, is accompanied by neutral feeling, the others also must be accompanied by neutral feeling. That is what the Commentator is saying. In the first, second and third jhānas the javanas are accompanied by pleasurable feeling. That is the difference. In this thought process for fourth jhāna, since fourth jhāna must be accompanied by neutral feeling, the preceding kāmāvacara javanas must also be accompanied by neutral feeling. That is the only difference. That is what the Commentator is saying.

Here in the translation there is some error. I will read it. “But there is this difference: blissful (pleasant) feeling is not a condition, as repetition condition, for neither-painful-nor-pleasant feeling, and [the preliminary-work] must be aroused in the case of the fourth jhāna with neither-painful-nor-pleasant feeling.” Actually it

should say: “In the fourth jhāna neither-painful-nor-pleasant must arise.” It is not in the preliminary-work but it is in the fourth jhāna that neutral feeling must arise. Neutral feeling must be there.

- Therefore these [consciousnesses of the preliminary-work] (That means the kāmāvacara javanas preceding the rūpāvacara javanas.) must be accompanied by neither-painful-nor-pleasant feeling, and here happiness vanishes simply owing to their association with equanimity.” ‘Equanimity’ here means neutral feeling. Neutral feeling is feeling and sukha or happiness is feeling. If it is neutral it cannot be happiness, and if it is happiness it cannot be neutral. Since the fourth jhāna is accompanied by neutral feeling, there can be no sukha feeling there. There can be no pleasant feeling.

- Here happiness vanishes simply owing to their association with equanimity.” It may be a ‘turn-off’ for many people because if happiness vanishes, what are we to do? Happiness is pleasurable feeling. Neutral feeling is said to be higher than pleasurable feeling. So in this fourth jhāna pleasurable feeling vanishes and in its place neutral feeling arises. This neutral feeling is so refined that it is almost a kind of sukha. Although it is not technically sukha, it is the kind of ‘sukha’ that such people enjoy.

The fourth jhāna - “With the abandoning of sukha and dukkha and with the previous disappearance of somanassa and domanassa, he enters upon and dwells in the fourth jhāna, which has neither-pain-nor-pleasure and which has purity of mindfulness caused by equanimity.”

You know there are five kinds of feelings - sukha feeling, dukkha feeling, somanassa feeling, domanassa feeling, and upekkhā feeling. Sukha feeling and dukkha feeling are connected with the body. It is experienced in the mind, but it depends upon the physical thing or the body. These bodily feelings are called sukha and dukkha. Somanassa and domanassa are mental feelings, the feeling of pleasure in the mind and the feeling of anguish in the mind.

When you hit your finger with something, there is pain there. You have the experience or feeling of that pain in your mind, the dukkha feeling. When you think of something and you are sad, that is domanassa feeling. Or when you are angry, that is domanassa feeling that you get with your anger. It is like that.

- with the abandoning of sukha and dukkha and with the previous disappearance of somanassa and domanassa” - when we read this it would lead us to believe that sukha, dukkha, somanassa, and domanassa are abandoned close to the moment of fourth jhāna. The abandonment of these four (sukha, dukkha, somanassa, domanassa) occurs during the preliminary stage of the fourth jhāna it would seem. During the preliminary stage of the fourth jhāna somanassa is abandoned. During the preliminary stage of the first jhāna dukkha is abandoned. At the preliminary stage of the second jhāna domanassa is abandoned. At the preliminary stage of the third jhāna pīti is abandoned. They are all abandoned at the preliminary stages of these four jhānas. That is why it says “with the previous disappearance of somanassa and domanassa.” Sukha, dukkha, somanassa, and domanassa are abandoned or eliminated before the moment of fourth jhāna. Before reaching the fourth jhāna there are preliminary stages. During these preliminary stages, that is the preliminary stages of first, second, third and fourth jhānas, these feelings are abandoned.

There is one passage in the Suttas where it is said that they are abandoned during the jhāna stage. So the Commentator points to that passage and tries to explain it. It is true that they are abandoned in the preliminary stages. But their abandonment there is not intensive. Their cessation in the preliminary stages is not strong or reinforced. But at the moment of jhāna there is reinforced cessation or reinforced abandonment of these things, these feelings. In the Sutta passage pointed out by the Commentator only the reinforced cessation is meant and not just cessation. That is why these are said to be abandoned at the stage of jhāna in the Sutta. Therefore these two statements do not contradict one another.

In paragraph 187 “For accordingly, during the first jhāna access, which has multiple adverting” - I don’t like the word ‘multiple’. Actually it is ‘different adverting’, not multiple. In a thought process there is only one adverting, either five-sense-door adverting or mind-door adverting. There can only be one adverting. So here ‘jhāna access which has different adverting’ means the preliminary stage before reaching the jhāna thought process. When a person tries to get jhāna he practices meditation. He gains first the preliminary concentration and then access concentration. During the stage of access concentration there are moments of this preliminary work. These moments consist of a series of thought processes. In each thought process there is only one adverting. ‘First jhāna access which has different adverting’ means while a person is trying to attain the first jhāna, but who has not yet reached the first jhāna thought process, then those stages are called the jhāna access

with different adverting. If it is said with the ‘same adverting’, it would mean the first jhāna thought process itself. Jhāna thought process is not meant, but those occurring before the jhāna thought process. Each of those thought processes has one adverting, but they are in different thought processes. There can be many thought processes of access concentration before the jhāna thought process. The Pāli word ‘nānā’ can mean many or different. Here it means different. So ‘which has different adverting’ is what is meant here.

- There could be rearising of [bodily] pain faculty (‘Bodily pain faculty’ simply means bodily pain.) due to contact with gadflies, flies etc.” In paragraph 188 ‘multiple’ should be replaced with ‘different adverting’.

If these feelings are abandoned in the preliminary stages, why are they mentioned here? All four of them are mentioned in this passage describing the fourth jhāna. The Commentator explains that it is done so that they can be easily understood or easily grasped. In paragraph 190 “It is done so that they can be readily grasped.” ‘Readily grasped’ means easily understood.

- For neither-painful-nor- pleasant feeling described here by the words ‘which has neither-pain-nor-pleasure’ is subtle, hard to recognize and not readily grasped (not readily understood).” Among the feelings the neutral feeling is the most difficult to see or to understand. Pain is obvious. Sukha or good feeling is also obvious. But the neutral feeling is difficult to see. Although one experiences neutral feeling, one is not aware that that is neutral feeling. It is so difficult to understand, so subtle.

Here the Buddha wants us to understand neutral feeling in comparison with other feelings. So he gives all the feelings here and explains that this feeling is the most difficult to understand.

- Just as, when a cattle-herd wants to catch a refractory ox that cannot be caught at all by approaching it, he collects all the cattle into one pen and lets them out one by one and then (I would say ‘saying’) saying ‘That is it; catch it’ - I would strike out ‘and so’. It is not ‘it gets caught’ but ‘gets it caught’. - gets it caught.” That means let other people catch the ox. This is the one I want to catch. Catch it. So the other people catch it. The sentence should run like this: “He lets them out one by one, and then saying ‘that is it; catch it; gets it caught as well, so too the Blessed One has collected all these [five kinds of feeling] together so that they can be readily grasped; for when they are shown collected together in this way, then what is not [bodily] pleasure (bliss) or [bodily] or [mental] joy or [mental] grief can still be grasped in this way.” What is not sukha, dukkha, somanassa, domanassa is upekkhā. The fourth jhāna is accompanied by neither pain nor pleasure but neutral feeling.

- It has the purity of mindfulness caused by equanimity.” That is specific neutrality. Actually not only mindfulness but all mental concomitants, all mental factors are purified in this jhāna. So it is stated: “The teaching is given under the heading of mindfulness.” Only mindfulness is mentioned, but we must understand that all the others are meant headed by mindfulness.

Is there an expression for that? Do you know what I mean? Sometimes we do not say all of what we want to say. But we let people know by saying something different from what we really want to say. I want you to understand that sati (mindfulness) and others are purified by equanimity. But all that I say is that mindfulness is purified by equanimity. I name mindfulness only, but I mean mindfulness and others. How do you say that in English? Is there a way of expressing that in English? Is there a figure of speech for that?

Student: Maybe ‘and so on’.

Teacher: But I just say ‘mindfulness’, but you must understand mindfulness and others. Sometimes we say “The president comes.” In reality he does not come alone, but we do not mention the others. It is something like that.

Student: Sometimes we say ‘shorthand’. We just say a little bit and the rest is understood.

Teacher: In that way we should understand that ‘purity of mindfulness’ is not purity of mindfulness only. It is purity of mindfulness and other concomitants.

So whenever you find in this translation the expression ‘under the heading of’ it means this. So ‘under the heading of mindfulness’ means taking mindfulness as the head of something, but you have to understand mindfulness and others as well.

This is the fourth jhāna. How many jhāna factors are there in fourth jhāna? Two factors because instead of sukha there is upekkhā. The two factors are upekkhā and ekaggatā (unification of mind). The third jhāna has two jhāna factors and the fourth jhāna also has two jhāna factors.

This is the fourfold method. There are four jhānas according to this method. But if you want to experience five jhānas, you eliminate vitakka and vicāra separately. First you try to eliminate vitakka and then you get the second jhāna. Then you try to eliminate vicāra. Then you get the third jhāna and so on. In that way there are five jhānas, not four. But actually they are the same depending upon whether a person eliminates vitakka and vicāra at the same time or whether a person eliminates them one at a time.

Let us say there are four jhānas on the left hand side and five jhānas on the right hand side. The first in the fourfold method is the same as the first in the fivefold method. The second in the fivefold method stands alone because it has eliminated vitakka so it is unlike the first jhāna in either method. It is also unlike the second jhāna in the fourfold method which has eliminated vicāra. The second jhāna of the fivefold method still has the mental factor vicāra. The third in the fivefold method is the same as the second in the fourfold method. The fourth in the fivefold method is the same as the third in the fourfold method. The fifth in the fivefold method is the same as the fourth in the fourfold method.

You will find four jhānas mostly in the Suttas. Very rarely will you find five jhānas mentioned in the Suttas. Only four jhānas are mentioned in many, many Suttas. But in Abhidhamma the fourfold method as well as the fivefold method is mentioned. That is the end of chapter 4.

Sādhu! Sādhu! Sādhu!

Chapter 5

(Tape 12)

Today we will do two chapters, chapter five and chapter six because both chapters are small chapters, not like the fourth chapter. The fourth chapter is a long chapter. Up to the end of the fourth chapter we have studied how a person practices the first of the kasiṇa meditation subjects. That is the earth kasiṇa meditation up to the attainment of jhānas. Then we will look at the person who makes the jhānas a basis for vipassanā and practices vipassanā meditation on them and becomes an Arahant. Only the jhānas are mentioned here, not vipassanā in this chapter.

The four jhānas - first, second, third, fourth - are explained in detail in the fourth chapter. That is the four jhānas or five jhānas that are attained through the practice of earth kasiṇa meditation are explained.

You may remember that there are ten kasiṇa objects for meditation mentioned earlier at the beginning of chapter four. Chapter five deals with the remaining kasiṇa objects of meditation. We have the earth kasiṇa in chapter four. In chapter five we will have the remaining nine kasiṇas.

The next kasiṇa is the water kasiṇa. The word ‘kasiṇa’ cannot be translated into English. It is very difficult. For the sake of convenience we translate it as disk meditation. Not all the kasiṇa objects are disks however. So we will just leave it untranslated and use the word ‘kasiṇa’. ‘Kasiṇa’ means whole or orb. When you practice with the kasiṇa, you take the whole of the object, not just part of the object. That is why it is called ‘kasiṇa’. In Pāḷi ‘kasiṇa’ means whole or orb.

Now we want to practice water kasiṇa. What should we do? “One who wants to develop the water kasiṇa should, as in the case of the earth kasiṇa, seat himself comfortably and apprehend the sign in water that is ‘either made up or not made up’.” Water kasiṇa can be practiced without a made up kasiṇa. One may just look at water and practice water kasiṇa meditation on it. That is for those who had experience in the past, especially in past lives. For those who have not had previous experience, they will have to make a water kasiṇa.

“Someone with no such previous practice should guard against the four faults of a kasiṇa.” That means the water should be clear water or colorless. It should not be red or yellow, but it should be clear water. ‘The four faults of a kasiṇa’ means it should not be mixed with color. If it is mixed with color, it will become color kasiṇa and not water kasiṇa. The water has to be pure and clean.

“He should fill a bowl or a four-footed water pot (something like a kettle) to the brim with water uncontaminated by soil, taken in the open through a clean cloth [strainer], or with any other clear unturbid water. He should put it in a screened place on the outskirts of the monastery as already described and seat himself comfortably. He should neither review its color nor bring its characteristic to mind.” That means he should not reflect on its color because it will be color kasiṇa and not water kasiṇa. You should not reflect on the characteristic of water. Water has the characteristic of cohesion. Here you are to take water as a concept, not as a reality.

“He should neither review its color nor bring its characteristic to mind, apprehending the color as belonging to its physical support.” Clear is a kind of color. One should not pay attention to it although one may be seeing it. It is like the earth kasiṇa. You may be seeing the earth or the color of the earth, but you do not reflect on it. You do not keep your mind on the color of the earth but on the earth itself. In the same way here even though there may be some color in the water, you do not pay attention to color, but you pay attention to the substance called ‘water’.

“He should set his mind on the [name] concept as the most outstanding mental datum, and using any among the [various] names for water (āpo) such as rain (ambu), liquid (udaka), dew (vāri), fluid (salila), he should develop [the kasiṇa] by using [preferably] the obvious ‘water, water’.” Then the footnote states: “English cannot really furnish five words for water.” In Pāḷi there are many synonyms for water. The author tells us you can say any of the words.

Student: You shouldn’t switch words. You should just focus on one word.

Teacher: that’s right.

Student: The water should be very still?

Teacher: Yes.

In English we just say ‘water, water’ or you could say ‘liquid, liquid’ or you could say some other thing. ‘Water’ is the word that comes to us naturally when we see the substance.

Student: so this is similar to mantra practice.

Teacher: It is something like that, but the meditator does not concentrate on the sound ‘water’. He concentrates on the substance, on the concept. That is the difference.

Then he develops the kasiṇa looking at the water and then closing his eyes trying to visualize it, and then he looks at the water again like the meditator did with the earth kasiṇa. Then he gets first jhāna, second jhāna and so on as with the earth kasiṇa.

Here the learning sign and the counterpart sign - “If the water has bubbles of froth mixed with it, the learning sign has the same appearance.” If there are bubbles of water, or froth, or whatever the learning sign is the same as that because the learning sign is the exact image of the real thing. After you get the learning sign or the grasped sign, you may go to any place and sit down and concentrate on that visualized or memorized image. Then the faults in the learning sign will gradually disappear and it will become very clear.

“The learning sign has the same appearance, and it is evident as a fault in the kasiṇa. But the counterpart sign appears inactive (That means still.), like a crystal fan set in space, like the disk of a looking-glass made of crystal. With the appearance of that sign he reaches access jhāna (That is neighborhood jhāna.) and the jhāna tetrad and pentad in the way already described.” He dwells upon the counterpart sign again and again and gets jhāna - first jhāna, second jhāna, third jhāna, fourth jhāna, or five jhānas. That means if he eliminates vitakka and vicāra at the same time, there are four jhānas. If he eliminates the jhāna factors one at a time, then there are five jhānas.

The remaining kasiṇas are pretty much the same. With fire kasiṇa you look at some fire. “Herein, when someone with merit, having had previous practice, is apprehending the sign, it arises in him in any sort of fire, not made up, as he looks at the fiery combustion in a lamp’s flame or in a furnace, or in a place for baking bowls, or in a forest conflagration, as in the Elder Cittagutta’s case.”

“The sign arose as he was looking at a lamp’s flame while he was in the Uposatha house on the day of preaching the Dhamma. Anyone else should make one up.” If a person has no practice previously, he will have to make a fire kasiṇa.

One should build a fire. “He should make a hole a span and four fingers wide in a rush mat or a piece of leather or a cloth.” You make a hole. It may be about ten inches in diameter. Then you look at the fire through that hole. You say ‘fire, fire, fire’. There are different synonyms for fire. You may take any of those. In the same way the learning sign and the counterpart sign will appear to you. You dwell on the counterpart sign and jhāna will arise. Then first, second, third and fourth jhāna will come.

Then there is the air kasiṇa. How do we practice the air kasiṇa? A yogi should practice air kasiṇa by looking at something or by feeling. When you look at a tree shaking in the wind, you see that that is wind. That is air. Or as it is said in this book you may sit near a window and feel the wind touching your body. You may concentrate on that feeling of air touching your body or the movement of air in the treetops. There are two ways that you can practice air kasiṇa meditation. Then you can say any one of the synonyms for wind or air. In English it is just air.

“Here the learning sign appears to move like the swirl of hot [steam] on rice gruel just withdrawn from an oven. The counterpart sign is quiet and motionless.” The counterpart sign is always like that. It is more refined, smoother, and maybe more brilliant, but the learning sign is just the exact image of the object.

Next is the blue kasiṇa. The Pāḷi word for blue is nīla. This word means more than just blue. For example it can mean black. Hair is said to be nīla in color. Maybe not the color of the hair of Western people. I see many hair colors here. It is like the hair of Eastern people, black. In Burma we translate nīla not as blue but as brown. Between brown and black we translate as nīla. A lotus which is called ‘blue lotus’ in Burmese we call it ‘brown lotus’ although it is blue.

Student: Could it be green?

Teacher: Yes, if it is very dark. So here we have any color bordering on blue - blue, or maybe dark green, or something like black.

“One who is learning the blue kasiṇa apprehends the sign in blue, whether in a flower, or in a cloth, or in a color element.” ‘Color element’ simply means paint. You may paint on a board blue color and practice on it.

“One should take flowers such as blue lotuses, girikaṇṇikā (morning glory) flowers, etc., and spread them out to fill a tray or a flat basket completely so that no stamen or stalk shows, or with only their petals. Or he can fill it with blue cloth bunched up together; or he can fasten the cloth over the rim of the tray or basket like the covering of a drum. Or he can make a kasiṇa disk, either portable as described under the earth kasiṇa or on a wall, with one of the color elements such as bronze-green, leaf-green, anjana-ointment black.” Anjana-ointment is the cosmetic women use to decorate their eyes. What do you call that?

Students: Eye shadow. Mascara.

Teacher: Yes, mascara. It can be any color?

Student: It’s usually dark.

Teacher: Yes, it must be dark. So any one of these colors will do. He surrounds it with a different color. Let us say you want to make a blue kasiṇa. The circle should be blue and the bordering color should not be red, yellow or white, but some other color. There should be no confusion with the colors of the other kasiṇas. “After that he should bring it to mind as ‘blue, blue’.” He looks at it and says ‘blue, blue’. The rest is similar to the preceding kasiṇa objects.

With the yellow kasiṇa one uses a yellow cloth, yellow flowers or yellow paint. The only difference is the color.

With the red kasiṇa you use red color - red flowers, red cloth or red paint. With white kasiṇa you use white flowers, white cloth or white paint.

Next is the light kasiṇa. “One who is learning the light kasiṇa apprehends the sign in light in a hole in a wall, or in a keyhole, or in a window opening.” So it is light coming through a hole.

“So firstly, when someone has merit, having had previous practice, the sign arises in him when he sees the circle thrown on a wall or a floor by sunlight or moonlight entering through a hole in the wall, etc., or when he sees a circle thrown on the ground by sunlight or moonlight coming through a gap in the branches of a dense-leaved tree or through a gap in a hut made of closely packed branches. Anyone else should use that same kind of circle of luminosity just described, developing it as ‘luminosity, luminosity, or ‘light, light’. If he cannot do so, he can light a lamp inside a pot, close the pot’s mouth, make a hole in it and place it with the hole facing a wall. The lamplight coming out of the hole throws a circle on the wall.” He looks at that circle and says ‘light, light’.

“This lasts longer than the other kinds.” That means that sunlight or moonlight may change. They may not last long, but this light which is put in a pot and that falls on the wall will last longer.

“The learning sign is like the circle thrown on the wall or the ground. The counterpart sign is like a compact bright cluster of lights. The rest is as before.”

The last one is the limited space kasiṇa. Here ‘limited space’ is said to differentiate it from ‘infinite space’ which is the object of the first formless (arūpāvacara) jhāna. After getting the fifth or the fourth jhāna, if a person wants to attain arūpāvacara jhāna, first he has to practice the kasiṇa meditation. Then he makes the sign disappear and he dwells on the space that was taken by the sign. Then he expands this sign until the end of the world or the end of the universe.

But here the yogi takes the space which is limited. It is like looking at a round hole or something like that. “One who is learning the space kasiṇa apprehends the sign in a hole in a wall, or in a keyhole, or in a window opening, and so firstly, when someone has merit, having had previous practice, the sign arises in him when he sees any [such gap as a] hole in a wall. Anyone else should make hole a span and four fingers broad in a well thatched hut, or in a piece of leather, or in a rush mat, and so on. He should develop one of these, or a hole such as a hole in a wall, as ‘space, space’.” So he looks at the hole and says ‘space, space’.

“Here the learning sign resembles the hole together with the wall.” So there is a limit. There is a boundary. That is why in that state attempts to expand it fail. You cannot expand that in the mind because it has a limited boundary.

“The counterpart sign appears only as a circle of space.” Here there is no boundary, just a circle of space, and so attempts to extend it succeed. “The rest should be understood as described under the earth kasiṇa.”

These are the ten kasiṇas. All of the ten kasiṇas lead a yogi to attain all four jhānas or all five jhānas.

The following is general but I think it is the interesting part of this chapter. We will learn what results we can get from the jhānas based on the practice of kasiṇa meditation.

You know in the book many miracles are stated like flying through the air, going into the earth, creating storms or fire. They may be called ‘psychic powers’ now. In order to get those powers first one has to attain all

eight or nine jhānas, not only rūpāvacara jhānas but also arūpāvacara jhānas also. Then one goes back to the fourth or the fifth jhāna and practices in a special way so that the supernormal power or ‘direct knowledge’ as it is called in this book arises in that person. When the direct knowledge arises as that person wishes, he is able to see things far away, he is able to hear sounds far away and so on. Then there are monks who show their psychic power.

Suppose you want to shake this whole building. What must you do? Suppose you have power. If you go about it in the wrong way, you will not be able to do that. In order to shake this building you must practice jhāna taking water kasiṇa as an object. If you develop jhāna on earth kasiṇa, it will become stronger and you will not be able to shake it. In order to shake this building you have to practice jhāna on water kasiṇa. Water is fluid. If you develop direct knowledge, you will be able to do that. Things like this are mentioned in the following paragraphs. They are interesting.

Student: In order to get those psychic powers one has to attain all eight jhānas?

Teacher: Yes.

Student: Then one comes back to the fourth jhāna and concentrates on that in a special way.

Teacher: Yes. This will be explained later in chapter 13.

Student: You want to shake this building?

Teacher: It is interesting. There is a story of a novice. It is said that he had psychic powers. He went up to the world of the gods and he said: “I will show my power to you. I will shake your buildings, your mansions so that you will become afraid.” He tried to do that, but he was not successful. He couldn’t shake them at all. The celestial nymphs teased him and he went back ashamed. Then he returned to his teacher and told him that he tried to shake the celestial mansion and he was unable to do that. His teacher said to him that he got into the wrong jhāna meditation. He had practiced jhāna on the earth kasiṇa. So he could not shake the mansion. Then he went up again. Once again the nymphs teased him. But this time their king said: “Do not tease him. Now he has instructions from his teacher.” So that time he was able to shake the celestial mansion.

These supernormal powers are mentioned in the following paragraphs. The first is the results of the earth kasiṇa. “The earth kasiṇa is the basis for such powers as the state described as ‘having become one, he becomes many’ (That means you make multiple images of yourself.), etc.” Let me read about etc. “Being one he becomes many, or having become many he becomes one again. He becomes visible or invisible. He goes feeling no obstruction through the further side of a wall, or a rampart, or a hill as if through air. He penetrates up and down through the solid ground as if through water. He walks on water without breaking through as if on solid ground. He travels cross-legged in the sky like the birds on wing. Even the moon and the sun so potent, so mighty though they be, does he touch and feel with his hand. He reaches in the body even up to the heaven of Brahma.” Such things can be done through direct knowledge.

“Stepping or standing or sitting on space or on water by creating earth, and the acquisition of the bases of mastery (Those are the jhānas again, the developed jhānas.) by the limited and measureless method.”

“The water kasiṇa is the basis for such powers as diving in and out of the earth.” So if you want to dive into the earth, first you enter into water kasiṇa and something like create water in your mind so that you can get into the earth. “Causing rain storms, creating rivers and seas, making the earth, and rocks, and palaces quake” - if you want to read the references I can give you the page numbers. For D.1, 78 the English translation is Dialogues of the Buddha, volume 1, page 88. For M.2, 13 the English translation is Middle length Sayings, volume 2, page 213.

Student: The footnote says “Sense desires are not called empty (ritta) in the sense that space, which is entirely devoid of individual essence, is called empty.” So sense desires are not empty?

Teacher: Right. Emptiness in Theravāda teaching is different. Whenever we say ‘empty’, we mean it as empty or devoid of permanency, devoid of happiness, devoid of self. It is not that they do not have an existence of their own because desire is a reality (paramattha). It is an ultimate reality. Desire is a mental factor. So it has its own existence or entity. But it is free or void of permanency. It is void of happiness (sukha). It is void of self or ego. So it is called void or suñña. It is different.

Student: It is empty in that it is going to change, in that it is not permanent. It is empty in that sense.

Teacher: yes.

Student: It is not empty in that it has momentary existence.

Teacher: Yes. It has momentary existence.

Student: Space does not even have momentary existence.

Teacher: Space is not included in the realities. Space is considered to be a concept, space and time.

Student: Is your description of sense desire different from Mahāyāna?

Teacher: I don't know what 'suñña' means in Mahāyāna. If it means that sense desire has no existence at all, that it is something like a concept, then it is different. What we understand by suñña is that it is devoid of permanency and so on. But it has its own existence, momentary existence. It arises and disappears. During that moment it is real. So it is called reality, but this reality has no quality of permanency and so on, no substance.

"The fire kasiṇa is the basis for such powers as smoking, flaming, causing showers of sparks, countering fire with fire, ability to burn only what one wants to burn, causing light for the purpose of seeing visible objects with the divine eye, burning up the body by means of the fire element at the time of attaining Nibbāna."

The ability to burn only what one wants to burn is to be found in the Saṃyutta Nikāya. In the translation it is to be found in Kindred Sayings, volume 4, page 196. (In Bhikkhu Bodhi's more recent translation it is in The Connected Discourses of the Buddha, volume 2, pages 1319 & 1320.) There a monk did that.

"The Venerable Mahaka went to his lodging and shut the bolt of the door, performed such a feat of magic power such that a flame came through the keyhole and the parts about and the parts about the door bar, and set the grass on fire, but not the cloak. Citta the householder in alarm with hair on end shook out his cloak and stood aside." So here the venerable showed his psychic power. The cloak did not burn but the grass burned. That is what is said here. This is the ability to burn only what one wants to burn.

This fire kasiṇa is very useful in trying to see things with the divine eye. The divine eye is one kind of direct knowledge. In order to see far away things or to see things in the dark one needs some light. So first he practices jhāna based on the fire kasiṇa. Then he goes to the fifth jhāna and so on.

'Burning up the body by means of the fire element at the time of Nibbāna' - that means when an Arahant dies if he has this power, he could will that the body be consumed by fire when he dies. Nobody has to take care of burning his body. It will burn by itself. In order to do that before his death he enters into jhāna on the basis of fire kasiṇa. Then he wills "May my body burn at death."

That was done by one of the disciples of the Buddha. His name was Venerable Bakkula. He was foremost among those that are free from disease. He was endowed with perfect health. Before he died he thought "I have not given any duty or any burden to anybody in my life. So when I die, I will not give them this burden of cremating my body. Let my body cremate itself." So he willed that way and then he died. As soon as he died, the body was consumed by fire. The moment he died the body was burned.

"The air kasiṇa is the basis for such powers as going with the speed of the wind, causing wind storms. The blue kasiṇa is the basis for such powers as creating black forms, causing darkness, acquisition of the bases of mastery by the method of fairness and ugliness, and attainment of the liberation by the beautiful. The yellow kasiṇa is the basis for such powers as creating yellow forms, resolving that something shall be gold." You may resolve that something will be gold and then it may turn into gold or look like gold. The reference is Kindred Sayings, volume 1, page 145.

"The red kasiṇa is the basis for such powers as creating red forms, acquisition of the bases of mastery in the way stated and attainment of the liberation by the beautiful. The white kasiṇa is the basis for such powers as creating white forms, banishing stiffness and torpor (That is banishing sleepiness.), dispelling darkness, causing light for the purpose of seeing visible objects with the divine eye. The light kasiṇa is the basis for such powers as creating luminous forms, banishing stiffness and torpor, dispelling darkness, causing light for the purpose of seeing visible objects with the divine eye." The white kasiṇa and the light kasiṇa are almost the same.

"The space kasiṇa is the basis for such powers as revealing the hidden, maintaining postures inside the earth and rocks by creating space inside them, traveling unobstructed through walls and so on."

"The classification 'above, below, around, exclusive, measureless' applies to all kasiṇas." They are the different aspects of the kasiṇas.

"No kasiṇa can be developed by any living being described as follows: 'Beings hindered by kamma, by defilement, or by kamma-result, who lack faith, zeal, and understanding, will be incapable of entering into the certainty of rightness in profitable states.'"

"Hindered by bad kamma refers to those who possess bad kamma entailing immediate effect [rebirth]." It is given in the footnote that it is the five kinds of grievous kamma - killing one's mother, killing one's father, killing an Arahant, causing blood to congeal in the body of the Buddha, and causing schism in the Community,

in the Saṅgha. These are said to be very grievous offenses. A person who has done any one of these cannot escape rebirth in hell in the next existence. It is said here that if anyone has done any of these, he will not be able to develop jhāna.

The fourth one is important. Here it says 'intentional shedding of a Buddha's blood'. It is believed in the Theravāda tradition that we cannot wound a Buddha. We cannot injure a Buddha. The most we can do is hit him and have the blood congeal under the skin. Sometimes you hit yourself and there is a bruise. No blood comes out. What is that?

Student: A contusion.

Teacher: That is what is meant by the Pāḷi word 'lohituppāda', not injuring him, not shedding the Buddha's blood. Buddha will not bleed.

Then by defilement - that means those who have fixed wrong view or who are hermaphrodites or eunuchs. These people cannot attain jhāna even though they practice meditation. 'Wrong view' means no cause view, moral inefficacy of action, and nihilist view. 'No cause view' means there is no cause for something to happen. Anything can happen without a cause. That is called 'no cause view'. If you deny the cause, you deny the effect. In reality these three kinds of wrong view are the same.

The others deny the effect. If you deny the effect, you also deny the cause. Then third one is the nihilist view. There is nothing. Whatever you do will not constitute a kamma. The second one is moral inefficacy of action and the third one is nihilist view - no cause, no doing. There is no result from the practice of giving; there is nothing like respect to the Elders, to parents and so on. You don't have to pay respect to your elders, something like that. There is no this world, no other world; there are no holy men who have practiced and attained to the spiritual attainments and so on. That is what is called the 'nihilist view' here. If a person has one of these wrong views or he is a hermaphrodite or a eunuch, he will not be able to attain jhāna.

"By kamma result: who have had a rebirth-linking with no [profitable] root-cause or with only two [profitable] root-causes." That means when a person takes rebirth, there is a type of consciousness which arises. With that consciousness roots may arise. There are six roots - three good roots and three evil roots. The roots of evil are attachment, hatred and delusion. The roots of good are the opposites of these three. When a person takes rebirth, his rebirth consciousness may not be accompanied by any of these roots at all or it may be accompanied by two or three of the good roots. There is no rebirth consciousness which is accompanied by any of the evil roots. If a person's rebirth consciousness is not accompanied by any of these roots, then he cannot attain jhāna in that life. 'Two roots' means non-greed and non-hatred without wisdom or understanding (ñāṇa). So our rebirth consciousness must be accompanied by paññā in order for us to attain jhāna in this life or enlightenment in this life. Otherwise it is impossible for us to attain jhāna or enlightenment. This is called 'by kamma-result'.

"Lack faith: are destitute of faith in the Buddha, Dhamma and Saṅgha." (Maybe in the practice also.)

"Zeal: are destitute of zeal for the Unopposed Way. Understanding: are destitute of mundane and supramundane right view." 'Right view' means understanding of kamma and its results. This is called 'right view'.

"Will be incapable of entering into the certainty of rightness in profitable states' means that they are incapable of entering into the Noble Path called 'certainty' and 'rightness in profitable states'." That simply means such people are incapable of attaining enlightenment, attaining jhānas.

"And this does not apply only to kasiṇas; for none of them will succeed in developing any meditation subject at all. So the task of devotion to a meditation subject must be undertaken by a clansman who has no hindrances by kamma-result, who shuns hindrance by kamma and by defilement, and who fosters faith, zeal and understanding by listening to the Dhamma, frequenting good men, and so on." So in order to practice successfully you should be free from these defects. This is the fifth chapter.

Chapter 6

(Tape 12)

The next chapter is an unpleasant chapter. It is the chapter on what is foul, what is loathsome about a dead body. It is also about applying the state of a dead body to our living body. This is the foulness of the body meditation or the loathsomeness of the body meditation. Most people in the West I think are afraid of this meditation.

A man asked me: “Do I have to tell my wife that I imagine her to be a corpse when I go back home?” If you practice this kind of meditation, you have to do it. Whether you tell your wife this, that is another matter. You may or may not do so. But if you are going to be practicing this, then you have to see not only your wife but anybody including yourself as loathsome, as foul. If you don’t like it, don’t practice it. It’s OK.

This meditation is very powerful and effective in removing attachment to bodies, to self. Once you see the various conditions of a dead body, you become less interested in your body or in the body of any other person.

Just today I was talking with a monk in Los Angeles. He lived in villages for some time. So sometimes he had chance to cremate a dead person, a dead monk. After doing this two or three times, he got disgusted with his body too.

Student: This type of meditation is particularly recommended or useful for people of greedy character.

Teacher: Yes, for those who are attached to their bodies or the bodies of others.

Student: It is discouraged for those of hateful or angry character.

Teacher: Discouraged, no. But it is recommended for those who have strong attachment to their bodies, to their lives.

You have read all this, so you know what these subjects of meditation are. These are the different stages of decomposition in a corpse. After two or three days it becomes bloated. Then it deteriorates further becoming livid, festering, cut up and so on.

I want to talk about the first one, the bloated corpse. “The bloated: it is bloated (uddhumāta) because bloated by gradual dilation and swelling after (uddhaṭṭ) the close of life, as a bellows is with wind. What is bloated (uddhumāta) is the same as ‘the bloated’ (uddhumātaka).” Do you understand that? “What is bloated is the same as ‘the bloated’.”

Please look at the Pāḷi words. The first is uddhumāta. The second one is uddhumātaka. So ‘ka’ is added to the word. What the Commentary wants us to understand is that ‘ka’ denotes disgust. If you say uddhumāta, it is bloated. If you say uddhumātaka, then it is a bloated body which is disgusting. The particle ‘ka’ is added to show that it is disgusting. That is what we should understand. It is very difficult to convey this meaning in a translation. You have to put in a footnote. All these ten kinds of meditation have added the ‘ka’ to the description of the corpse. The first one is uddhumātaka, the second one is vinīlaka, the third one is vipubbaka and so on.

In order to practice this you have to do a lot of preparation. Everything is explained in detail in this book. For example you are not to go to the corpse as soon as you hear that there is a corpse in such and such a place. You are not to go there directly. It is said that sometimes there may be wild animals around the corpse or there may be ghosts around the corpse. Your life may be in danger.

You must not go directly to the place. You have to study the road to and from it. You must notice things along the road. Everything is to be noticed - stones are here, in this place the road goes off to the left, here at another place the road goes off to the right. You have to take note of everything on the way to the place.

You know this meditation is a very frightening meditation. You have to go alone. It says two or three times in this book “no companion, no companion”. So you have to do it alone. Sometimes when you are alone, you are frightened. Even when a dead branch drops, you may be frightened. You may think it is a ghost or something. So you have to be very careful.

You must inform at least the head of the monastery where you live that you are going there. That is because cemeteries are not like here. In this country they are beautiful places. In the East sometimes thieves or robbers may frequent a cemetery. It is a place not many people go to. It is secluded for them. Thieves or robbers may go

to that place followed by some people. Then they may drop something that they have stolen near the monk. Those who follow them may see their property close to a monk and take the monk to be a robber, to be a thief. In that case if he has informed the head monk of the monastery, he can explain to people. So you have to do a lot of preparation if you want to do this meditation.

It is impossible even in our countries to do this meditation. Dead bodies are not left on the ground. They are either cremated or buried. It is almost impossible to see a bloated corpse or whatever.

Let us say it is possible. You are not to sit too near the corpse or too far away from the corpse. You must not sit downwind. You must sit in the other direction. If you sit downwind, you will be offended by the smell. So there are many things in detail which you have to take care of before you go and practice.

Student: Did you have the opportunity to do that?

Teacher: No. You know it is a very frightening meditation. Not many people would do this. You have to have some kind of courage.

One thing in our countries is that parents used to try to scare their children by saying, "There is a ghost here, there is a ghost there." So we are afraid of ghosts. Even though we have grown up, there is some kind of residue of it in our minds. We cannot shake it all together from our self. It is not like people in this country. People in this country are not afraid of ghosts. They may even talk with ghosts. They may even adopt ghosts or something like that.

Student: Some people!

Teacher: One thing is that when you are invited to a funeral service, then as a monk you have to go to a cemetery. And a cemetery is not a good place like here. It is frightening. It is dirty. And it is smelly. They don't have embalming. Most people don't have that. So when the corpse is carried to the cemetery, it may have decomposed. There is that smell.

I had that experience. Once I was invited and I went to the cemetery. Then the body was put in front of me, about one and a half feet from me. Then there was the smell and the impurities dripping from the body. There is always a not good smell at a cemetery. There are monks who live very close to or in the cemetery. They build small huts or kutis and practice this kind of meditation.

The body should not be of the opposite sex. That is mentioned here two or three times. A man must look at the corpse of a man. A woman must look at the corpse of a woman. This is because even a dead body can cause some mental excitement if it is not yet dead long enough or has not yet decomposed. Some people may have thoughts of lust even looking at a corpse. It is not recommended for a monk to look at the corpse of a woman.

The last one is a skeleton. You can practice looking at a whole skeleton or you can practice looking at only one bone.

In paragraph 85 "And individually the bloated suits one who is greedy about shape since it makes evident the disfigurement of the body's shape. The livid suits one who is greedy about the body's color since it makes evident the disfigurement of the skin's color. The festering suits one who is greedy about the smell of the body aroused by scents, perfumes etc., since it makes evident the evil smells connected with this sore, the body. The cut up suits one who is greedy about the compactness in the body, since it makes evident the hollowness inside it. The gnawed suits one who is greedy about accumulation of flesh in such parts of the body as the breasts since it makes it evident how a fine accumulation of flesh comes to nothing. The scattered suits one who is greedy about the grace of the limbs since it makes it evident how limbs can be scattered. The hacked and scattered suits one who is greedy about a fine body as a whole since it makes evident the disintegration and alteration of the body as a whole. The bleeding suits one who is greedy about elegance produced by ornaments since it makes evident its repulsiveness when smeared with blood. The worm-infested suits one who is greedy about ownership of the body since it makes it evident how the body is shared with many families of worms. A skeleton suits one who is greedy about fine teeth since it makes it evident the repulsiveness of the bones in the body. This, it should be understood, is how the classification of foulness comes to be tenfold according to the subdivisions of the greedy temperament."

When a person practices the foulness meditation, any one of them, he can only get first jhāna, not the other jhānas. It is explained here with a simile.

"But as regards the tenfold foulness, just as it is only by virtue of its rudder" - I don't think it is 'rudder'. What is 'rudder'?

Student: A steering mechanism.

Teacher: Yes. In Pāli the word is pole. We use a pole to push the boat in a strong stream. “Just as it is only by virtue of a pole that a boat keeps steady in a river with turbulent waters and rapid current, and it cannot be steadied without a pole, so too [here], owing to the weak hold on the object, consciousness when unified only keeps steady by virtue of vitakka (applied thought), and it cannot be steadied without vitakka (applied thought), which is why there is only the first jhāna here, not second and the rest.” You can only get first jhāna if you practice foulness of the body meditation. This is because you need vitakka (initial application of the mind) for your mind to be on the object. The object is coarse or gross and so you need this vitakka to keep your mind there. Vitakka is only present in the first jhāna. It is not with second jhāna, third jhāna and so on. So you can only get first jhāna by this kind of meditation.

Now paragraph 88 “This foulness, while of ten kinds, has only one characteristic. For though it is of ten kinds, nevertheless its characteristic is only its impure, stinking, disgusting and repulsive state. And foulness appears with this characteristic not only in a dead body but also in a living one (That is the point here.), as it did to the Elder Mahā-Tissa who lived at Cetiyaabbata, and to the novice to the Elder Saṅgharakkhita while he was watching the king riding an elephant. For a living body is just as foul as a dead one, only the characteristic of foulness is not evident in a living body, being hidden by adventitious embellishments.” We wash ourselves. We clean ourselves every day. Some people use cosmetics, perfumes and so on. Therefore the characteristic of foulness is not evident in a living person, in a living body. When it is dead the characteristic of foulness becomes evident.

If you want to attain jhāna through this practice, you really have to go to a cemetery and look at a corpse and practice meditation on it. But if you just want to practice it as a mindfulness of the body meditation, you don't have to go to a cemetery. You may imagine a corpse in your mind and apply the nature of that corpse to your own body. “As this body is bloated, my body also will not escape this state.” You apply the nature of the dead body to your living body. In that way you can practice Satipaṭṭhāna mindfulness meditation. In that case you don't have to look for a corpse or whatever. But if you want to practice this samatha meditation in order to get jhāna, you have to find a corpse somewhere.

It is almost impossible in this country. But if you go to some medical college, you may be able to see corpses there. Outsiders are not allowed there. If you are a special guest, they may allow you to see the corpses. Otherwise they will not allow you to see. So it is almost impossible nowadays even in our countries to practice this kind of meditation.

Student: We can see these stages in animals.

Teacher: Even that is not so common because of health standards. They won't let a corpse be in that stage. One can take pictures of corpses, but it is difficult even to take pictures. You may look at the picture and develop meditation on it.

This is the foulness of the body meditation. In our countries when a person dies, they send out invitation. In the invitation it says please come to such and such a place to practice asubha meditation. They are not invited to come to a funeral service or to go along with the dead body to the burial place. They are invited to practice foulness of the body meditation along with us.

I went to Los Angeles this time to conduct a funeral service. One of my devotees died. I said “You are invited here not just to say ‘Oh, poor lady’ or whatever, but you are to look at her and practice foulness meditation and the other kind of meditation, the recollection of death.” At least these two kinds of meditation people should practice when they go to a funeral. That is the way to attend a funeral service. We don't say that we are assembled to pay last respects to the person, but we come to practice this meditation and to apply this nature of this person to ourselves in order to reduce attachment to ourselves.

Then there is one other thing. That is to share merit with the dead person. That is the purpose when people go to a funeral service. Most people actually don't know what to do and why they are invited. In order to be the real followers of the Buddha then we ought to do this. One should go to a funeral and meditate in this way and then share merits with the dead person.

Student: What do you mean by ‘sharing merit’?

Teacher: That means that I tell that person “I share my merits with you.” You tell that person with the understanding that he may be somewhere around as a ghost or a lower celestial being.

Student: Is it like a blessing?

Teacher: Not a blessing. Can we call it a blessing? No. It is helping him in the present life. A person can be reborn as any being according to the teachings of the Buddha. Although a person may be a very good person for the whole life, if he has bad thoughts at the moment of death, then he could be reborn in a lower world. So those who are reborn as ghosts, hungry ghosts, and lower celestial beings can be helped by those in this life. That is the basis of a funeral service in Theravāda Buddhism. When we share merits with that person, then that person rejoices at the merit. Then he gets merit himself by rejoicing. That merit of his actually helps him in his life. It is not the merit of people here directly giving him results. The teaching in Buddhism is that you have to do it yourself to get results. Nobody can give you their results. The merit of those who share becomes the basis for the merit of those who accept. So it is important when we go to a funeral to practice foulness of the body meditation and the recollection on death.

OK. Thank you.

Sādhu! Sādhu! Sādhu!

Chapter 7

(Tape 13 / 1-44)

It may be a relief to leave the foulness meditation behind and to come to the recollection meditations. The six kinds of recollection meditations mentioned in this chapter are something like devotional meditations. They are not like the other kinds of meditation. They are unlike the kasiṇa meditation, foulness meditation or vipassanā meditation. In these meditations you do a lot of reflection. You do a lot of thinking when you practice this kind of meditation.

There are ten recollections. They are divided into two chapters. Six are treated in this chapter and the remaining ones will be treated in the next chapter.

The Pāli word for recollection is anussati. When you read the Visuddhi Magga or other translations sometimes you may find the language odd and not adding much to any new understanding. That is because they are explaining the Pāli word. Here the Pāli words are ‘anu’ and ‘sati’. You already know sati. Sati is mindfulness or remembering. Anu is a prefix. So it has more than one meaning. Here I think two meanings are given. “Because it arises again and again” - that is one meaning of **anu**. Anu can mean again and again. “Or alternatively, the mindfulness (sati) that is proper” - anu can also mean proper. “It is the proper mindfulness for a clansman who has gone forth out of faith, since it occurs only in those instances where it should occur.” So anussati is defined as mindfulness which arises again and again or which is the proper mindfulness for those who have gone forth. Actually it is for any person.

Student: A clansman is a monk or a member of the Saṅgha?

Teacher: A clansman in this book would mean a monk. But the Pāli word ‘kulaputta’ means just anybody, a monk or a layman.

The first one is the recollection of the Buddha. Actually it is the recollection of the attributes or the qualities of the Buddha, not the recollection of the Buddha himself. The word literally however does mean recollection of the Buddha. “This is a term for mindfulness with the Enlightened One’s special qualities as object.” When you practice this meditation, you concentrate or you reflect upon the attributes or special qualities of the Buddha. The object of this reflection meditation is the attributes of the Buddha.

The next one is the recollection of the Dhamma. Here also it is the recollection of the qualities of the Dhamma. They will be treated in detail a little later.

- This is a term for mindfulness with the special qualities of the Law’s being well proclaimed, etc., as its object.” Dhamma is translated as law. It will be explained in its proper place. ‘**Dhamma**’ means the Four Paths, the Four Fruitions, Nibbāna and also the teachings or the scriptures. There are ten kinds of Dhamma - Four Paths, Four Fruitions, Nibbāna, and the teachings. Some attributes have to do with all ten and some do not have to do with all ten. They will be explained later.

The third is the recollection of the Saṅgha. ‘**Saṅgha**’ here means the community of monks who follow the Buddha’s advice and have attained enlightenment.

- This is the term for mindfulness with the Community’s special qualities of being entered on the good way, etc., as its object.’ When you practice this meditation, you concentrate on the qualities of the Saṅgha. The Saṅgha is well-behaved and so on.

The next one is the recollection of virtue, recollection of one’s pure moral conduct. “This is a term for mindfulness with the special qualities of virtue’s untornness, unblotched, etc., as its object.”

The next one is recollection of generosity. It is reflecting on one’s own generosity and getting joy or happiness. “this is a term for mindfulness with generosity’s special qualities of free generosity, etc., as its object.” What is ‘free generosity’? ‘Free generosity’ means giving without any expectations, without expecting anything in return. That is called ‘free generosity’ in Pāli. The Pāli word is muttassacāga. ‘Cāga’ means giving and ‘mutta’ means free. When you give, you just give. You don’t expect any results from this act of giving.

Student: How is that different from just generosity?

Teacher: I don't know what generosity means in English. Is it just giving or may you expect some good results from this giving, perhaps a good name or something in the future? Here you just give because it is a good thing to do. You do not expect anything from this giving.

The next one is recollection of the deities. That means recollection of the qualities of the deities. Before they were reborn as deities they were human beings. They had qualities of morality, generosity and so on. One reflects that these qualities are in me. So I am as good as they are. Comparing or taking deities as witness one reflects on one's own good qualities. This is not to be proud of one's self but to rejoice in one's being generous, in one's moral conduct and so on.

The next one is recollection of death. "This is a term for mindfulness with the termination of the life faculty as its object." It simply means death. 'Termination of the life faculty' is a technical term. It really means death.

Mindfulness occupied with the body - you have to understand the Pāli word here. The Pāli word is **kāyagatāsati**. Actually there are three words. The three words are joined or compounded together so that they become one word. Among these three words is the word 'gata'. '**Gata**' means gone or 'gata' means to be somewhere. So in Pāli there is a difference between saying 'gone to the material body' or 'it is on the material body'. So it is explained in two ways. "It is gone to the material body that is analyzed into head-hairs etc." "Or it is gone into the body" - I don't like this. I just want to say "It is on the body." That means your mind is on the different parts of the body when you practice this meditation. Etymologically the word 'gata' means gone to something. It has another meaning which is to be. So it is the mindfulness gone to the parts of the body or mindfulness which is on the parts of the body. They mean the same thing.

Student: So 'gata' is the same as that which is in Tathāgata?

Teacher: Yes. That's right.

Student: So it could be 'well-gone'?

Teacher: Here it is gone to. The word is 'kāyagatāsati', sati which is gone to kāya (the body) or sati which is on the body (kāya).

Student: What does 'Tathāgata' mean?

Teacher: 'Tathā' means thus, in that way. 'Gata' means come or be.

Student: So it could be thus come or thus gone?

Teacher: Yes. You know with these words the Commentators are very fanciful. They give many meanings to one word. You will find this today. Sometimes people say that the Commentator is not sure which is the correct meaning of the word because he gives seven or eight meanings for just one word. This is their ability to divide words into different parts and explain them. They may not be natural, but still they are fond of doing this especially when it comes to finding or explaining names for the Buddha or words which describe the Buddha.

A little further down "But instead of shortening [the vowel] thus in the usual way, 'body-gone mindfulness' (kāyagatā sati)" - that means according to Pāli grammar the vowel in the middle of the compound can be shortened. If it is shortened, it will be kāyagatāsati and not kāyagatāṣati. The Commentator is explaining this. Here the long vowel is not shortened. So it is kāyagatāsati and not kāyagatāṣati.

The next one is mindfulness of breathing. This is plain.

The last one is "the recollection arisen inspired by peace is the recollection of peace." This really means the recollection of the attributes of Nibbāna. It is not taking Nibbāna as the direct object, but dwelling on the attributes of Nibbāna.

There are six recollections that will be treated in this chapter. Before going to the first one, we have to understand the formula or the words descriptive of the Buddha.

Just recently Michael showed me the Lotus Sutra. Actually the Mahāyāna Sutras are fashioned the Pāli Suttas. There are many similarities in the style of the language although Mahāyāna Buddhism used and still uses Sanskrit language. Pāli and Sanskrit are very close to each other. This set of names or epithets for the Buddha are found both in Theravāda and Mahāyāna. This set of attributes is very popular with Theravāda Buddhists. I hope it is also with Mahāyāna Buddhists. On the devotional side we want to concentrate on the Buddha and dwell on his attributes. It is like Christians praying to God or thinking God. It is something like that. This set of attributes is well-known to almost every Buddhist.

The Pāli is "Itipi so Bhagavā" and so on. It is given in paragraph 2, the second paragraph. "That Blessed One is such since he is accomplished" and so on. But the translation should not run like this. "The Blessed One is accomplished" for such and such a reason. There are nine or ten attributes of the Buddha given here. Buddha is

accomplished for such and such a reason. Buddha is enlightened for such and such a reason and so on. The reasons will be explained in detail. Although ‘for such and such a reason’ is not again mentioned in the formula, when you practice this meditation, you have to say this because sometimes you do not concentrate on all nine or ten attributes. You pick up only one which you like best. Then you concentrate on that one attribute and say it again and again in your mind. So Buddha is accomplished for such and such a reason and so on. Such and such a reason will be given in the exposition.

In paragraph 3 also it should say “That Blessed One is accomplished for such and such a reason. He is fully enlightened for such and such a reason. He is blessed for such and such a reason.” It should go like this.

For the first one you have to understand the Pāḷi word. The Pāḷi word is araha or arahant. This word is divided in different ways and then explained. The meaning of this word is given in five ways. Five meanings are given for this one word. Now let us look at how this word is cut up.

The first word is just araha. We don’t have to look to etymology for this meaning. This word just means far away or remote. So according to this meaning Buddha is called araha because he is far away from all trace of mental defilements. “He stands utterly remote and far away from all defilement because he has expunged all defilements.”

Student: It is called ‘āraka’ here in the book. Is that a mistake?

Teacher: No. Originally it was āraḥa. It was changed to araha. Sometimes people pronounce words as they like, not according to etymology. So the pronunciation may change and it becomes araha. Sometimes the word ‘araha’ has the same meaning as the word ‘āraka’. ‘āraka’ means to be far away. It is very confusing. It can also mean to be close to. It is not given here fortunately. But in the Sub-Commentary it is given. So the first one is to be far away from, to be remote. That means the Buddha is remote from the mental defilements.

And here it is from all trace of mental defilements. ‘All trace’ is important. When Buddhas abandon mental defilements, all trace of them is abandoned. There is not even a trace of mental defilements in the minds of the Buddhas.

Arahants are different. Arahants also eradicate mental defilements, but they do not or cannot eradicate all traces of mental defilements. Although they are not the mental defilements themselves, they are some results of mental defilements, like a bad habit.

There was an Arahant who addressed any person, anybody he met as ‘wicked person’ or something like that. He was reborn as a high caste Brahmin for 500 consecutive lives. So he would say “Oh wicked person where are you going?” or something like that. He was an Arahant. He had no mental defilements, no dosa, no ill will. Still he could not give up this habit.

Buddhas are different. When Buddhas eradicate mental defilements, they eradicate with all traces. Not even a little trace remains with a Buddha. That is what makes Buddhas different from Arahants. Both of them eradicate all mental defilements. Buddhas eradicate with all traces. The Arahants do not. They have some kind of traces of mental defilements remaining with them.

According to the second meaning the division of the word is ‘ari’ and ‘ha’. ‘hata’ means destroyed or killed. ‘Ha’ also means that. ‘Ari’ means enemies and ‘ha’ means kill. So one who has killed the enemies is called ‘araha’. It could be called ‘ariha’, but the ‘i’ is changed to ‘a’ and so it becomes araha. That is how the formation of the word is explained. ‘Ari’ means enemies which again are the mental defilements. So one who has eradicated mental defilements is called an Arahant.

The third meaning is ‘ara’ and ‘ha’. ‘Ara’ here means spokes and ‘ha’ means to destroy. The one who has destroyed the spokes is called an araha.

- This wheel of the round of rebirths with its hub made of ignorance and craving, with its spokes consisting of formations of merit and the rest, with its rim of aging and death, which is joined to the chariot of the triple becoming by piercing it with the axle made of the origin of cankers.” ‘The origin of cankers’ means cankers which are the origin, not necessarily the origin of cankers. Cankers themselves are origin. They are origin for some other mental defilements.

- ...has been revolving throughout time that has no beginning. All this wheel’s spokes (ara) were destroyed (hata) by him at the place of Enlightenment (That is under the Bodhi Tree.) as he stood firm with the feet of energy on the ground of virtue, wielding with the hand of faith the ax of knowledge that destroys kamma - because the spokes are thus destroyed he is accomplished also.” In order to understand this passage you have to

look at the chart here because it refers to the Dependent Origination. It is said here that it is a hub made up of ignorance and craving. The whole Paṭicca Samuppāda is viewed as a wheel. In this wheel the hub is ignorance and craving - number one is ignorance and number eight is craving. They are compared to the hub of a wheel.

- With its spokes consisting of formations of merit and the rest” - that means numbers two, three, four, five and so on. They are compared to spokes. If there is someone who can draw, I want him to draw this wheel.

- With its rim of aging and death” so aging and death are compared to the rim because they come last. Aging and death are number twelve. “Which is joined to the chariot of the triple becoming” means the triple existence - existence in the sense-sphere, existence in the form-sphere, existence in the formless-sphere.

- Piercing it with the axle made of the origin of cankers” - so the cankers are compared to the axle. Now we have the hub, the spokes, the rim, the axle, and above the wheel is the chariot. When the spokes are destroyed, then the whole thing is destroyed. So Buddha was called ‘araha’, one who destroys the spokes because he destroyed the wheel of existence, the wheel of Dependent origination.

- Or alternatively, it is the beginningless round of rebirths that is called the ‘Wheel of the Round of Rebirths’.” The explanation here also has to do with Dependent Origination. In Dependent origination there are what we call twelve links, twelve factors. Number one is condition for number two, number two is condition for number three and so on. I say ‘condition’ not the cause because sometimes they are the cause and sometimes they are not, but they are all conditions. One is condition for two, two is condition for three, three is condition for four and so on. If you have this in mind, you understand the following paragraph. If you don’t understand, you have to go to Abhidhamma and read about Dependent Origination.

Paragraph 16 explains how clinging is condition for kamma-becoming process and rebirth process. I think that is interesting. “I shall enjoy sense desires’, and with sense-desire clinging as condition he misconducts himself in body, speech, and mind.” Clinging is a condition for good or bad kamma. Because I want to enjoy sense desires let us say in a better existence (I want to be reborn in a better existence. I want to be reborn as a celestial being.) I will do something so that I will be reborn there. Sometimes I happen to do something that is wrong in body, speech, or mind. Perhaps we meet with bad teachers. Maybe they tell us if you sacrifice a human being, you will be reborn as a deva or something like that. Because of that clinging we do good or bad deeds. Here he misconducts himself in body, speech, or mind.

- Owing to the fulfillment of his misconduct he reappears in a state of loss.” That means he is reborn in the four woeful states - as an animal, or in hell, or as a ghost and so on.

- The kamma that is the cause of his reappearance there is kamma-process becoming.” That belongs here to number ten in the links.

- The aggregate generated by the kamma are rebirth-process becoming.” That also is number ten. There are two kinds of number ten. One is action and the other is becoming. ‘Action’ really means good or bad kamma. ‘Becoming’ means the result of good or bad kamma. Actually becoming in number ten and number eleven are the same.

- The generating of the aggregates is birth.” That means coming into being of the aggregates at the moment of conception or at the moment of rebirth. “Their maturing is aging, their dissolution is death.” So there is clinging. Clinging is a condition for action or becoming. Becoming is a condition for birth, decay, and death.

“I shall enjoy the delights of heaven’, and in the parallel manner he conducts himself well.” Here he does the right thing. “Owing to the fulfillment of his good conduct he reappears in a [sensual-sphere] heaven. The kamma that is the cause of his reappearance there is kamma-process becoming, and the rest as before.” That means the aggregates generated by the kamma are rebirth-process becoming, the generating of the aggregates is birth, their maturing is aging, their dissolution is death. You have to understand that way.

Sometimes you want to be reborn as a Brahmā, a higher celestial being. Then you do something. “Owing to the fulfillment of the meditative development he is reborn in the Brahmā World.”

Paragraph 20 “So, ‘Understanding of discernment conditions thus: Ignorance is a cause, formations are causally arisen, and both these states are causally arisen’.” Ignorance is a cause but it is also dependent upon a condition. So ignorance as well as formations are causally arisen. Both are causally arisen. “This is the knowledge of the causal relationship of states. Understanding of discernment of conditions thus: ‘In the past and in the future ignorance is a cause, formations are causally arisen, and both these states are causally arisen’.”

• Herein, ignorance and formations are one summarization.” In Burmese we translate it as layer - two layers, three layers and so on. The Pāḷi word is saṅkhepa. ‘Saṅkhepa’ really means in short or summarization. In Burmese we translate it as layer. There are four layers. “Ignorance and formations are one summarization” So in this chart number one and number two. “Consciousness, mentality-materiality, the sixfold base, contact and feeling are another.” That means three, four, five, six, seven. They are one layer or summarization. “Craving, clinging, and becoming are another.” That is eight, nine and ten. “And birth, and aging and death are another.” That is eleven and twelve. So there are four summarizations or four layers.

The first summarization is past. So one and two belong to past time. The two middle ones are present. That means three, four, five, six, seven, eight, and nine. These are present. Then birth, aging and death are future. That is why we say Dependent Origination covers three lives - the past life, the present life and the future life.

• When ignorance and formations are mentioned, then also craving, clinging and becoming are included too, so these five states are the round of kamma in the past.” Now in the past there are only two links, number one and number two. When you mention number one, you virtually mention number eight and number nine because they belong to the kilesa round. So when we say one, we mean one, eight and nine. When we say number two, we mean both number two and number ten. So when we say number one and number two, we mean numbers one, two, eight, nine and ten. That is why there are five in the first layer, in the first summarization. Actually there are five although only two are mentioned.

The second is all right. In the third summarization when we say eight and nine, then we also mean number one. This is the reverse. And when we say number ten, we also mean number two. So when we say numbers eight, nine and ten, we virtually mean one, two, eight, nine and ten.

We get twenty conditions. “And because [the five] beginning with consciousness, are described under the heading of birth, aging and death these five states are the round of kamma-result in the future. These make twenty aspects in this way.” These are called ‘aspects’.

There is one link between formations and consciousness. There are three links all together. The first link is between two and three. The second link is between seven and eight. The third link is between ten and eleven.

The Buddha know all this so he is called ‘araha’.

In paragraph 22 “Knowledge is in the sense of that being known.” Actually it should be “in the sense of that which knows.” It looks like ‘being known’ in Pāḷi, but the Sub-Commentary explains that it means ‘that which knows’ and not ‘that which is known’. So ‘being known’ should be changed to ‘which knows’. In order to fully understand it, you should have a knowledge of Dependent Origination.

The next one is araha. ‘Araha’ means worthy. Buddha is worthy of accepting offerings and so he is called ‘araha’. “He is worthy (arahati) of the requisites of robes etc., and of the distinction of being accorded homage.” Actually it just means special honor. Buddha is worthy of the requisites of robes and so on. Also he is worthy of special honor offered to him by other beings.

This paragraph explains that he was honored when he was alive. Even when he was dead people continued to honor him by spending a lot of money and by building monasteries and so on. “And after the Blessed One had finally attained Nibbāna King Asoka renounced wealth to the amount of 96 million for his sake and founded 84,000 monasteries.” That means the renouncing of 06 million and the founding of 84,000 monasteries are the same. That means he spent much money to build 84,000 monasteries. That was just to dedicate to the memory of the Buddha.

In paragraph 24 it says ‘vaunt their cleverness’. What is ‘vaunt their cleverness’?

Students: To show off.

Teacher: The Pāḷi word means ‘those who think they are wise although they are not really so. Do these words convey the same meaning?’

Students: It is similar.

Teacher: So there are people who think they are clever, but they do evil in secret. Buddha is not like that. Buddha has no secrets. Here the division of the word is ‘a’ plus ‘rahā’. ‘A’ means no and ‘rahā’ means secret. Buddha has no secrets. Buddha did not do any wrong-doing secretly.

So the word araha can be divided as ara and ha, or as ari and ha, or as a and rahā. So it is play with words.

Student: You skipped over ‘the knowledge that destroys kamma’.

Teacher: The knowledge of the fourth stage of enlightenment destroys kamma. When a person reaches the fourth stage of enlightenment, he no longer accumulates any kamma, good or bad kamma. That is why he is called the extinguisher of kamma.

You know when a person becomes an Arahant, even though he may do good things, he does not acquire kamma. This is because he does not have kusala consciousness at that time. His consciousness is functional (kiriya). That is what is meant here.

Student: Where is that?

Teacher: It is in paragraph 7. “Wielding with the hand of faith the ax of knowledge that destroys kamma” - that means when you get this knowledge (That means when you become an Arahant.), you never acquire any kamma. You may do meritorious deeds still, but they are not called ‘kusala’. They become kiriya (functional). Buddhas and Arahants are said to have no kusala and akusala. They have neither wholesome nor unwholesome actions. Arahants may not do any unwholesome acts. They may do wholesome acts, but these acts are no longer considered kusala (wholesome), but they are functional (kiriya) because they do not give any results.

So here ‘the knowledge that destroys kamma’ means the fourth stage of enlightenment. In other words it is the fourth Magga knowledge which accompanies or arises with the fourth Magga consciousness.

Student: We have teachers here in America who say that they do not create kamma. They are assuming that they are Arahants.

Teacher: If they are, they do not create fresh kamma. The Arahants do not accumulate either fresh kusala kamma or akusala kamma because their actions are all fruitless, not producing any fruit, not producing any results.

You know in Buddhism the keeping of sīla, the purity of virtue is very important. It is said here “on the firm ground of virtue”. Sīla is compared to the ground. Energy is compared to the feet. Faith or confidence is compared to the hand. This is because if you have a hand, you can pick up things, but if you do not have a hand, you cannot pick up things. If you do not have confidence, you cannot pick up kusala or good things. So confidence or faith is compared to a hand. And the fourth Magga is compared to an ax which cuts all together the mental defilements.

Student: So if your conduct is not clearly virtuous, there is no way that you are going to be involved with not creating kamma.

Teacher: Yes. That’s right.

Student: What is an example of ‘functional’?

Teacher: ‘Functional’ is something like a tree that does not bear fruit. It is still living. It still has branches and leaves, but it does not bear fruit. It is something like that. People after becoming Arahants still do good things - still teach people, still practice meditation, still help others. All their actions do not constitute kamma because they have eradicated the roots of existence, that is craving and ignorance. Their actions are just actions. Their actions do not bring results.

In Burma at the New Year ceremony the cannons are fired. When something is just noise and has no substance, we say this is a New Year cannon. Functional is something like that or the trees bearing no fruit.

Sammāsambuddha - we use the word ‘Buddha’ to refer to him, but his full epithet is Sammāsambuddha. ‘Sammā’ is one prefix and ‘sam’ is another prefix. There are two prefixes here and Buddha. ‘**Sammā**’ means rightly and ‘**sam**’ means by himself. ‘**Buddha**’ means to know. He knows or discovers the Four Noble Truths rightly and without assistance from any person, by himself. We emphasize this when we talk about Buddha. Buddhas are those persons who do not need any teachers.

The Bodhisatta went to two teachers before he became the Buddha. He did not follow their advice up to the attainment of Buddhahood. He discarded their practice and went to a place and practiced by himself. So we say that the Buddha has no teachers. This is emphasized by this ‘Sambuddha’. ‘**Sambuddha**’ means self-enlightened. ‘**Sammābuddha**’ means rightly enlightened. So ‘**Sammāsambuddha**’ means rightly self-enlightened. Here ‘to know’ means to know the Four Noble Truths.

In paragraph 28 the author gives the things which the Buddha knew. They are six bases, six groups of consciousness, and so on. These are topics taught in Abhidhamma. Actually they are found in Sutta Piṭaka too, but their treatment in full can be found in Abhidhamma.

Sometimes people take Abhidhamma to be a separate thing, not connected with the Suttas. Actually those things found in Abhidhamma, most of them, are found in Sutta Piṭaka. That is why we need a knowledge of

Abhidhamma to understand the Suttas. We should not treat them as separate things. We cannot study Suttas without a knowledge of Abhidhamma if we are to understand fully and correctly. So these are topics taught in Abhidhamma Piṭaka and Sutta Piṭaka also.

Buddha's penetration into the Four Noble Truths or his discovery of the Four Noble Truths is meant by the second attribute Sammāsambuddha.

Student: An Arahant is enlightened by himself or a Pacceka -

Teacher: A Pacceka Buddha is enlightened by himself.

Student: That's usually distinguished from a Buddha that is totally enlightened by himself.

Teacher: The Pacceka Buddhas are not called 'Sammāsambuddha'. They are just called 'Sambuddha' or '**Pacceka Buddha**', but not 'Sammāsambuddha'.

Student: And 'rightly'?

Teacher: 'Rightly' means in all aspects they understand the Dhamma. The Pacceka Buddhas are self-enlightened persons, but their knowledge may not be as wide or comprehensive as that of the Buddhas. Also sometimes they are called 'silent Buddhas'. That comes from the fact that **they do not teach much**. Although sometimes they teach, but mostly they seldom teach. They want to be away from people and live in the forest. So they are called 'silent Buddhas'.

Student: Perhaps because they were not taught it is hard for them to teach. That is in contradistinction to the Buddha.

Teacher: Also they appear only when there are no Buddhas. They appear between periods of Buddhas.

I hope you have read the footnotes. The footnotes are very good.

We will go next to the third one. "He is endowed with [clear] vision and [virtuous] conduct." There are two words here - **vijjā** and **carāṇa**. '**Vijjā**' means understanding or vision and '**carāṇa**' means conduct. So Buddha is endowed both with clear vision and conduct.

There are three kinds of clear vision. That means remembering past lives, the divine eye, and destruction of defilements. They are called 'three clear visions'. Whenever three is mentioned, these are meant - remembering past lives, divine eye, and destruction of defilements.

Sometimes eight kinds of clear vision are mentioned. "The eight kinds as stated in the Ambattha Sutta, for there eight kinds of clear vision are stated, made up of the six kinds of direct knowledge together with insight and the supernormal power of the mind-made [body]." There are eight kinds of clear vision mentioned in that Sutta.

However if you go to that Sutta, you will not find them clearly stated because in Pāli when they don't want to repeat, they just put a sign there. It is like using three or four dots in English. In Pāli they use the letters 'PA' or sometimes 'LA'. When you see this, you understand there are some things which they do not want to repeat. So you have to know where they first occur. If you do not know where to find them, you are lost. Today I looked up this reference (D,1,100) and they were not printed in the book because they were mentioned in the third Ambattha Sutta.

This is one problem with us modern people. These books are meant to be read from the beginning until the end, not just to pick up a Sutta in the middle and read it. So they are meant to be studied from the beginning. I can give you the page numbers of the English translation.

The eight are the six kinds of direct knowledge. That means performing miracles, divine ear, reading other people's minds, remembering past lives, divine eye, and destruction of mental defilements. Two are mentioned here - vipassanā insight and supernormal power of the mind-made body. That means you practice jhāna and you are able to multiply yourself. These are the eight kinds of clear vision stated in that Sutta.

By conduct 15 things are meant here: restraint by virtue, guarding the doors of the sense faculties, knowledge of the right amount in eating, devotion to wakefulness, the seven good states (They are given in the footnote), and the four jhānas of the fine-material sphere. "For it is precisely by means of these 15 things that a noble disciple conducts himself, so that he goes towards the deathless. That is why it is called '[virtuous] conduct', according as it is said."

You have to understand the Pāli word 'carāṇa' to understand this explanation. Carāṇa comes from the root 'cara'. 'Cara' means to walk. to go. So 'carāṇa' means some means of going. These 15 are the means of going in the direction of Nibbāna. That is why it says here: "It is precisely by means of these 15 things that a noble disciple conducts himself, that he goes towards the deathless." That is why it is called in Pāli 'carāṇa'.

Let us go to the next one in paragraph 33. Please remember here the Pāli word ‘sugata’. The English translation ‘sublime’ may not make much sense here. The first meaning of ‘su’ is good. “Su’ means good and ‘gata’ means going. ‘Sugata’ means good going. Buddha has good going. That is why Buddha is called ‘sugata’ because his going is purified and blameless. What is the good going? That is the Noble Path. The Noble Eightfold Path is called ‘good going’. That is the first meaning of sugata.

The second meaning is gone to an excellent place. Here ‘gata’ means gone, but not like in the first meaning. In the first meaning ‘gata’ means going. In the second meaning ‘gata’ means gone to. ‘Su’ means an excellent place. So one who has gone to an excellent place is called ‘sugata’. Here the excellent place is Nibbāna.

The third meaning is of having gone rightly. ‘Su’ can also mean rightly. One who has gone rightly is called ‘sugata’. ‘Rightly’ here means not approaching the extremes, but following the Middle Path.

The fourth meaning is because of enunciating rightly. Here the original word is ‘sugada’. The ‘D’ is changed to ‘T’. This is the Pāli grammatical explanation. ‘Gada’ means speaking or saying. ‘Su’ means rightly. One who speaks rightly is called ‘sugada’. So there are four meanings with regard to this word.

With regard to the fourth meaning a Sutta is quoted here in paragraph 35. “Such speech as the Perfect One knows to be untrue and incorrect, conducive to harm, and displeasing and unwelcome to others, that he does not speak.” and so on. According to this Sutta there are six kinds of speech. Only two of these six kinds of speech do Buddhas use. Those six are mentioned here in the translation of the Sutta.

In brief they are the following. The first is speech which is untrue, harmful and displeasing. Buddhas do not use such speech. The second is speech which is true, but harmful and displeasing to the listeners. Buddhas do not use such speech. The third kind of speech is true, beneficial or not harmful, but displeasing to the listeners. The Buddhas use such speech. Here in the translation it says, “The Perfect One knows the time to expound.” That means if it is time to say such speech, the Buddha will use such speech. It may not be pleasing to the listener, but if it is beneficial and it is true, and it is timely, the Buddha will say it.

Student: What is the meaning of ‘harmful’ and ‘not harmful’?

Teacher: That means if you follow his words you will get benefits. If you do not follow his words you will come to failure. Sometimes people talk to other people, give advice to other people. Sometimes that advice may not be conducive to success.

So that which is true, beneficial and displeasing such speech Buddhas use. Then the fourth one is speech that is untrue, harmful, but pleasing to other people. Buddha never uses this kind of speech. Then the fifth one is speech that is true, harmful and pleasing. Buddha never uses this speech. The last one is speech that is true, beneficial and pleasing to the listeners. The Buddha uses this kind of speech. So Buddha only uses two kinds of speech, that which is true, beneficial and displeasing or that which is true, beneficial and pleasing. The others the Buddha did not use. That is why Buddha is described as ‘sugata’, one who speaks rightly.

Then the Buddha is the knower of the worlds, lokavidū. You may have read this. It is something in the Commentary like Buddhist cosmology. Not all of them can actually be found in the Suttas. Some can be found and others may have been developed later after the death of the Buddha. If we look at the world right now with the knowledge of modern science, then these accounts are very different.

There are three kinds of worlds mentioned here - the world of formations, the world of beings and the world of location. You will find that in paragraph 37. ‘The world of formations’ really means the world of both animate and inanimate things, both beings and inanimate things. ‘The world of beings’ means just beings. ‘The world of location’ means the outside world.

Student: Outside world?

Teacher: That is the inanimate world like the earth, the rivers, the mountains and so on. If you can draw a diagram of what is mentioned here, you can get a rough picture of the Buddhist conception of the world, the sun, the moon, the universe.

In paragraph 38 I think the word ‘likewise’ should go. It should be ‘for’ or maybe ‘in detail’ because paragraph 38 and the following paragraphs are the detailed description of how the Buddha knows the world.

In paragraph 39 “But he knows all beings’ habits.” This is important. “But he knows all beings’ habits, knows their inherent tendencies, knows their temperaments, knows their bents, knows them as with little dust on their eyes and with much dust on their eyes, with keen faculties and with dull faculties, with good behavior and with bad behavior, easy to teach and hard to teach, capable and incapable [of achievement], therefore this world of

beings was known to him in all ways.” Only Buddhas have this ability of knowing exactly beings’ habits, inherent tendencies and so on. Even the Arahants do not possess this ability.

Then there is the Buddha’s understanding of the physical world. There are some statements about the physical world and then they are developed later on. This is the description of the world according to the Buddhists.

Also the footnote is very helpful and informative. You will get a view of the Buddhist universe. You know the Buddhist universe is a round thing, not like a globe, but it is round and it is surrounded by what we call the ‘world-cycle mountains’. So there are mountains around it. In this circle there is water and also four great islands. We call them four great islands, maybe the continents. It is said in the books, believe it or not, that each island has 500 small islands. In the middle of the universe there is Mount Sineru or Mount Meru. It is not visible to human beings. Surrounding Mount Meru there are seven sets of concentric circles of lower mountains. In between these there is water. These are called ‘inner oceans’. There is the outer ocean and these seven inner oceans. Mount Meru is said to be 4000 leagues high. The first surrounding group of mountains is 2000 leagues high. The next one is half of that and so on.

If you make a drawing to scale it is very difficult. I have tried it but I cannot. You have to make a big drawing, not on small paper because it is half the height, half the height and so on.

That is called one universe. The sun and moon are said to go around the middle mountain at half its height. The sun and moon are only 42,000 leagues from the earth. The size of the sun is 50 leagues and the size of the moon is 49 leagues. There is only one league difference between the size of the moon and the size of the sun. And then the stars and planets go round them.

It is said that when the sun goes round Mount Meru it throws a shadow. When three continents are light, one continent is dark. That is night. The others are day. So only one quarter of the universe is dark and the other three parts are light at one time.

There are four great islands. The southern island is called ‘Jambudīpa’. It is the place where Buddha and all wise men and pure people are born. That land is described as wide at one end and becoming small at the other end. That fits with India. So India is Jambudīpa, the southern island. If India is the southern island, then Europe should be the western island, China and Japan should be the eastern island. And I think America should be the northern island because when it is day in Asia, it is night here. America could be the northern great island which is called ‘Uttarakuru’. This is the cosmology of Buddhism.

In paragraph 43 the first five lines are misplaced. “The World-Sphere Mountains line of summits plunges down into the sea just two and eighty thousand leagues, and towers up in like degree, enringing one world-element all around in its entirety.” These lines should be just above paragraph 44. I don’t know why he put these here. Perhaps it was a mistake. So these lines should be next to paragraph 44.

- Herein the moon’s disk is 49 leagues [across] and the sun’s disk is 50 leagues.”

- Therefore this world of location was known to him in all ways too. So he is ‘Knower of worlds’ because he has seen the world in all ways.’ Buddha is called a ‘lokavidū’, knower of the worlds, knower of the world of beings and the physical world, and knower of the world of formations or the world of conditioned things. That is why Buddha is called ‘Knower of the worlds’.

When we read the Sub-Commentaries, we find more of these descriptions. I don’t know where they come from. Actually they don’t come from the Suttas. They may have gotten them from some writings of the Hindus because there are such books in Hinduism. They may have gotten them from there. They are not important actually.

In this book they say that the Himalayas are 500 leagues high. One league is about eight miles. So that is about 4000 miles high. Sometimes they measure not by height but by path. Perhaps to reach the summit you have to climb a number of miles. So Mount Tamalpais is one or two miles high, not measuring from sea level but by path.

Student: We say ‘as the crow flies’ for direct. This is not ‘as the crow flies’.

Teacher: No. Maybe that is why it is said that the Himalayas are 500 leagues high and so on. Mount Everest is about five miles high, right?

Student: Right. Since Mount Meru cannot be seen by human beings, perhaps this is some kind of symbolic tale.

Teacher: You know one statement contradicts another. It is said that when three islands are light, one island is dark. Following this, this world is what is meant by loka in our books because one part of the world is dark

when the others are light. It is not exactly one quarter, but it is something like that. Maybe their knowledge of geography was very limited in those days. There may have been sages who contemplated and just talked about these things and then they came to be accepted. Nobody seemed to bother about measuring the height of the Himalayas or Mount Everest. They had no means of measuring the height of mountains in those days. So they may be measuring by path. They are not really important things.

OK. Next time read about another twenty pages.

Sādhu! Sādhu! Sādhu!

(Tape 14 / 45 - 100)

Today I want you to go back to the second paragraph of paragraph 2. In that paragraph the qualities of the Buddha are given. How many qualities are there? Accomplished is the first quality. Fully enlightened is the second quality. Endowed with clear vision and virtuous conduct, that is the third. Sublime is the fourth. Knower of the worlds is the fifth. We have gone through these five qualities.

The next one is the incomparable leader of men to be tamed. The Commentator breaks this into two qualities. The first is just incomparable one and the second is the leader of men to be tamed. So this can be taken as only one quality - incomparable leader of men to be tamed - or as two qualities - as incomparable and as leader of men to be tamed. So according to this division the Commentator is going to give us an explanation.

Let us go to paragraph 46. “In the absence of anyone more distinguished for special qualities than himself there is no one to compare with him, thus he is incomparable.” So incomparable is taken as one.

• For in this way he surpasses the whole world in the special quality of virtue, and also in the special qualities of concentration, understanding, deliverance and knowledge and vision of deliverance.” ‘Knowledge and vision of deliverance’ means the reflection after enlightenment. When a person gains enlightenment, first there is the Path moment, the realization moment. Then follows the Fruit moment, two or three moments of Fruit or Fruition consciousness. Then after that there are some bhavaṅgas. Then there is reflection - reflection on the Path, reflection on Fruition, reflection on Nibbāna, reflection on defilements eradicated, and reflection on defilements remaining. These are called **‘the five reflections’**. Among these the first three are always done by a person who has gained enlightenment. The last two may or may not be done by the enlightened person. These are called here ‘knowledge and vision of deliverance’.

Buddha is the best of all beings, not only the best of human beings, but the best of all beings including deities, Māras, Brahmas and all. When the Buddha looked at the world, he did not see any more perfect in virtue than himself.

The next part of this quality is ‘tamer of men who are to be tamed’ or ‘leader of men who are to be tamed’. Paragraph 47 “He guides (sāreti) men to be tamed (purisa-damme) thus he is leader of men to be tamed (purisadammasārathi); he tames, he disciplines, is what is meant. Herein, animal males (purisā) and human males and non-human males that are not tamed but fit to be tamed (dametum yuttā) are ‘men to be tamed (purisadammmā)’.” That is the definition of ‘men to be tamed’.

• For the animal males, namely, the Royal Nāga (Serpent) Apalāla, Cūḷodara” and all these are given. The references are given in the footnote. There are too many. If you try to find out the story of each one, you have to go to many books and you have to read a lot. These are the instances where the Buddha tamed or taught them, or in some cases defeated them and made them see the truth. He made them become his disciples.

• The Royal Nāga Apalāla, Cūḷodara, Mahodara (They are the names of serpents.), Aggisikha, Dhūmasikha, the Royal Nāga āravāla, the elephant Dhanapālaka (That was the elephant set by Ajātasattu to kill the Buddha.), and so on, were tamed by the Blessed One, freed from the poison [of defilement] and established in the refuges and the precepts of virtue.”

• And also the human males, namely Saccaka the Nigaṅṭhas’ son” - he was a Jain. The Jain religion was contemporary with the Buddha or maybe a little older. Mahāvīra was their leader. Mahāvīra was like the Buddha is to Buddhists for the Jains. They are called ‘Nigaṅṭhas’ in the Pāḷi Texts.

• The Brahmin student Ambaṭṭha” - he was a proud man. He went to the Buddha arrogantly and so the Buddha tamed him. “Pokkharasāti (That was Ambaṭṭha’s teacher.), Soṇadaṇḍa (a Brahmin), Kūṭadanta (a Brahmin), and so on, and also the non-human males, namely the spirits (‘Spirits’ here means giants. It is a very powerful ogre.) Ālāvaka, Sūciloma and Kharaloma, Sakka Ruler of the Gods, etc., were tamed and disciplined by various means.” Buddha tamed all these. And so the Buddha came to be known as ‘leader of men to be tamed’ or ‘tamer of men to be tamed’.

Then the Commentator gives us a reference or a quotation from the Suttas about Kesi, the horse-trainer. That Sutta is a very good one. Let me read from the Sutta. “Now Kesi, the horse-trainer, came to visit the Exalted One and on coming to him saluted the Exalted One and sat down to one side. As he thus sat down, the Exalted One said to Kesi, the horse-trainer: ‘You yourself, Kesi, are a trained man, a trainer of horses for driving. Now, Kesi, pray how do you train a tamable horse?’” How do you train a horse?

Then he said: “As for me, your honor, I train a horse by mildness, also by harshness, also by both mildness and harshness.” In three ways he tamed horses.

• But suppose, Kesi, that a tamable horse does not submit to your training by mildness, nor to the training by harshness, not to the training by both methods, what do you do?” If a horse cannot be tamed by any of these means, what do you do?

• In such a case, your honor, I destroy him.” He just kills him.

• Why so?”

• With the idea: Let him not be a discredit to my teacher’s clan.” If I cannot tame this horse, I will be discredited. Instead of getting discredited, I will kill the horse. “In such a case I destroy it with the idea: Let him not be a discredit to my teacher’s clan.”

• However, your honor, the Exalted One is unsurpassed as a trainer of men for driving. How, your honor, does the Exalted One train a tamable man?” He asks the Buddha the same question.

The Buddha said: “For my part, Kesi, I do train a tamable man by mildness, also by harshness, also by both together. Kesi, this is the way by mildness: This is good conduct in body, thus is the result of good conduct in body; this is good conduct in speech, thus is the result of good conduct in speech; this is good conduct in thought, thus is the result of good conduct in thought. Thus are devas. Thus are men.” That means by mildness he shows them the benefits of keeping the precepts. By showing the benefits of having good moral conduct that is said to be taming by mildness, making the people want to practice.

• And Kesi, this is the way by harshness: This is bad conduct in body, thus is the result of bad conduct in body; this is bad conduct in speech, thus is the result of bad conduct in speech. This is bad conduct in thought, thus is the result of bad conduct in thought.” This is showing them the bad results of bad conduct. This is taming by harshness according to the Buddha.

• And Kesi, this is the way by both mildness and harshness: Good conduct in body, speech and mind is like this, and its results like this; bad conduct in body, speech and mind is like this, and its results like this.” In this case the Buddha shows both the benefits of good conduct and the disadvantages of bad conduct. That is Buddha’s way of taming people by both mildness and harshness.

• But, your honor, if the man for training won’t submit to training by mildness, nor by harshness, nor by the two together, pray what does the Exalted One do?”

• In such case, Kesi, I destroy him.” That is the Buddha’s reply.

• But surely, the Exalted One does not take life! And yet the Exalted One spoke thus: ‘I destroy him, Kesi’.”

• True, Kesi, taking life does not become a Tathāgata. (‘Tathāgata’ means the Buddha.) Yet if the man to be trained does not submit to the training by mildness, by harshness, or by both together, then the Tathāgata thinks it is not worthwhile to admonish that man, nor do his wise fellows in the pure life think it worthwhile to admonish that man.” That means we just leave him alone. I don’t give admonishment to him. I do not say anything to him. “This, Kesi, is destruction for a man in the discipline of the Ariyan when both the Tathāgata and his fellows in the holy life think it not worthwhile to admonish him.”

Then Kesi said: “Destroyed indeed, your honor, is a man’s welfare when both the Tathāgata and his fellows in the holy life think it not worthwhile to admonish him. It is wonderful your honor. It is marvelous. May the

Exalted One accept me as a follower from this time forth, for as long as life lasts, as one who has taken refuge with him.”

So Buddha’s way of taming people is by mildness, by harshness, or by both together. If anybody cannot be tamed by any of these, he just leaves them alone. This is his way of destroying. You can find this Sutta in The Gradual Sayings, volume 2, page 116.

- Then the Blessed One moreover further tames those already tamed (He tamed not only those who were untamed, but he also tamed those who were already tamed.), doing so by announcing the first jhāna, etc., respectively to those whose virtue is purified, etc., and also the way to the higher path to Stream-Enterers, and so on.” He tamed or taught people who were already good, who had already kept their precepts. He instructed them to practice meditation and get jhānas and also attainments. This is his way of taming.

- Or alternatively the words ‘incomparable leader of men to be tamed’ can be taken together as one clause.” Here it is only one quality of the Buddha.

- For the Blessed One so guides men to be tamed that in a single session they may go in the eight directions (That means the eight jhānas.) [by the eight liberations] without hesitation. Thus he is called ‘the incomparable leader of men to be tamed’.” So this quality can be two or one as you wish.

Traditionally in our countries the qualities of the Buddha are taken to be nine. Therefore this quality is taken as one when we practice recollection of the Buddha meditation. When we practice this meditation, we use beads, counting beads. There are 108 beads. So that means you get twelve times in one round for the attributes of the Buddha. That gives you one round. It is something like a timing device. So when we use the ‘rosary’ (mala), we take ‘the incomparable leader of men to be tamed’ as only one attribute. Maybe people like the number nine. It is supposed to be a lucky number.

The next one is ‘teacher of gods and men’. “He teaches by means of the here and now, of the life to come, and of the ultimate goal.” Actually we should insert one word. “He teaches by means of the benefits here and now.” That means he shows us the benefits here and now. He shows us the benefits in the life to come, in the next life. He shows us the benefits of the ultimate goal. That means Nibbāna.

- According as befits the case, thus he is the Teacher (satthar).” The Pāli word ‘satthar’ - when explaining such words, such things, the Commentators make recourse to play of words when there are similar but not identical words. The word ‘satthar’ comes from one root. Then there is another word ‘sathā’, the leader of a caravan. In the next paragraph that meaning is taken. “So too the Blessed One is a caravan leader, who brings home the caravans, he gets them across a wilderness, gets them across the wilderness of birth.” You may add any more meanings to this if you can think of some. They may be fanciful, but to the devotees it is a way of making their mind calm and happy.

Paragraph 50 “Of gods and men: This is said in order to denote those who are the best and also to denote those persons capable of progress.” In this attribute it is said ‘teacher of gods and men’. What about animals? Was he not the leader of animals also? It says here just deva (gods) and manussa (men) because those are the best of the beings and also to denote those capable of progress. That means those capable of attaining enlightenment. Only human beings and deities are capable of attaining enlightenment, but not the animals. They may be capable of being reborn as a human being or being reborn as a deva. However in their life as animals they cannot get attainment. Here the Commentator mentions only those capable of attaining enlightenment. That is why only devas and manussa (gods and men) are mentioned. We must take it that the Buddha is also the teacher of animals. “For the Blessed One as a teacher bestowed his teaching upon animals as well. For even animals can, through listening to the Blessed One’s Law (That means preaching), acquire the benefit of a [suitable rebirth as] support [for progress].” That means that animals will not get enlightenment even though they listen to the Buddha. However this meritorious deed of listening to the Dhamma will help them to be reborn as human beings or as devas. As human beings or as devas they are capable of getting attainment.

The story of a frog is given. “Maṇḍūka the deity’s son” - actually it is just a deity, not a deity’s son, although in Pāli it is called Devaputta. That just means a deity. Every deity is a deity’s son. ‘Maṇḍūka’ is the Pāli word for frog. The frog was listening to the Buddha, but he did not understand what Buddha was saying. He may have thought this some kind of sound to be listened to. He was listening to the Buddha when a cowherd came and accidentally killed him. Because he was killed when he was listening to the Buddha preaching, he was reborn as a deity.

• He found himself there, as if waking up from sleep, amidst a host of celestial nymphs, and he exclaimed ‘So I have actually been reborn here. What deed did I do?’ When he sought for the reason, he found it was none other than his apprehension of the sign in the Blessed One’s voice.”

Student: What does ‘apprehension of the sign’ mean?

Teacher: It just means that he took the voice to be a good thing to listen to. It may not even know that it is a Dhamma talk. He paid attention to the sound, so his mind became calm. As a result he was reborn as a deity. That story is given in Vimānavatthu, the Book of Mansions.

The next one is the Pāli word ‘**buddha**’ (enlightened). “He is enlightened (buddha) with the knowledge that belongs to the fruit of liberation, since everything that can be known has been discovered by him.” What is the meaning of the word ‘buddha’?

Student: To wake up.

Teacher: There are at least two meanings. There are actually three meanings for the root here. The root is ‘budh’. It means to know or it means to wake up. It also means to bloom or open up like a flower. Here the meaning ‘to know’ is taken. “Since everything that can be known has been discovered (That means known.) by him.”

• With the knowledge that belongs to the fruit of liberation’ - what does that mean? ‘That belongs’ really means that he attained after liberation. You know immediately after becoming the Buddha or almost simultaneously he gained omniscience. Here that gaining of omniscience is meant by ‘the knowledge that belongs to the fruit of liberation’.

You know at the moment of liberation there is Path consciousness. Immediately following it, there is Fruit consciousness. Here ‘the fruit of liberation’ means Fruit consciousness. After that comes the all-knowing wisdom, omniscience. Since he possessed omniscience (That means since everything that can be known has been discovered by him or has been known by him.), he was called ‘the Buddha’.

• or alternatively, he discovered the Four Truths by himself and awakened others to them.” Sometimes the causative meaning is put into the word. Normally the word ‘buddha’ means one who knows. We can make it to mean one who makes others know. The causative meaning is inherent in that. Buddha is the one who knows and who makes others know. So here “He discovered the Four Truths by himself and awakened others to them.” He made others discover the Four Noble Truths.

• And for other such reasons he is enlightened. And in order to explain this meaning the whole passage in the Niddesa (Mahā Niddesa is another book.) beginning thus ‘He is discoverer of the Truths’.” And so on. This is quoted. So Buddha is the one who knows the Four Noble Truths and who makes others know the Four Noble Truths. He is the discoverer and also makes others discover them. Here actually it is not only the Four Noble Truths, but anything that can be known or everything that is to be known is known by him.

What is the second quality of the Buddha? What is the difference between the second quality and this quality? The second quality is ‘fully enlightened’ and this quality is ‘enlightened’. The second quality just means he is the discoverer or he knows everything there is to know. His power of penetration or his power of knowledge is emphasized. In this quality not only his power of penetration but his power of making others penetrate is emphasized. Not only his knowledge, but his ability to make that knowledge attainable to others is stressed. This is the difference between the second quality and this eighth quality.

The next one is the last one. The Pāli word is ‘**bhagavā**’. Here there is a lot of word play. “Blessed (bhagavant) is a term signifying the respect and veneration accorded to him as the highest of all beings and distinguished by his special qualities.” I would say here “It is a term or a designation given with respect to the one who is respected and who is distinguished by his special qualities and so is the highest of all beings.” He is distinguished by special qualities and so he is the highest of all beings, that is the Buddha. The name bhagavā or bhagavant is given to him with respect or to show him respect. Therefore he is given the name ‘bhagavant’. It is translated as blessed.

Paragraph 54 “Or alternatively, names (or nouns) are of four kinds: denoting a period of life (That means names given with reference to a period in one’s life.), describing a particular mark (That means given with reference to a particular mark.), signifying a particular acquirement (That means names given with reference to some reason or some cause, here attainment or something.), and fortuitously arisen (That means it is just a

name. It may not accord with the real meaning.)” There are four kinds of nouns or four kinds of names mentioned here.

“Which last in the current usage of the world is called ‘capricious’.” I don’t know what that means - capricious. We will understand later.

Student: It means the same thing as ‘fortuitously arisen’.

Teacher: it may be the same.

- Herein, names denoting a period of life are those such as ‘yearling calf (vaccha)’, ‘steer to be trained (damma)’, ‘yoke ox (balivaddha)’ and the like.” One and the same animal is called a ‘vaccha’ when he is young. Then when he is a little older, he is called ‘damma’, that is fit to be tamed. Then when he has grown up, he is called a ‘yoke ox (balivaddha)’. One and the same animal is called by different names in different periods of life. The same is true for human beings - baby, child, boy, man, old man. These are names noting a period of life.

- Names describing a particular mark are those such as ‘staff-bearer (daṇḍin)’.” Since he always carries a staff, he is called ‘staff-bearer’. The staff is a sign or mark by which we recognize him. This is called ‘a name denoting a particular mark’. Other names denoting a particular mark are umbrella-bearer. He always carries an umbrella. And then there is topknot-wearer. You can see topknots of hair on Burmese ladies or Eastern ladies. One does not see topknots much on American ladies. Since he or she has a topknot, that person is called ‘topknot-wearer’. Then there is hand-possessor. An elephant is called ‘hand-possessor’ because it has a hand, the trunk. The trunk is like a hand to the elephant. It is called in Pāḷi ‘karin’, hand but here the trunk.

- Names signifying a particular acquirement” - that means actually just the name given with reference to the cause or reason of that name. For example ‘possessor of the three clear visions’ is such a name. A person who really has the three clear visions is called in Pāḷi ‘tevijja’. The three clear visions are the reason or cause which causes this man to be called ‘possessor of the three clear visions’. Another example is given - ‘the possessor of the six direct knowledges (chaḷabhiñṇā)’. It is the same thing. It is like we have here now with BA, MA, PhD. These are names denoting the acquirement.

The last one is just a name that is given to a person, regardless of whether it meets the meaning of the word. ‘Sirivaḍḍhaka’ means augments of luster. So a beggar may be called ‘Sirivaḍḍhaka’. It is just a name. Or a poor man may be called ‘Dhanaḍḍhaka’. Such a name is called a ‘fortuitous name’. There is no reference to the word’s meaning.

In Pāḷi most names have meanings. I don’t know whether English names have meanings too.

Student: Some do. I know when I had to name my child, I saw a book with the meaning of names. They may not be commonly known.

Teacher: Most Pāḷi names have meanings. For example my name ‘Sīlānanda’ means one who likes sīla or who is fond of sīla. There are four kinds of names given here. The name ‘Bhagavā’ given to the Buddha is the third of these four, that is name given with reference to the acquirement of the Buddha.

- The name, Blessed, is one signifying a particular acquirement; it is not made by Mahā-Māyā (his mother), or by king Suddhodhana (his father), or by the 80,000 kinsmen,” and so on. Actually this name was not given to him by his mother, or his father, or any of his relatives, or the king of gods, or whatever. He was called ‘Bhagavā’ because he has these attributes.

- And this is said by the General of the Law” - ‘General of the law’ means Venerable Sāriputta. Venerable Sāriputta was called ‘General of the Law’. Venerable ānanda was called ‘Custodian of the Law’. That is because Venerable ānanda had learned all of his teachings.

Student: Who is Venerable Sāriputta?

Teacher: Venerable Sāriputta is Buddha’s chief disciple. He was chief among those who have wisdom. There are two chief disciples of the Buddha, Venerable Sāriputta and Venerable Moggallāna. Venerable Sāriputta was chief among those with wisdom. Venerable Moggallāna was chief among those with psychic powers. When there was an occasion to tame someone by psychic power the Buddha allowed Venerable Moggallāna to do that.

Student: Venerable Sāriputta was in charge of Abhidhamma?

Teacher: Yes. He was the human pioneer of Abhidhamma. It was he who taught 500 of his disciples the Abhidhamma. His version of Abhidhamma is what we have now. The version of Abhidhamma that Buddha

taught to the devas was too large, too long and the version that Buddha taught to Venerable Sāriputta was too short. Venerable Sāriputta taught just enough for a human mind to accept.

• Now in order to explain also the special qualities signified by this name they cite the following stanzas.” These are just play upon the words. “Bhagī bhajī bhāgī vibhattavā” and so on - if you don’t know Pāli, they may not be interesting. The first one is bhagī. ‘Bhagī’ is changed to bhagavā. ‘Bhajī’ is changed to bhagavā. This is the explanation that the ancient Commentators give. “The meaning of these words should be understood according to the method of explanation given in the Niddesa.” That is in the book, the Mahā Niddesa. The commentator does not give us any more details about the explanation and he refers us to the Mahā Niddesa. However they are given in the footnote.

The next may be his own explanation. Paragraph 57 “There is the other way: ‘Bhāgyavā bhaggavā yutto bhagehi ca vibhattavā. Bhattavā vanta-gamano bhavesu: bhagavā tato.’ (He is fortunate, possessed of abolishment, associated with blessings, and as possessor of what has been analyzed. He has frequented, and he has rejected going in the kinds of becoming.)”

• Herein, by using the Characteristic of Language beginning with Vowel augmentation of syllable, or by using the Characteristic of Insertion beginning with [the example] Pisodara, etc., (see Pāṇinī Gaṇapāṭha) it may be known that he [can also] be called Blessed (Bhagavā).” And so on. What do you understand?

What is ‘the Characteristic of Language’? Here the word ‘lakkhaṇa’ is used. The usual meaning of lakkhaṇa is characteristic. In such cases as when referring to grammatical things the word ‘lakkhaṇa’ means a rule in grammar or an aphorism. So here ‘Characteristic of Language’ means a rule of grammar.

Ancient grammarians have made these rules. They are called ‘rules’. They are short sentences, aphorisms. Actually these short aphorisms were learned by heart. The teacher would say it aloud and the pupils would repeat it. So they learned it by heart. Then the teacher would give explanations and examples.

When we study Pāli grammar, we can memorize only the aphorisms, or we can memorize the aphorisms, the explanations of the aphorisms and the examples. If you have the ability to memorize much, then you memorize all. If you don’t want to memorize all, at least you have to memorize the aphorisms. These aphorisms are called ‘laksuttas’. In some places they are described as lakkhaṇa in Pāli. Lakkhaṇa and Sutta come to be synonymous. Here ‘Characteristic of Language’ just means a grammatical rule.

• By using a certain grammatical rule or a set of grammatical rules beginning with vowel augmentation of syllable” - this is not vowel augmentation of syllable, but just augmentation of syllable. That means inserting a syllable, a consonant, or maybe sometimes inserting a vowel. Mostly a consonant is inserted. This insertion of consonants here is not according to the usual grammatical rules. This is a special grammatical rule.

By such grammatical rules bhāgyavā can become bhaggavā. Bhaggavā can become bhagavā. It is something like that.

• Elision of syllable’ - what is that?

Student: Sliding together. It is where one word joins another. It’s where you make two syllables into one.

Teacher: That is not what is meant. What is meant is transposition of consonants. It is transposition of syllables or letters, mostly consonants.

A Noble Person is called ‘Ariya’. A non-noble person is called ‘anāriya’. The word ‘anāriya’ is a combination of ‘na’ and ‘ariya’. In the word ‘anāriya’ the letters ‘A’ and ‘N’ are transposed. Instead of calling a non-noble person ‘nāriya’, such a person is called ‘anāriya’. That is transposition. It is something like that which is meant here. I don’t know if the word ‘elision’ means that.

There are other rules. “Or by using the Characteristic of Insertion beginning with [the example of] Pisodara” that is another kind of rule. I don’t think ‘insertion’ is a good word here. I would say “including in the group of words beginning with Pisodara.” These words are not formed according to the usual grammatical rules. They are specially formed words. We cannot explain them according to the usual grammatical rules, the ordinary grammatical rules. They are special words. Following these rules you can say anything. Bhāgyavā can become bhagavā. The last one is very funny. Bhavesu vanta-gamana becomes bhagavā.

The references are given. The first one, Kasikā, is a Sanskrit grammar. It is difficult to get that book in this country. The next one, Pāṇinī Gaṇapāṭha is a very famous Sanskrit grammar written about the beginning of the Christian era. This is the standard Sanskrit grammar. Later on people wrote commentaries on it. One of the commentaries is Kasikā. They are written in Sanskrit. Pāṇinī is very much respected by all grammarians.

Sanskrit grammars were written later by other grammarians or authors, but none of them is so respected as that written by Pāṇinī.

- It may be known that he [can also] be called ‘Blessed (Bhagavā)’ when he can be called ‘fortunate (bhāgyavā)’.” So bhāgyavā becomes bhagavā. You don’t have to explain in the usual way. It is something like arbitrary.

- Owing to the fortunateness (bhāgya) to have reached the further shore [of the ocean of perfection] of giving, virtue, etc., which produce mundane and supramundane bliss. Similarly he [can also] be called ‘blessed (bhagavā)’ when he can be called ‘bhaggavā (‘Bhaggavā’ means one who has broken or abolished.) possessed of abolishment’ owing to the following menaces having been abolished.” So you go on and on.

In paragraph 60 “And by his fortunateness (bhagyavatā) is indicated the excellence of his material body which bears a hundred characteristics of merit.” Actually it means “which bears characteristics produced by hundreds of merits. Buddha possessed different characteristics not shared by other human beings. They are produced by lots of meritorious deeds that he did as a Bodhisatta. So it should say “body which bears characteristics produced by hundreds of merits.”

- Likewise [by his fortunateness is indicated] the esteem of worldly [people (That means ordinary people.): and by his having abolished defects (kilesas), the esteem of] those who resemble him.” What is that? Buddha was incomparable. Nobody resembles the Buddha.

Sometimes the scribes, the people who wrote the Suttas on palm-leaves, made mistakes when they wrote. In some scripts certain letters are similar to one another. So instead of writing one letter, they wrote another letter. Here is such a case. The Pāḷi word here is ‘sarika’, ‘SA’. It should be the word ‘parika’, not ‘sarika’. ‘Sarika’ means resembling. ‘Parika’ means discriminating or critical-minded. The Pāḷi word should not be ‘sarika’, but it is ‘parika’. ‘S’ and ‘P’ are similar in some of the ancient scripts.

In paragraph 72 “It is ‘with meaning’ since it inspires confidence in persons of discretion.” That is the word ‘parika’ (where it was written correctly). So here in paragraph 60 we may also say those who are discriminating or who are critical-minded. It is contrasted with the worldly, ordinary people who do not have much wisdom and who just accept things. Here ‘who resemble’ should go. ‘Who have discretion’, it should be something like that.

Bhagehi yuttattā/bhagavā is according to the ordinary rules of grammar. A little further in paragraph 61 there is mention of iddhi (psychic powers). It says ‘minuteness, lightness, etc.’ and then there is footnote 27. In that footnote other psychic powers are mentioned. Those are found in Yogabhāṣya. So I think the practice of samatha meditation, the jhānas, and the psychic powers are not the sole property of Buddhism. They are shared by people of other religions too, especially Hindu yogis. So ‘minuteness’, ‘lightness’ and so on are found in the book called ‘Yoga Sutra’. They are explained in the Yogabhāṣya. ‘Bhāṣya’ means commentary. It is a commentary on the Yoga Sutra. If you have the book, you may read it.

- He has supreme lordship over his own mind either of the kind reckoned as mundane and consisting in minuteness, lightness, etc., or that complete in all aspects, and likewise the supramundane Dhamma.” These are the reasons the Buddha was called ‘bhagavā’. He had the blessed qualities - dhamma, fame, glory, wish and endeavor.

Then in paragraph 62 “[He can also] be called ‘blessed (bhagavā)’ when he can be called ‘a possessor of what has been analyzed (vibhattavā)’.” Instead of saying vibhattavā, we just say bhagavā. We strike out ‘vi’ and then change ‘tta’ to ‘ga’ and so on. We may do anything we like if we have recourse to these special grammatical rules. That is the way the Commentators explain if they want to play with words and if they know the legitimate grammatical rules.

He can also be called ‘bhagavā’ because he is bhattavā. It is the same thing here.

The last one in paragraph 64 is very unusual. “He [can also] be called ‘blessed (bhagavā)’ when he can be called one who ‘has rejected going in the kinds of becoming (vantagamano bhavesu)’.” Here there are ‘bhavesu’, ‘vanta’, and ‘gamana’. “Because in the three kinds of becoming (That means in the three kinds of existences) [bhava], the going [gamana] (In other words craving, it really means craving.), in other words, craving, has been rejected [vanta] by him.” ‘Vanta’ really means vomited. Buddha vomited going. Buddha has vomited craving for the three existences. That’s why he is not going to be reborn.

From these words some syllables are taken to form the word 'bhagavā'. Please look at bhavesu vantagamano. From bhavesu we take only 'bha'. 'Ga' comes from gamana and 'va' from vanta. Then we have bhagava. The letter 'A' is made long, so that we do not have bhagava but bhagavā.

Then the Commentator shows us another word which is 'known in the world'. "Make the word 'bhagava', just as is done in the world." - that means as is done in the grammatical books with the word 'mekhalā'. "Since 'Mehanassa Khassa māla' can be said" - mekhalā comes from mehanassa, khassa and māla. From mehanassa we take 'me', and from khassa we take 'kha' and from māla we take 'la'. So we get mekhalā. It is very strange. 'Mekhalā' means a girdle or a belt.

It says in the footnote that 'Mehana' is not in P.T.S. dictionary. The literal meaning of mehana is private part, private organ. 'Kha' means a place. 'Māla' means a garland. I think it is to cover the private parts that they use the girdle. So it is called 'mekhalā' in Pāli or in Sanskrit. This word is to be derived from mehanassa khassa māla. You just take one syllable from each word and form into one word. So we have mekhalā.

Now let us look at the benefits of the recollection of the attributes of the Buddha. "As long as [the meditator] recollects the special qualities of the Buddha in this way 'For this reason the Blessed One is accomplished. For this and this reason he is blessed', then on that occasion his mind is not obsessed by greed, or obsessed by hatred, or obsessed by delusion." When he is contemplating on the qualities of the Buddha, there is no greed in his mind, there is no anger in his mind, there is no delusion in his mind. "His mind has rectitude (That means his mind is straight.) on that occasion, being inspired by the Perfect One."

- So when he has suppressed the hindrances by preventing obsession by greed, etc., and his mind faces the meditation subject with rectitude, then his applied thought (vitakka) and sustained thought (vicāra) occur with a tendency towards the Enlightened One's special qualities." Vitakka takes the mind to the special qualities of the Enlightened One and so on.

This meditation cannot help us to get jhāna. You will not get jhāna by practicing this meditation. In the middle of paragraph 66 "When he is blissful, his mind, with the Enlightened One's special qualities for its object becomes concentrated." So he gets good concentration dwelling on the attributes of the Buddha.

- And so the jhāna factors eventually arise in a single moment." 'Jhāna factors' really mean vitakka, vicāra and so on, but they do not reach the stage of jhāna or they do not reach the stage of rūpāvacara jhāna. They reach the stage of neighborhood jhāna. There are two kinds of jhānas or two kinds of concentration, neighborhood concentration and jhāna concentration.

Student: This sentence, "But owing to the profundity of the Enlightened One's qualities, or else owing to his being occupied in recollecting special qualities" and so on - the one seems to say it may be even better than jhāna and the other seems to say it is not as good as jhāna. Is that just the grasping mind trying to measure? Is it just different?

Teacher: You know Buddha's qualities are profound. Buddha has many qualities. Even one quality is difficult to perceive, difficult to understand. When mind has to be occupied with such profound things, it cannot get strong enough concentration to get jhāna. Also there are many qualities. You have to go from one quality to another. You have to take many objects as the object of meditation. There is not only one object. So you are sort of distracted. Therefore you cannot get strong concentration to reach the jhāna stage.

Student: The first one seems a good reason to do it and the second one seems a hindrance. In the second one it seems you are distracted and in the first one it seems like it is even better than jhāna.

Teacher: That's right. It is better to be dwelling on the attributes of the Buddha than getting into jhāna in the first part - it is something like that. The second part says that if you have to take many qualities, you don't get good concentration.

- When a bhikkhu is devoted to this recollection of the Buddha, he is respectful and deferential towards the Master. He attains fullness of faith, mindfulness, understanding and merit. He has much happiness and gladness. He conquers fear and dread. He is able to endure pain. He comes to feel as if he were living in the Master's presence. And his body, when the recollection of the Buddha's special qualities dwells in it, becomes as worthy of veneration as a shrine room." I like that very much. So whenever people bow down before me, I always think of the Buddha so that I become a shrine room or something like that. When you think of the Buddha, that means the Buddha dwells in your heart. So you are like a shrine room, you are like a shrine. That is what I always do because if I am thinking of some other thing and people are paying respect, then that is a bad thing for me. I am

not worthy of accepting their respect if I am thinking of some other thing or something akusala. So I try to recollect the Buddha whenever people pay respect to me. That way my conscience is clear. I am sort of worthy of their respect because I am like a house where the Buddha dwells.

- His mind tends towards the plane of the Buddhas. When he encounters -

Student: What does the 'plane of the Buddhas' mean?

Teacher: It is just towards the Buddha. Sometimes the Commentators say **Buddha bhūmi**. Bhūmi can be a plane. Actually that just means Buddha's attributes. His mind is inclined towards the Buddha and his attributes. Since he practices this meditation, his mind is naturally inclined towards these attributes.

• When he encounters an opportunity for transgression, he has awareness of conscience and shame as vivid as though he were face to face with the Master." When such occasion arises, he would be ashamed to break rules because he always has the Buddha in mind, so he is as good as face to face with the Buddha.

• And if he penetrates no higher (if he does not get any attainment), he is at least headed for a happy destiny." That means he will be reborn in a happy rebirth as a human being or as a deva.

- Now when a man is truly wise,
His constant task will surely be
This recollection of the Buddha
Blessed with such mighty potency.

This, firstly, is the section dealing with the Recollection of the Enlightened One in the detailed explanation." These are the nine or ten attributes or qualities of the Buddha.

The next ones are Recollection of the Dhamma and Recollection of the Saṅgha. I think that I will have to go very fast. There are six qualities of the Dhamma. The first one is 'well-proclaimed'.

In paragraph 70 I want to make some alteration. "Also the entire Dhamma of the Dispensation (That means the scriptures here. 'Dhamma of the Dispensation' is the scriptures.) is good in the beginning with virtue as one's own well-being." It should be "with virtue as its meaning".

Student: This passage is very famous.

Teacher: yes.

Student: Did it originate here or are they quoting from somewhere else?

Teacher: It is in the Suttas. References are given in paragraph 68 - Majjhima Nikāya, 1, 37, and Aṅguttara Nikāya, 3, 285. And there are many more places where you can find this.

• It is good in the middle with serenity and insight and with Path and Fruition. It is good in the end with Nibbāna." and so on.

In paragraph 72 about the fifth line 'with detail' is not correct. Here what the Commentator is explaining is that the Buddha's teaching is with meaning (That means meaningful.) and also it is beautiful in wording. It should not be 'with detail'. So Buddha's teachings, Buddha's utterances are beautiful in words as well as in meaning.

I think he is confused with the word 'anubyañjana' when Buddha said "When you see something, do not take the sign of it, do not take the particulars, do not take the details." For example when a monk sees a person, especially a woman, he must not take the particulars.

Student: We might say 'in meaning and presentation'.

Teacher: That's good. I.B. Horner translates this as 'spirit and letter'. The meaning of spirit is different. When you say you follow the spirit of this rule, that is one thing. But here it just means the meaning, not necessarily the spirit. The meaning and the presentation of the words are what is meant.

Student: The style or how it is said.

Teacher: That's right. So all 'with detail' needs to be changed to 'with words' or 'presentation' or something. Buddha's teachings are with meaning and -

Student: Elegance.

Teacher: Something like that. There are many 'with details' in this paragraph.

Paragraph 76 "Visible here and now" - did you really find that meaning in the explanation? Let us read. "Firstly the Noble Path is 'visible here and now' since it can be seen by a Noble Person himself when he has done away with greed, etc., in his own continuity according as it is said." That means what? Seen by a Noble Person himself, seen by himself. Right? The Pāli word means seen by himself, seen by oneself.

Now the next meaning in paragraph 77. “Furthermore, the ninefold supramundane Dhamma is also visible here and now, since when any one has attained it, it is visible to him through reviewing knowledge without his having to rely on faith in another.” That also means seeing by himself. So there is no ‘visible here and now’. The first meaning is what? Seeing by himself. And the second meaning is seeing by himself. The explanation is just a little different.

Let us see the third meaning. “Or alternatively, the view that is recommended is ‘proper view’. It conquers by means of proper view, thus it has proper view (in Pāli sandiṭṭhika).” We don’t find ‘visible here and now’, right? The third explanation is that Dhamma is called ‘sandiṭṭhika’ because it conquers by means of proper view.

What about the fourth one? Paragraph 79 “Or alternatively, it is seeing (dassana) that is called the seen (diṭṭha); then diṭṭha and sandiṭṭha are identical in meaning as ‘seeing’. It is worthy of being seen (diṭṭha), thus it is ‘sandiṭṭhika’.” Here also we actually do not have ‘here and now’ in Pāli in the Visuddhi Magga. So I think it is confusing when you say ‘visible here and now’. Four explanations are given here, but in none of these do we find ‘visible here and now’. We can take any one of these four because we cannot give all four at a time.

The next one is ‘not delayed’. “It has no delay in the matter of giving its own fruit, thus it is ‘without delay’. ‘Without delay’ is the same as ‘not delayed’. What is meant is that instead of giving its fruit after creating a delay (using up time), say, five days, seven days, it gives its fruit immediately next to its own occurrence.” You have to understand the supramundane thought process. The moment of Fruition consciousness immediately follows the Path moment. The moments of Fruition consciousness are the results of Path consciousness. Path gives its Fruit immediately, not after some moments, not after three days, not after five days. The Fruition consciousness must follow immediately Path consciousness. That is why Path consciousness is called ‘akālika’ (no time). ‘Akālika’ means no time. There is no delay in giving results. It gives results instantly.

Student: This only applies to supramundane consciousness, not any other types of consciousness?

Teacher: That’s right. It applies only to Path.

Student: When you are listening to the Dhamma, you don’t get fruit? Do you understand what I am saying?

Teacher: Other dhammas no. For example in kāmāvacara kusala you do meritorious deeds here and the fruit may be in the next life, or after some years, or some months. So there is a delay in giving results in mundane merit.

Student: There is always delay?

Teacher: Almost always. Actually we can say always. If you look at the thought process, there are seven moments of javana. They are followed by tadārammaṇa or bhavaṅga. Only after that will fruit come if they are to come that quickly. Even then there is some delay. Mundane wholesome kamma gives results with delay but not the supramundane. This is because supramundane Path is immediately followed by its Fruit.

Student: But the delay may be less than a finger-snap?

Teacher: That’s right. Here we are speaking in terms of microseconds.

The next one is ‘inviting of inspection’. That is ‘come and see’.

The next one in paragraph 83 is ‘onward leading’. That means worthy of inducing in one’s mind, inducing in one’s continuity. Here it is said “This applies to the [above-mentioned eight] formed supramundane states.” ‘Formed’ means conditioned.

Chapter 8

(Tape 15 / Ps: 1-35)

The next meditation is mindfulness of death. Death is defined as the interruption of the life faculty included within the limits of a single becoming or a single existence. It is one life - a human life, an animal life or whatever.

‘Interruption’ really means cessation or being cut off. So it is stoppage or cessation of the life faculty. You are familiar with the life faculty. It is *jīvita*. It is something which keeps our bodies alive and also there is life faculty of mind. So there are two life faculties - physical and mental.

The first definition is what is meant here. There are other kinds of death. “But death as termination (cutting off), in other words, the Arahant’s termination of the suffering of the round, is not intended here.” When an Arahant dies, he dies and there is no more rebirth for him. That kind of death is not meant here.

“Nor is momentary death” - that means at every moment there is death. There is one moment of thought and then it dies and then there is another moment of thought and so on. We are dying and being reborn every moment. That kind of death is called ‘momentary death’.

“In other words, the momentary dissolution of formations, nor the ‘death’ of conventional (metaphorical) usage in such expressions as ‘dead tree’, ‘dead metal’ and so on (is not meant here).” In the *Visuddhi Magga* it actually says “the iron is dead”, not metal. It should be dead iron.

There is alchemy in the East as well as in the West. These people tried to do something to metal to make it beneficial for people. There is a saying in Burmese “If you can kill the iron, you can feed the whole country.” I don’t know what that means. There is another saying “If you can kill the iron, you can turn lead into gold.” It is also said that you can cure diseases. They tried to burn these metals and make them into ashes. Then they would mix them with honey and so on and treat people. Many people believe such ashes can treat many kinds of diseases. So when we say ‘The iron is dead; the copper is dead.’, we are using conventional usage. That kind of death is not meant here. What is meant here is just the end of one life.

“As intended here it is of two kinds, that is to say, timely death and untimely death. Herein, timely death comes about with the exhaustion of merit, or with the exhaustion of a life span, or with both. Untimely death comes about through kamma that interrupts [other, life-producing] kamma.”

‘Death through the exhaustion of merit’ - that means death through the exhaustion of the force of kamma. Let us suppose that the life span is now one hundred years. However a person whose kamma cannot give him one hundred years may die before he reaches that age. He may die at the age of fifty, forty, or even younger. When he dies in that way, he is said to die through the exhaustion of merit or through the exhaustion of the force of kamma. That is why many people die now before reaching the end of the life span.

Sometimes people have very strong kamma. Their kamma could make them live for one thousand years, many hundreds of years. If they live at a time when humans only live for one hundred years, then they will die at the end of that life span. They may have kamma which can make them live for more than one hundred years, but since they are reborn at a time when people live for only one hundred years, they have to die at the age of one hundred years. That is called ‘exhaustion of a life span’.

The death through the exhaustion of both is when a person has a kamma which will cause him to live for one hundred years, and he is reborn at a time when people live for one hundred years, and he dies at the age of one hundred years. That is death through both.

The last one is untimely death. That is mostly tragic death. “Untimely death is a term for the death of those whose continuity is interrupted by kamma capable of causing them to fall (*cāvana*) from their place at that very moment, as in the case of *Dūsi-Māra*, *Kalāburājā*, etc., or for the death of those whose [life’s] continuity is interrupted by assaults with weapons, etc., due to previous kamma.”

Sometimes people do a very heinous offense or crime like killing an Arahant. Such people sometimes die immediately. Here the example of *Dūsi-Māra* is given. He tried to kill Venerable *Sāriputta*. One day Venerable *Sāriputta* shaved his head. So his head was very smooth and shining. *Dūsi-Māra* wanted to hit him. He hit him

on the head. Venerable Sāriputta was in jhāna, in samāpatti. Nothing happened to Venerable Sāriputta. Because of that kamma Dūsi-Māra died immediately.

Kalāburājā was a king who killed a sage who practiced patience. There was a sage named Khantivara. He was very famous and once he came to the city and sat in the garden or pleasure grove of the king. The king was asleep. So his queens and concubines went to the hermit in order to listen to the Dhamma. When the king woke up, he did not see his wives. So he looked around. When he reached the hermit, he asked “What are you?” The sage replied “I am a hermit.” The king asked “What do you practice?” The sage replied “I practice patience.” The king asked “What is patience?” The hermit said that it was having forbearance with regard to whatever people may do to you. Then the king said “Let us see your patience.” He called his executioners and had them cut off the hands of that sage. Then he asked him “Are you still patient?” The sage replied “Patience does not lie in the hands.” Then the king had the feet of the sage cut off and questioned him again. The sage said he was not angry with him and that he was not upset. He said that patience was here. The king kicked him and went away. When the king went away, a general heard about what happened. He rushed to the sage and asked him to be angry with the king. He said “Please be angry with the king because if you get angry with the king you will suffer less.” The sage said “People like me do not get angry. Let him live long.” Because of that offense the king was swallowed by the earth. He was consumed by the earth. Such death is called ‘untimely death’. They have past kamma and they have life span, but their crime is so bad that they have to die. Sometimes they die in accidents. These are called ‘untimely death’.

Student: About not getting angry, how would his kamma be less because somebody got angry?

Teacher: It is like with regard to wholesome acts sowing seeds in a field which is fertile and in a field which is not fertile. The effect or result of killing differs with the being who is killed. If the being that is killed is virtuous, there is more akusala. If the being that is killed is larger, then there is more akusala and so on. There are variations in degree of offense with regard to the virtue of the person being killed and also whether there is more effort needed to kill. Killing an ant and killing an elephant are not the same; they do not have the same degree of akusala or unwholesomeness. To kill an elephant you have to make much effort. The more effort there is, the more akusala there is.

Student: So what you are saying is the general misunderstood about this thing.

Teacher: No. The general did not misunderstand. The general wanted to make the offense less damaging for the king. If the hermit becomes angry, he will be less virtuous.

Student: This is a funny example. This is different from Mahāyāna. The Mahāyāna approach might be to convince and help the king. The sage should get angry. That is in a sense a play for virtue. If he wants the king’s punishment not to be so bad, he might get ‘angry’, but it would not be out of actual anger. I don’t know.

Teacher: But when he gets angry, it will amount to breaking some vows or something. He might have made the vow “I will be patient whatever people do to me.” So he kept it until his death.

Student: You mentioned that some people may have the kamma to live for one thousand years, but the life span is only a hundred years. With the nine hundred years remaining do you have some kind of credit?

Teacher: I wish we could. No. In order for kamma to ripen and give results we need different conditions - the time for the ripening of the kamma, the place for the ripening of the kamma, the condition of the ripening of the kamma and so on. When kamma gives results, it depends on these conditions.

Mahāsi Sayādaw in one of his talks said “I am afraid that many Burmese people will be reborn in the United States. Why? Because they do a lot of meritorious deeds, especially dāna. These meritorious deeds will give them great results. Burma is a poor country. So when the kamma is able to make him a billionaire, Burma will not have enough.” It was something like that. In order for the kamma to give full results, it needs favorable conditions - favorable effort made by the person, then time, many things.

Student: Is it possible when a person dies young, that it is ever taken as a sign of good kamma? He might have a more favorable rebirth having died young.

Teacher: To die young is the result of not so good kamma.

Student: Let us say their life is miserable. They are born in the ghetto, have disease, never have contact with the Dharma, and they die young. Then they might have a better chance in another environment.

Teacher: People are reborn as human beings as the result of wholesome kamma. This wholesome kamma has different capabilities, different abilities, different power. Some wholesome kamma can only give ten years. Other wholesome kamma may give twenty years, thirty years and so on. Whenever a person is reborn as a

human being, he is said to be reborn as the result of good kamma. But that good kamma varies. That person does not die as the result of bad kamma, but as the result of good kamma that is not strong enough to make him live longer.

Student: In other words children that die young do not have as much good kamma as someone who lives to be eighty five or ninety?

Teacher: That's right. The recollection on death I think is not so difficult. The Visuddhi Magga tells us how to reflect on death in different ways.

In paragraph 7 "When some exercise it merely in this way (That means death will take place, death will come, I will die one day.), their hindrances get suppressed, their mindfulness becomes established with death as its object, and the meditation subject reaches access." Those are gifted people.

"But one who finds that it does not get so far should do his recollecting of death in eight ways, that is to say: (1) as having the appearance of a murderer, (2) as the ruin of success" - not the 'ruin of success' but success and failure - "(3) by comparison, (4) as to sharing the body with many (That means we have to share our body with worms, insects, germs and all these things.) (5) as to the frailty of life, (6) as signless, (7) as to limitedness of the extent, (8) as to the shortness of the moment." We can reflect on death in different ways.

Towards the end of the recollection of death there is a large footnote discussing paññatti. We will discuss it next week.

There are many examples given and we cannot go to every reference. In footnote 6 many references are given - Mahāsammata, Mandhātu, Mahāsudassana, Dalhanemi, Nimi, Jotika, Jaṭila, Uggā and so on. Some of the persons mentioned are found mostly in Jātaka tales and also in the Suttas. Then in paragraph 19 Vāsudeva, Baladeva, and so on are mostly taken from Hindu books. There is some kind of relationship between Hindu stories and Buddhist stories. Some Hindu stories are told as Buddhist stories in the Jātakas. Vāsudeva, Baladeva, Bhīmasena, Yuddhiṭṭhila and Cānura are mentioned in the Jātakas, but I think they originally came from Hindu sources.

The main point here is that persons who are of great merit, who are of great strength, who possess supernormal powers and even the Buddha had to die. There is no point in saying we will not die. Comparing ourselves with these persons, we reflect on death, that death will come to us one day.

This recollection has to be done with wisdom, has to be done with understanding. Paragraph 5 "If he exercises his attention unwisely in recollecting the [possible] death of an agreeable person, sorrow arises, as in a mother on recollecting the death of her beloved child she bore; and gladness arises in recollecting the death of a disagreeable person, as in enemies on recollecting the death of their enemies; and no sense of urgency arises on recollecting the death of a neutral person, as happens in a corpse-burner on seeing a dead body; and anxiety arises on recollecting one's own death, as happens in a timid person on seeing a murderer with a poised dagger."

"In all that there is neither mindfulness nor sense of urgency nor knowledge. So he should look here and there at beings that have been killed or have died, and advert to the death of beings already dead but formerly seen enjoying good things, doing so with mindfulness, with a sense of urgency and with knowledge, after which he can exercise his attention in the way beginning "Death will take place." So when you practice this kind of meditation, you have to be very careful.

It is amazing that thinking of death makes you less afraid of death. Also the recollection on death can reduce to a very great degree your pride or attachment.

You may have experienced being very sick or very ill. You may have thought that you were going to die. In that case you don't have any attachment, or any anger or whatever. You do not have any pride in yourself. You are very humble. You are like an Arahant at that time because you don't want anything. You are not attached to anything at that time. So recollection on death is a very good weapon in fighting against attachment, hatred, pride and others.

And when death really comes, you will be able to face it with more calmness than those who do not practice this kind of meditation. That is why the Buddha said that monks must practice this meditation. Everyday monks must practice recollection of the Buddha, loving-kindness meditation, foulness of the body meditation and recollection of death.

One thing I want to say in paragraph 35 it says "As to the limitedness of the extent: the extent of human life is short now. One who lives long lives a hundred years, more or less." What the Buddha meant here is "One who

lives long lives a hundred years, or a little more.” It is not ‘more or less’. That means he may live to be 120 years, 150 years, 160 years, not ‘more or less’. So “One who lives long lives a hundred years, or a little more.” There are two sentences like that.

We will discuss paññatti next week and go into the section on mindfulness of the body - up to page 270, not many pages.

Sādhu! Sādhu! Sādhu!

(Tape 16 / Ps: 36 -60)

Last week we came to the end of the section on the recollection of death: There is a footnote in The Path of purification giving information about concept or paññatti. It is in connection with the verses in paragraph 39. The last verse reads:

“No [world is] born if[consciousness is] not
Produced; when that is present, then it lives;
When consciousness dissolves, the world is dead:
The highest sense this concept will allow,”

Actually the last line means that here concept is virtually reality in the ultimate sense or in the highest sense. The Pāli words for this line is paññatti paramatthiyā. That means here paññatti is paramattha. That is because when we say someone lives or someone dies we really are talking about consciousness arising and disappearing. When we talk about consciousness, we are talking about an ultimate reality. Here concept is virtually ultimate reality.

In connection with that the translator gives information about paññatti or concept. He took this information from the commentary on the Puggalapaññatti one of the books in Abhidhamma. There are 7 books in Abhidhamma. This Puggalapaññatti is one of them. It is the one book in Abhidhamma that does not look like Abhidhamma. It is in fact taken from Sutta Piṭaka because it describes different types of beings, different types of human beings. The book is called Puggalapaññatti (Concept of Persons).

The word ‘paññatti in Pāli has two meanings. The first meaning is that which makes known or that which designates. That which makes known or that which designates is called ‘nāma paññatti’. We will call it ‘name-concept’. That means the words which denote the things. The words denoting the things or the names we give to different things are called ‘nāma paññatti’. This is because they make things known. When I say “table”, you know the thing, a table. When I say “man”, you know the being, man. The names or the words are called ‘paññatti’ here.

The second meaning is that which is made known, that which is designated. That is called ‘attha paññatti’, thing concept. So there are two kinds of concepts - name-concept and thing-concept. The word or the name ‘man’ is the name-concept. The person, the man himself, is thing-concept. The being, man, is designated by or made known by the word or the name ‘man’. We can think of many examples of this. When we say ‘car’, the word ‘car’ is name-concept and the thing which we call a car is thing-concept. Mostly today we are going to learn about name-concepts. In that book of Abhidhamma first the six kinds of concepts or designations are given.

The notes I have given you are the same as the small print in this book. It is difficult to read the small print in this book. In order to facilitate reading I made these notes. They are not new.

There are concept of aggregates, concept of bases, concept of elements, concept of truths, concept of faculties and concept of persons. These are the six kinds of concepts dealt with in that book of Abhidhamma, Puggalapaññatti.

The examples for concept of aggregates would be aggregate of matter, or aggregate of feeling, aggregate of perception and so on. Examples for concept of bases would be eye-base, ear-base and so on. Examples of concept of elements are eye-element, ear-element and so on. Concept of Truth is Noble Truth of Suffering,

Noble Truth of Origin of Suffering and so on. Concept of faculties are exemplified by eye faculty, ear faculty and so on. For the concept of persons there are many kinds of persons mentioned in that book. One who is 'free from defilements at appropriate times' is only one of them. There are different kinds of persons mentioned in that book of Abhidhamma. These are the concepts according to the Texts.

Apart from the concepts mentioned in the Texts there are other kinds of concepts mentioned in the Commentaries. They are 'concept of the existent', 'concept of the non-existent', 'concept of the non-existent by the existent', 'concept of the existent by the non-existent', 'concept of the existent by the existent' and 'concept of the non-existent by the non-existent'. These six are important. These six are also mentioned in The Manual of Abhidhamma. In the eighth chapter of The Manual of Abhidhamma these six are given.

Here 'existent' means something which has three phases of existence - arising, continuing and disappearing or dissolution. These three phases or these three submoments are called the common characteristics of all conditioned phenomena. Anything that is conditioned must have these three characteristics - arising, continuing for some time, and then disappearing. Anything that has these three phases of existence is called 'existent'. Anything that does not have these three phases is called 'non-existent'.

According to the teachings of Abhidhamma only those that are mentioned in Abhidhamma like consciousness, mental states, material properties and Nibbāna are existent. The others are non-existent. So paññatti is actually non-existent. Only the ultimate truths are existent.

So the concept of the existent is the name of something which is said to be existent. Kusala or akusala, these are the terms for wholesome or unwholesome consciousness. These names are the concepts of the existent.

The concept of the non-existent means names given to things or beings that are non-existent according to Abhidhamma. A man, a woman, a house, a table, or whatever is supposed to be non-existent according to the ultimate sense. This is because there is no woman apart from the aggregates, no man apart from the aggregates, no house apart from the different parts like roof, walls, doors and so on. Therefore they are called 'non-existent'. The name 'woman', or the name 'man', or the name 'house' are the names of non-existent beings or the name of a non-existent thing.

Sometimes we combine these two, existent and non-existent. Then we get four more of these concepts.

The third is 'the concept of the non-existent by the existent', concept of the non-existent by or with what is existent. 'One with the three clear visions' is an example. You must understand the Pāli word 'tivijjā'. Here 'one' is non-existent. The person is non-existent. 'The three clear visions' means knowledge, in Pāli abhiññā. The three clear visions are existent because they are ñāṇa, one of the 52 mental states. This is a concept or designation of the non-existent by the existent.

The next one is the designation of the existent by the non-existent. 'Form of a female' is the example. 'Form' means rūpa here, not a shape or something. Rūpa is existent because it has its own three phases of existence - arising, continuing and disappearing. 'Female' or 'woman' is non-existent. Therefore 'form of a female', this name, this designation is a designation of the existent by the non-existent.

The next one is the concept of the existent by the existent. Both must be found in the Abhidhamma. Eye-contact is the example. 'Eye' here means the eye sensitivity. It is among the 28 material properties. It is existent. Contact (phassa) is one of the 52 mental states. So it is existent. Eye-contact is a concept of the existent by the existent.

The last one is the concept of the non-existent by the non-existent. Both must be non-existent according to ultimate reality. A banker's son is the example. A son is non-existent and a banker is also non-existent. This is the designation of the non-existent by the non-existent. These are the six kinds of concepts mentioned in the Commentaries.

You can give other examples following these. For the non-existent there are a car, a house, a lamp, a kettle. For the non-existent by the existent there are one with clear vision, one with attachment, one with anger. For the existent by the non-existent we have form of a female. The first must be existent and the last non-existent.

Student: A cup of tea.

Teacher: No.

Student: A monk's kusala

Teacher: Right. A monk's kusala, a monk's akusala, a monk's voice you could say. Voice is one of the 28 material properties. For the next one, eye-contact you can substitute some other thing like eye-consciousness. Eye is existent and consciousness is also existent. The last one, banker's son is non-existent by non-existent.

Student: (inaudible) Bumper-sticker.

Teacher: Right. This is the set of six concepts mentioned in the Commentaries. Other lists of concepts are also given. There are concepts according to teachers. They are not even found in the Commentaries, but they are mentioned by teachers. There are two sets with six in each set.

One is derivative concept. That means depending upon something a name is given. For example the name 'being' is given depending upon the combination of five aggregates. The name 'chariot' is given depending upon the combination of various parts. Such concepts are called derivative concepts.

The second one is appositional concept. It has sub-divisions. They are given at the end of the list. We will go to them later. 'Second' and 'third' are the examples. When we say that this is second, then the other is third. When we say that this other is third, then the next one is fourth and so on. That is the appositional concept.

Then we have collective concept. Examples are 'eight-footed', 'pile of riches'. These are the names of collective things.

The fourth one is additive concept. That means adding one more. The example 'two, three, four' is given. There should be no 'one' in the footnote because there is nothing added there. From two onward we have adding, so two, three, four. In the Commentary also it is given as 'two, three, four'.

Then there is verisimilar concept. That means the names of those things that are taught in Abhidhamma. Such things as earth-element, water-element, consciousness, mental factors are all examples of the verisimilar concept.

The sixth one is continuity concept. That is the name given depending upon the continuity of a being. Examples are octagenerarian and nonagenerarian (an eighty year old man, a ninety year old man) and so on.

There is another set of six according to teachers. There are two sets of concepts according to teachers.

The first one of the second set is concept according to function. Examples of preacher and Dhamma teacher are given. They are names given depending upon the function done by that person.

The next one is concept according to shape or form. Such things as thin man, round man, stout man and so on are examples.

The next one is concept according to gender. A man, a woman are concepts according to gender.

The fourth one is concept according to location. That is of sense-sphere. This citta belongs to kāmāvacara sense-sphere. This citta belongs to rūpāvacara sense-sphere. Or we have 'Kosalan'. Kosalan is a native of Kosala. Kosala is the name of a place. So we can put here 'American'.

Then there is concept as Proper name. That is one's own name. The examples are all names in Pāḷi - Tissa, Nāma, Sumana. So you can put any name you like, your own name there.

The last one is the concept of the unconditioned. That is the name of things that are not conditioned. Examples are cessation and Nibbāna.

The appositional concept is sub-divided into eight. Maybe we can add many more. The first one is apposition of reference. That is like with reference to the second the other is called the third. Then we have long and short. That means for example that one foot is long compared to six inches. One foot is short compared to two feet and so on. This is called apposition of reference.

The second one is apposition of what is in the hand. If you have an umbrella in the hand, you are called 'the man with umbrella-in-hand'. If you have a kettle in your hand, then you are 'the person with the kettle-in-your-hand' and so on.

Then there is apposition of association. The example is 'earring-wearer' or jacket-wearer. You can say anything.

Then there is apposition proximity with the example of 'Indasāla Cave'. 'Indasāla' is the name of a tree. So 'Indasāla Cave' means a cave near that tree. A tree cannot be a cave and a cave cannot be a tree. Here 'Indasāla Cave' means a cave close to the Indasāla tree. Here we might say 'Redwood Cave'.

Next there is apposition of comparison. 'Comparison' really means similarity here. The example is 'gold colored'. 'Gold colored' means with color similar to that of gold.

Then there is apposition of majority. We have the example of lotus pond. There may be some other flowers in the pond. Since most of them are lotus, we say lotus pond. We say "the United States of America". There are Asians now in this country, but we still call the country 'America'. In the books it is said 'Brahmana Village', the village of brāhmaṇas. In the village there are mostly brāhmaṇas, but there are other people too.

Finally we have apposition of distinction. That means something special about that thing. Ruby bracelet is the example. In the book it says “diamond ring”, but the Pāḷi word means bracelet, not a ring. So ‘ruby bracelet’ is correct.

In the notes in footnote 11 there is some problem with the translation. For apposition of majority the example of Padumassara-Brahman Village is given. ‘Padumassara’ is one word and ‘Brahman’ is another word. They are not one word. They are two words. ‘Padumassara’ means lotus pond. ‘Brahman Village’ is Brahman Village. There are two examples, not one. He misunderstands this.

These are the different kinds of concepts taught in the Texts, Commentaries and also taught by the teachers. According to the teachings of Abhidhamma concepts do not have the three phases of existence. We cannot say that a concept has time. It has no existence or no reality. It exists only in our minds.

It might be similar to chemists saying that there is no such thing as water apart from the two elements combined together. In the sense of chemistry there is no water but just oxygen and hydrogen. So water is a concept. Hydrogen and oxygen are ultimate realities according to chemistry. According to chemistry water has no existence of its own. It is just a combination of two elements. In the same way a man or a woman has no real existence. They exist only in the minds of people.

In footnote 12 it says “A concept is a dhamma without individual essence.” We cannot say that a concept has this individual essence, this characteristic, or that individual essence, that characteristic. They are just concepts. They just exist in our minds. They are not ultimate reality. These are the concepts.

We have to understand two kinds of truths - conventional truth and the ultimate truth. On the conventional level we use words denoting concepts like man, woman, table, house. On the ultimate level we use words like consciousness, contact, feeling and so on. There are these two kinds of truth, conventional truth and ultimate truth. ‘Conventional truth’ is called paññatti in Pāḷi. It has many divisions. Name-concept and thing-concept are the primary divisions. Everything we see around us, including ourselves, is concept. The things with which we and other things are composed, the things with which we are made, are the ultimate truths. The five aggregates are ultimate truth, but a man or a woman is not ultimate reality, but conventional truth. These are the different kinds of concepts taught in Abhidhamma.

Student: How many more concepts of the unconditioned could there be? There aren’t very many more are there?

Teacher: Cessation, Nibbāna, deathless - anything which denotes Nibbāna. We have to understand that unconditioned and the supramundane are different. There are types of consciousness belonging to the supramundane level such as Path consciousness and Fruition consciousness. Although they are supramundane, they are still conditioned. They need conditions to arise. They are not unconditioned although they take the unconditioned as object, the unconditioned which is Nibbāna as object. So if we want to give some more examples, we have to find some more names for Nibbāna, things like extinction of suffering, destruction of cankers, things like that.

Now we go to the next section, mindfulness occupied with the body. It begins with a quotation from the Suttas where Buddha praised the practice of mindfulness occupied with the body or mindfulness of the body.

“Bhikkhus, when one thing is developed and repeatedly practiced, it leads to a supreme sense of urgency, to supreme benefit, to supreme surcease of bondage, to supreme mindfulness and full-awareness, to acquisition of knowledge and vision, to a happy life here and now, to realization of the Fruit of clear vision and deliverance. What is that one thing? It is mindfulness occupied with the body.”

Then there is a quote from another Sutta. “Bhikkhus, they savor the deathless who savor mindfulness occupied with the body; they do not savor the deathless who do not savor mindfulness occupied with the body.”

What this actually means is that when people practice mindfulness occupied with the body, they do not stop at just mindfulness occupied with the body. After practicing mindfulness occupied with the body, they practice vipassanā. That is why they are said to savor the deathless or Nibbāna.

“They have savored the deathless who have savored mindfulness occupied with the body; they have not savored.. They have neglected.. They have not neglected.. They have missed.. They have found the deathless who have found mindfulness occupied with the body. And it has been described in fourteen sections in the passage beginning ‘And how developed, bhikkhu, how repeatedly practiced is mindfulness occupied with the body of great fruit, of great benefit? Here, bhikkhus, a bhikkhu, gone to the forest’..” and so on.

These are the utterances of the Buddha in praise of mindfulness of the body. We are not to understand that only mindfulness of the body is the best. There are different kinds of meditation. We have come through many kinds of meditation. Any meditation if we practice properly will lead to the attainment of the deathless or the attainment of Nibbāna.

If we pick up only this statement, we may want to say that only mindfulness of the body is the thing to practice, not other kinds of meditation because here the Buddha said that those that savor mindfulness of the body savor the deathless. In fact every kind of meditation, even samatha meditation when made the basis for vipassanā, can help people get enlightenment. Any kind of meditation is good for practice.

Mindfulness occupied with the body is described in fourteen sections in the Mahā Satipaṭṭhāna Sutta. There are four foundations of mindfulness. They are contemplation of the body, contemplation of feeling, contemplation of consciousness, and contemplation of dhamma objects.

Contemplation of the body is described in fourteen sections in the Mahā Satipaṭṭhāna Sutta. All of them could be called mindfulness occupied with the body. Some sections or some meditations have their own names. For example there is breathing meditation. This section of the Sutta is called 'breathing meditation' or in Pāḷi 'ānāpānasati' meditation. We don't call it 'kāyagatāsati' which is the original word for mindfulness occupied with the body. Mindfulness of the body covers all these fourteen sections - breathing, postures of the body, small activities of the body, 32 parts of the body (We are going to study them.), four elements, and nine cemetery meditations. They are all described under the heading of mindfulness of the body.

"And it has been described in fourteen sections in the passage beginning 'And how developed, bhikkhu, how repeatedly practiced is mindfulness occupied with the body of great fruit, of great benefit?'" The reference given is the Majjhima Nikāya (Middle Length Sayings). The Mahā Satipaṭṭhāna Sutta can be found in two collections, in the Collection of Long Suttas and in the Collection of Middle Length Suttas. The Great Discourse on the Foundations of Mindfulness appeared twice in the Tipiṭaka.

There are "that is to say, the sections on breathing, on postures, on the four kinds of full-awareness, on attention directed to repulsiveness (This is the 32 parts of the body.), on attention directed to elements (four great elements), and on the nine charnel-ground contemplations."

"Herein, the three, that is to say, the sections on postures, on the four kinds of full-awareness, and on attention directed to elements, as they are stated [in that Sutta], deal with insight." They deal with vipassanā meditation, the section on postures, the section on four kinds of full-awareness, and the section on attention to elements.

"Then the nine sections on that charnel-ground contemplations, as stated there, deal with that particular phase of insight knowledge called Contemplation of Danger." Actually I would say "Contemplation of Flaws or Faults", not necessarily danger. When we practice the charnel-ground meditation, we find fault with our bodies. We might have thought of our bodies as beautiful, as pretty, as desirable. When we practice this kind of meditation, we find fault with our bodies. The body is just a group of filthy things that have come together. It is something like that. So it deals with insight knowledge. In the beginning it may be samatha meditation, but ultimately it becomes vipassanā.

"And any development of concentration in the bloated, etc., that might be implied there has already been explained in the Description of Foulness(Ch.VI). So there are only the two that is, the sections on breathing and on directing attention to repulsiveness, that, as stated there, deal with concentration ('Concentration' here means samatha meditation.)" According to this the sections on breathing meditation and repulsiveness meditation are samatha meditation. They are treated as samatha meditation in the Visuddhi Magga. "Of these, two, the section on breathing is a separate meditation subject, namely Mindfulness of Breathing." This will come later.

"What is intended here as Mindfulness Occupied with the Body is the 32 aspects." According to this meditation there are 32 parts. We human beings are made up of 32 parts. When we practice this meditation, we try to see these 32 parts as repulsive and so on. That is to get rid of attachment to our bodies and to get rid of attachment to the bodies of other people as well.

The 32 parts of the body are given here. "Again, bhikkhus, a bhikkhu reviews this body, up from the soles of the feet and down from the top of the hair and contained in the skin as full of many kinds of filth thus: In this body there are head hairs, body hairs, nails, teeth, skin, flesh, sinews, bones, bone-marrow, kidney, heart, liver, midriff, spleen, lights, bowels, entrails, gorge, dung, bile, phlegm, pus, blood, sweat, fat, tears, grease, spittle, snot, oil of the joints, and urine, the brain being included in the bone-marrow in this version [with a total of only 31 aspects]." In the Texts only 31 parts are mentioned, not 32 as we are familiar with. The one which is missing

in the Texts is mentioned in a book which is called Paṭisambhidāmagga. That book is said to have been preached by Venerable Sāriputta, not by the Buddha. It was taught by the Venerable Sāriputta.

In our countries they are included in our Canon. They are treated as the Texts themselves. But Western people, Western critics, wanted to keep those out of the Pāli Canon - The Questions of Milinda, The Paṭisambhidāmagga and there is another book called Mahā Niddesa. They are called post-Canonical books or scriptures. But in our countries we just include them with the Texts because we believe they were uttered during the time of the Buddha and that Buddha accepted them as authentic. So they are as good as the words of the Buddha. We just regard them as belonging to the category of Texts.

Student: There are also 32 marks of the Buddha?

Teacher: Yes.

Student: They are not at all comparable to these things?

Teacher: Oh, no. Those marks are the marks of an extraordinary man. By those marks the soothsayers came to the conclusion that the child was going to be a Buddha or a universal monarch. It is said that these marks were mentioned in the books long before the Buddha came into the world. So they appeared in the books of Brahmanism or even before that. They just took from the books and incorporated into the Texts.

These parts are for foulness meditation. They are different. So all the filthy parts of the body are given here - head hairs, body hairs, and so on.

The brain is not mentioned by the Buddha among the parts of the body. However it is mentioned in the Paṭisambhidāmagga. The Commentaries and teachers of old include it in the parts of the body. They put the brain after dung and before bile. They put the brain between dung and bile.

In some Suttas these 32 parts or 31 parts are treated as elements. The first 20 through dung or brain are said to belong to earth element. They have more earth element than other elements. The remaining ones are said to belong to water element - bile, phlegm, pus and so on. If we practice as element meditation, then we look at them as these belonging to earth element and those belonging to water element.

Student: What are 'lights'?

Teacher: It is difficult to say because these are something like anatomical terms. We will come to it later. I don't know. We will find out later. Other authors will have a different translation of this. (Later we determined they were the lungs.) It is an internal part of the body. We take it as 32 parts of the body although only 31 are mentioned in the Suttas. So let us accept 32 parts of the body as a standard number.

Now let us look at the word commentary. "This body: this filthy body constructed out of the four primary elements. Up from the soles of the feet: from the soles of the feet upwards. Down from the top of the hair: from the highest part of the hair downwards. Contained in the skin: terminated all round by the skin. Reviews.. as full of many kinds of filth: he sees that this body is packed with the filth of various kinds beginning with head hairs. How? In this body there are head hairs" and so on. This kind of meditation is taught at every monastery. The novices are taught to recite these 32 parts again and again.

"Herein, there are means, there are found. In this: in this, which is expressed thus 'Up from the soles of the feet and down from the top of the hair and contained in the skin, as full of many kinds of filth: Body: the carcass; for it is the carcass that is called 'body (kāya)' because it is a conglomeration of filth, because such vile (kucchita) things as the head hairs, etc., and the hundred diseases beginning with eye disease, have it as their origin (āya)." 'Carcass, is it a dead body?

Student: Usually, but not necessarily.

Teacher: Here it does not mean a dead body. It is just a body here, not necessarily a dead body.

Students: It is something that a vulture or a bird of prey would eat. It could be just a skeleton.

Teacher: Here it is just the body. Maybe English has no other word for the body. In Pāli the word is 'kāya' and kāya is defined by another word 'sarīra'. Sarīra is a synonym for kāya in Pāli. There may not be another word for body in English. Although the word 'carcass' is used, we should understand that it is not a dead body. We try to see in our living body head hairs, body hairs and so on. We try to see the repulsiveness of these things because such vile things as the head hairs, the hundred diseases beginning with eye disease have it as their origin.

The word 'kāya' is explained as being a compound word, 'ku' plus 'āya'. 'Ku' plus 'āya' becomes kāya according to Pāli grammar. 'Ku' here means vile or despicable. 'āya' means place or here origin, the place of

head hairs, the hundred diseases and so on. That is why the body is called ‘kāya’ in Pāli. This is the explanation of the word.

“No one who searches throughout the whole of this fathom-long carcass, starting upwards from the soles of the feet, starting downwards from the top of the head, and starting from the skin all around, ever finds even the minutest atom at all beautiful in it, such as a pearl, or a gem, or beryl, or aloes, or saffron, but the various malodorous, offensive, drab-looking sort of filth consisting of head hairs, body hairs and the rest.”

When you want to practice this kind of meditation, the first thing you have to do is recite. You must learn the sevenfold skill in learning the meditation subject. They are 1. Verbal recitation 2. Mental recitation 3. As to color 4. As to shape 5. As to direction 6. As to location 7. As to delimitation. You must understand all these with respect to the 32 parts..

First you learn these words - head hairs, body hairs, nails, teeth, skin, sinews and so on by heart. Student: I found the definition of carcass here. The first definition is the dead body of an animal. The second definition is the living body of a human being.

Teacher: That is what we mean here, the second meaning..

So the first thing we have to do is recite. “Even if one is master of the Tipiṭaka, the verbal recitation should still be done at the time of first giving it attention.” Even though you are well familiar with the three Piṭakas, you must do the recitation.

“For the meditation subject only becomes evident to some through recitation, as it did to the two elders who learned the meditation subject from the Elder Mahādeva of the Hill Country (Malaya). On being asked for the 32 aspects, saying, ‘Do only this recitation for four months’.” You recite 32 parts for four months.

“Although they were familiar respectively with two and three Piṭakas” - that means they know two Piṭakas and three Piṭakas. So they are learned persons. But this monk, this elder, is telling them to recite the 32 parts. Actually they must have already learned these 32 parts, but they accept his advice. “Although they were familiar respectively with two and three Piṭakas, it was only at the end of four months recitation of the meditation subject that they became Stream Enterers.” Actually it means they became Stream Enterers just reciting the 32 parts.

They became Stream Enterers not just by recitation. First they did the recitation. Then they review each part as foul or loathsome. Then they develop vipassanā on it. Without vipassanā there can be no Stream Entry. Although it would appear here that they just recite and become Sotāpannas, that is not the case. For four months they recite this back and forth, back and forth. Then they got the counterpart sign and so on. Then they became Sotāpannas after practicing vipassanā on it. Without vipassanā there can be no Stream Entry.

“With right apprehension [of the text]” - that is not the translation of the Pāli word. The Pāli word is padakkhiṇaggāhitā. That means ‘since they take advice with respect’. **Padakkhiṇaggāhitā** means ‘taking with respect’. These two were learned monks. But when the teacher told them “You recite the 32 parts for four months.”, they did not say that they had already learned it or that they did not need to recite it. They had too much respect for the teacher to refuse. So following with respect the advice of the teacher, they recited for four months and during that time they became Stream Enterers.” **‘With right apprehension [of the text]’ is not the right translation of the Pāli word.**

“Now when he does the recitation, he should divide it up into the ‘skin pentad’, etc., and do it forward and backwards.” You may look at the notes. It took me one and a half hours to type these.

The first part is the 32 parts. Head hairs, body hairs, nails, teeth and skin are the skin pentad, that is they are the five ending with skin. The next one is flesh, sinews, bones, bone marrow and kidney. That is the five ending with kidney. Then there are the five ending with lungs. After that there are the five ending with the brain. And then there are six ending with fat. The last is six ending with urine. The 32 parts are divided into groups of five, five, five, five, six and six. Recitation should be done this way.

There is another book, another Commentary written by the same author. It is the Commentary on the second book of Abhidhamma. In the second book of Abhidhamma there is mention of the four foundations of mindfulness. These are mentioned there too.

The recitation I give on these notes are the combination of the statements found in two Commentaries, in The Path of Purification and the Sammohavinodanī. In The Path of Purification there is no mention of how many days you are to recite each group, not how to recite forward and backwards, and so on. There in the other book the method is given. So I combined these two into one.

It will take how many days? 165 days to recite. So you have to spend five and a half months just reciting verbally. This meditation will take a long time.

For the first one we say “Head hairs, body hairs, nails, teeth, skin.” Forward this way you recite for five days. “Head hairs, body hairs, nails, teeth, skin” you say thousands and thousands of times.

Then the next five days you go backwards. You say “Skin, teeth, nails, body hairs, head hairs; skin, teeth, nails, body hairs, head hairs.”

Student: Just verbal recitation?

Teacher: Yes, just verbal recitation. But when you recite the verbal recitation, you also must know the meaning of the words. That meaning must soak into your mind. Next will come mental recitation. The verbal recitation alone will take 165 days.

Then you must go forward and backwards. That is you say “Head hairs, body hairs, nails, teeth, skin; skin, teeth, nails, body hairs, head hairs.” You go back and forth, back and forth for five days. The skin pentad will take 15 days.

Then the next pentad is the kidney pentad. Then you say “Flesh, sinews, bones, bone marrow, kidney” forward for five days. However when you say backwards, you say not only these five, but the previous five as well. Backwards for the kidney pentad is “Kidney, bone marrow, bones, sinews, flesh, skin, teeth, nails, body hairs, head hairs.” If you look at the notes, I put numbers because it is very boring to type these words again and again, even the numbers. The kidney pentad for the last five days is “6,7,8,9,10, 10, 9, 8, 7, 6, 5, 4, 3, 2, 1.”

Then after these two pentads you combine the two pentads and recite them for 15 days. For the first five days you recite 1,2,3,4,5,6,7,8,,9,10. That is forward. For the second five days you recite backwards 10,9,8,7,6,,4,3,2,1. For the last five days you recite forward and backward 1,2,3,4,5,6,7,8,9,10; 10,9,8,7,6,5,4,3,2,1. That is 15 days.

Then the next pentad you recite 11,12,13,14,15 for the first five days. Then backward you go back to number one. So for five days you recite 15,14,13,12,11,10, 9,8,7,6,5,4,3,2,1. For the third five days you recite forward and backward.

After each pentad you combine with the previous pentads. So you combine two pentads, three pentads, four pentads, five groups together, and six groups together. If you do it this way, it will take 165 days.

Student: You do this the whole day?

Teacher: That is a good question. Most of the day. If you are a monk, you have to go out for alms. Still you can do mental recitation. Monks are taught or instructed to go with meditation when they go for alms in the village or in the city. If a monk goes without meditation, he is not supposed to be a practicing monk. You go to the village or the city with some kind of meditation. Sometimes you may be practicing mindfulness and sometimes this kind of meditation. So you practice almost the whole day because this is intense practice. It is not just saying for a few minutes and then giving up.

This is how to do verbal recitation. “The recitation should be done verbally in this way a hundred times, a thousand times, even a hundred thousand times. For it is through verbal recitation that the meditation subject becomes familiar (If you spend 165 days, it cannot but become familiar.), and the mind being thus prevented from running here and there, the parts become evident and seem like [the fingers of] a pair of clasped hands, like a row of fence posts.”

“The mental recitation should be done just as it is done verbally. For the verbal recitation is a condition for the mental recitation, and the mental recitation is a condition for the penetration of the characteristic [of foulness].” When you recite it again and again, the sign of foulness will be evident to your mind.

Then you have to review them as to color. “The color of the head hairs, etc., should be defined.” They are black or in this country blond, brunette, and red also.

Student: And lately green.

Teacher: Yes, now you can get any color.

Then “As to shape: their shape should be defined too.” They will be explained later in detail.

“As to direction: in this body, upwards from the navel is the upward direction (upper part of the body), and downwards from it is the downward direction (lower part of the body).” The navel is supposed to be the middle of the body. “So the direction should be defined thus: This part is in this direction.”

“As to location (That is their place.): the location of this or that part should be defined thus: This part is established in this location.”

“As to delimitation: there are two kinds of delimitation, that is, delimitation of the similar and delimitation of the dissimilar. Herein, delimitation of the similar should be understood in this way: This part is delimited above and below and around by this.” This is called ‘delimitation of the similar’. It is like saying this cup is delimited by the kettle on this side and it is delimited on the other side by the microphone. It is something like that. That is called ‘delimitation of the similar’. Delimitation of the dissimilar is as an example : This is head hair and not body hair. And when you come to body hair: This is body hair, not head hair. Delimiting in that way is called ‘delimitation of the dissimilar’.

‘Dissimilar’ here just means ‘not similar’. It does not mean opposite. “Delimitation of the dissimilar should be understood as non-intermixed-ness in this way: Head hairs are not body hairs, and body hairs are not head hairs.”

“When the teacher tells the skill in learning in seven ways thus, he should do so knowing that in certain Suttas this meditation subject is expounded from the point of view of repulsiveness and in certain Suttas from the point of view of elements. For in the Mahā Satipaṭṭhāna Sutta it is expounded only as repulsiveness.” These 32 parts of the body meditation are given there to develop the sense of repulsiveness.

“In the Mahā Hatthipadopama Sutta (M.Sutta 28), in the Mahā Rāhulovāda Sutta (M.Sutta), and the Dhātuvibhaṅga (M.Sutta, also Vbh.82) it is expounded as elements.” They are divided into two elements actually. The first twenty belong to the earth element and the remaining ones belong to the water element. With regard to elements they are mentioned there.

“in the Kāyagatāsati Sutta (M.Sutta 119), however, four jhānas are expounded with reference to one to whom it has appeared as a color [kasiṇa].” Now when you practice the 32 parts of the body meditation, you cannot get second jhāna and so on. You can get only first jhāna. But in the Sutta four jhānas are mentioned. Four jhānas are mentioned because for that monk these parts appear as color, not as parts of the body. When they appear to him as color, he picks up the color kasiṇa meditation. Color kasiṇa meditation can lead to all four or five jhānas. That is why it is said here “four jhānas are expounded with reference to one to whom it has appeared as a color [kasiṇa].”

In some of the meditations it says you are not to pay attention to color, right? If you pay attention to color, it becomes color kasiṇa meditation.

“Herein, it is an insight meditation subject that is expounded as elements and a serenity meditation subject that is expounded as repulsiveness.” It is an insight meditation subject that is expounded as elements; if we divide them into two kinds of elements and we try to contemplate on those elements, it is insight meditation. It is a serenity meditation that is expounded as repulsiveness. When you try to see the repulsiveness of these things, it is samatha meditation.

“Consequently it is only the serenity meditation subject [that is relevant] here.” In this part of the book only samatha meditation is mentioned. We should understand the meditation here as serenity or samatha meditation.

Next we have the tenfold skill in giving attention. I think we will do it next week. We will go up to mindfulness of breathing.

Student: In the Chinese tradition there are these gems that are found with the bodies that have been cremated. Is there anything like that in Theravāda? They are often considered like relics or jewels. I don’t know much about it.

Teacher: In Burma the ashes are collected and put into a stupa or cetiya.

Student: Sometimes in the ashes there is a hard gem-like substance.

Teacher: In Theravāda only the Arahants when they are cremated may leave relics. They are like small rocks or seeds. It is said that the relics of Arahants are bigger in size than the relics of the Buddha. The relics of the Buddha are in three sizes - like mustard seeds, like broken rice, and the size of peas. These are the sizes of the relics of the Buddha. The relics of the Arahants are said to be larger in size than the relics of the Buddha.

Sādhu! Sādhu! Sādhu!

(Tape 17 / Ps: 61 - 144)

Today we begin with the tenfold skill in giving attention. The first set of instructions is recitation. First we are to do verbal recitation and then mental recitation. Then we are to view them as to color, as to shape, as to direction, as to location, as to delimitation. These are called 'the sevenfold skill in learning'. First we have to learn the meditation subject.

Now comes the tenfold skill in giving attention. The tenfold skill in giving attention is: 1. Following the order, 2. Not too quickly, 3. Not too slowly, 4. Warding off distraction, 5. Surmounting the concept, 6. Successive learning, 7. Absorption, 8-10. The three Discourses or three Suttantas.

First following the order - "From the time of beginning the recitation attention should be given following the serial order without skipping." You must go from 1 to 32 and then back from 32 to 1. You are not to skip any one of them when you recite.

The second is that when you recite you are not to do too quickly. When you do it too quickly, you will not remember them. "For just as when a man sets out on a three-league journey, even if he has already done the journey out and back a hundred times rapidly without taking note of [turnings] to be taken and avoided, though he may finish his journey, he still has to ask how to get there." We may go to a place many times, but we may not know how to go there especially when we are not driving. So you are not to go too quickly so that you may remember all of them.

The third is to recite not too slowly. If you do it too slowly, you will not come to the end of the recitation, just like a man "who loiters along the way among trees, rocks, pools, etc., does not finish the journey in a day. So too if the meditator gives his attention to the meditation subject too slowly, he does not get to the end and it does not get to the end and it does not become a condition for distinction." 'Condition for distinction' means condition for progress. 'Distinction' here means progress in meditation including the realization of truth.

The Pāli word is '*visesa*'. This word is used many times with regard to meditation. It means something new or something special. That means when we practice meditation, we discover one thing after another. These discoveries are called '*visesa*' or special. Before we practiced meditation, we did not know about breathing or the parts of the body. After we practice meditation, we get samādhi or concentration. And so we begin to see things differently from when we did not meditate. These things are called 'distinctions' or 'special attainments'. This word will appear again and again in this book. Here it is translated as distinction.

Then we have warding off distraction. "He must ward off [temptation] to drop the meditation subject and to let his mind get distracted among the variety of external objects." So he must pay attention to the parts of the body and not let his mind be distracted to other objects. When the mind is often distracted, the meditator will not get to the stage of realization. Here it is compared to a man going on a one-foot-wide cliff path. He must be very careful and he must not be distracted because if he is distracted, he will fall down from the cliff and he may die. "So he should give his attention to warding off distraction."

"As to surmounting the concept: this [name] concept beginning with 'head hairs, body hairs' must be surmounted and consciousness established on [the aspect] 'repulsive'." In the beginning we cannot avoid concepts because we live in the conventional world. So we have to use conventional terms like head hair, body hair and so on. In the beginning we will be seeing the hair, nails, teeth, skin which are called 'concepts'. But we have to surmount, we have to go beyond the convention, beyond the concepts. If we just see the head hairs, body hairs, nails, teeth, skin and so on, if we just see the picture or the appearance of these parts, we will not get the notion that they are repulsive. The purpose of this meditation is to arouse repulsiveness of these parts. So we have to go beyond the concept of head hairs, body hairs and so on. When a person begins to meditate and after some time gets enough concentration, he will be able to surmount the concept and establish his mind on the repulsiveness of these parts. We have to arrive at the repulsiveness of these parts, not just stopping at the parts. It is not merely learning these parts, but trying to see repulsiveness in these parts. It is not like medical students.

Then the next one is successive leaving. "In giving his attention he should eventually leave out any [parts] that do not appear to him." That means that do not appear to his mind clearly, that which he does not see clearly in his mind. Although the meditator tries to see all of them clearly, some parts may not be clear to him or he may not see clearly some parts. In giving his attention he should eventually leave out any parts that do not appear to him clearly.

“For when a beginner gives his attention to head hairs, his attention then carries on until it arrives at the last part.” Because he is familiar with these 32 parts (he recites and pays attention.), then his mind goes to the end and then goes back and forth. But some parts may not appear to his mind clearly. He should drop those which do not appear clearly in his mind. He must take only those that are clear to him. This is called ‘successive leaving’. So he leaves one after the other until he arrives at the last one.

“As he persists in giving attention thus, some parts appear to him and others do not. Then he should work on those that have appeared till one out of any two appears the clearer.” He drops them, one by one, until there are only two left which are the most clear for him. Then he tries to find out which is clearer among these two. He should arouse absorption by again and again giving attention to the one that has appeared thus.” Eventually he ends with one part which is the most clear for him.

Then a simile is given here with 32 palms, a monkey and so on. Also another simile is given in paragraph 70. A monk goes on almsround where there are 32 families or 32 houses. ‘Alms-food-eater’ simply means a monk goes on almsround. Most monks in the olden days and even now go for alms every morning. Such a monk here is called ‘alms-food-eater’. Actually whether a monk eats food brought by his devotees at the monastery or if he goes to the village and collects alms, he eats alms-food. Every monk is an alms-food-eater. But here ‘alms-food-eater’ really means a monk who goes out for alms.

I do not want to use the word ‘beg’ because monks do not beg. The Pāli word ‘**bhikkhu**’ means one who begs. Here ‘begging’ means going round the village silently. Whatever is given to the monk, he just accepts. He does not say “Please give me food.” or something like that. Monks are not allowed to do that. So ‘alms-food-eater’ means a monk who goes for alms in the village every day.

So he might go to a village with 32 families. He might pick up two lots of alms at the first house. So he will drop one house. If he gets three lots at one house, then he will drop two houses and so on. On the third day he got his bowl full at the first house. Therefore he will not go any further. He will go to the sitting hall and eat. That is the simile. In the same way the meditator must go through the 32 parts and drop one by one the parts that are not clear to him.

In paragraph 71 we have the application of this simile. “The 32 aspects are like the village with 32 families. The meditator is like the alms-food-eater. The meditator’s preliminary work is like the alms-food-eater’s going to live near the village.” Actually it should be “living near the village” or “living depending on the village.”

How do you say that? I live in a monastery, but I depend on this village for my food. How do you say that?
Student: Relying?

Teacher: Relying, yes. “Relying on the village for support.”

Then number 7 as to absorption. ‘Absorption’ means jhāna. Absorption part by part, there are 32 parts. Taking one part and practicing meditation on it, you can get jhāna. “Then intention here is this: it should be understood that absorption is brought about in each one of the parts.” So you can get 32 kinds of jhāna if you take one part at a time. Let us say you take head hairs as the part. You practice on it and get jhāna. Then you can take body hairs as the object of meditation. Then you practice meditation on it and you may get jhāna. At the end of it we have the story of a monk who gained jhāna dwelling on all of the 32 parts.

And the three Suttantas - a yogi must study these three Suttas, these three Discourses. They are from the Sutta Piṭaka, namely those on higher consciousness (That is one Sutta.), on coolness (That is another Sutta.), and on skill in the Enlightenment Factors (That is still another Sutta.) which have as their purpose linking energy with concentration.

The first Sutta says: “Bhikkhus, there are three signs that should be given attention from time to time by a bhikkhu intent on higher consciousness.” ‘Higher consciousness’ here means both samatha and vipassanā. A monk who is intent who is intent on higher consciousness - that means a monk who is practicing samatha meditation or vipassanā meditation should give attention from time to time to the three signs.

The first is the sign of concentration. ‘The sign of concentration’ really means just concentration or the object of concentration. In the Sub-Commentary it says that ‘the sign of concentration’ simply means concentration, paying attention to concentration, or the object of concentration.

The same is true for the sign of exertion. It is energy or the sign of effort and should be given attention from time to time.

The sign of equanimity is also the same. It is equanimity itself or the object of equanimity that should be given attention from time to time.

“If a bhikkhu intent on higher consciousness gives attention only to the sign of concentration, then his consciousness may conduce to idleness.” Too much concentration causes idleness, or lethargy, or sometimes sleepiness.

Student: Is that for both samatha and vipassanā?

Teacher: Yes, it is for both samatha and vipassanā. Too much concentration can cause sleepiness. ‘Too much concentration’ means concentration in excess of exertion or effort. When you get too much concentration, you simply lose exertion or effort. Your exertion becomes less. In that case too much concentration leads to idleness, leads to sleepiness or something similar. You feel lethargic. Too much concentration is actually as bad as too little concentration because as we have learned in the previous chapters, they must be balanced. The five faculties must be balanced when we practice meditation. And especially concentration must be balanced with effort.

Too much effort will cause what? Too much effort will cause agitation. If effort or exertion is in excess of concentration, agitation will come in. When there is too much energy, too much vīriya, there is agitation.

Student: So an example of this would be Venerable ānanda near his enlightenment.

Teacher: Oh, yes. Venerable ānanda was practicing meditation to become an Arahant. He was too eager. So he put forth too much effort. He walked up and down practicing meditation in order to become an Arahant. He could not achieve anything by that practice. Later when he stopped and reviewed his practice, he saw that he had too much effort. So he slowed down. Then he was able to attain Arahantship. Too much effort also is not good.

“If a bhikkhu intent on higher consciousness gives attention only to the sign of equanimity, then his consciousness may not become rightly concentrated for the destruction of cankers.” It leads to delusion, to not knowing, to ignorance. This is so because equanimity is close to ignoring. When you ignore something, you become ignorant. But equanimity is not ignoring actually. Equanimity takes the object, the thing, and is not attached to it nor is it repulsed by it. That is what is called ‘equanimity’.

There is another thing which is wrongly called equanimity. Actually it is not. Sometimes when you ignore something, you may say that you have equanimity about that thing. That is not equanimity. That is just ignoring. Too much equanimity can lead to ignoring. Then there can be no more destruction of cankers or mental defilements. So a monk should pay attention from time to time to the sign of concentration, to the sign of exertion, and to the sign of equanimity.

Then there is the simile of a goldsmith. Let us look at the second Sutta in paragraph 77. “Bhikkhus, when a bhikkhu possesses six things, he is able to realize the supreme coolness (coolness of mind). What six? Here, bhikkhus, when consciousness should be restrained, he restrains it.” There are times when you have to restrain your mind. You are too elated or too happy with your practice. If you are too elated or too happy, you will lose concentration. At that time you must suppress or restrain your mind.

“When consciousness should be restrained, he restrains it; when consciousness should be exerted, he exerts it; when consciousness should be encouraged, he encourages it; when consciousness should be looked upon with equanimity, he looks on at it with equanimity. He is resolute on the superior [state to be attained], he delights in Nibbāna. Possessing these six things a bhikkhu is able to realize the supreme coolness.” So a person must know when to encourage his mind, when to suppress his mind, when to exert his mind and all these things.

Then the third Sutta is called The Skill in the Enlightenment Factors. It is already dealt with in the explanation of skill in absorption, in chapter 4, paragraphs 51 & 57. “Bhikkhus, when the mind is slack, that is not the time for developing the tranquility enlightenment factor.”

“So the meditator should make sure that he has apprehended this sevenfold skill in learning well and has properly defined this tenfold skill in giving attention, thus learning the meditation subject properly with both kinds of skill.” Whenever something is described in this book, it is described in detail, in a very serious manner. Before you practice this meditation, first you have to learn the 32 parts by heart. Then you recite. Then you have to learn these skills, skills in learning and skills in practice.

There is a footnote here - “PM. Explains.” Pm. means the Sub-Commentary of the Visuddhi Magga, the Paramattha-mañjūsā. “Paramattha-mañjūsā explains ‘sati āyatane’ (rendered here by ‘whenever there is occasion’) with ‘tasmim pubbahetu-ādi-kāraṇe sati (when there is this or that reason consisting in a previous cause etc.)’” Actually it should be “When there is this or that cause accumulated in previous lives.” It is something like a pāramī or pāramitā.

Student: Pāramitā?

Teacher: We call it pāramitā, the accumulated experience through previous lives.

Student: Perfections?

Teacher: Right. Now we come to the real practice.

“If it is convenient for him to live in the same monastery as the teacher, then he need not get it explained in detail thus, but as he applies himself to the meditation subject after he has made quite sure about it he can have each successive stage explained as he reaches each distinction.” As he reaches each stage, he may go to his teacher and ask about the other aspect.

“One who wants to live elsewhere, however, must get it explained to him in detail in the way already given, and he must turn it over and over, getting all the difficulties solved. He should leave an abode of an unsuitable kind as described in the Description of the Earth Kasiṇa, and go to live in a suitable one. Then he should sever the minor impediments and set about the preliminary work for giving attention to repulsiveness.” So he should prepare properly for the practice of meditation. He should avoid the unsuitable monasteries and live in a monastery that is suitable for meditation. He should sever minor impediments. If his hair is long, he should cut his hair. If his nails are long, he should cut his nails. If his robes are soiled or dirty, he should wash them, clean them. There should not be even the lesser impediments to obstruct his practice of meditation.

“When he sets about it, he should first apprehend the [learning] sign in head hairs. How? (Then comes the description of the practice.) The color should be defined first by plucking out one or two head hairs and placing them on the palm of the hand. He can also look at them in the hair-cutting place (In the monastery we cut the hair of each other. The cut hair may still be at that place. So he may go there and pick up a hair or two and look at it.) or in a bowl of water or rice gruel. (Sometimes there may be hair in the water or rice gruel. He may look at it.) If the ones he sees are black when he sees them, they should be brought to mind as ‘black’; if white, as ‘white’; if mixed, they should be brought to mind in accordance with those most prevalent.” If there are more black, we say black. If there are more white, we say white.

“And as in the case of head hairs, so too the sign should be apprehended visually with the whole of the ‘skin pentad’.” That is the first five parts of the body.

“Having apprehended the sign thus and [a] defined all the other parts of the body by color, shape, direction, location, and delimitation, he should then [b] define repulsiveness in five ways, that is, by color, shape, odor, habitat, and location.”

Now we come to the individual parts. The first is head hairs. In the description of these 32 parts there are words which are very difficult. Here the Commentator describes each part comparing with what were familiar things for them in those days. Also there are names of trees and flowers which we don’t know.

Let us look at head hairs. “Firstly head hairs are black in their normal color.” So the normal color is black; maybe because the author was an Indian and most Eastern people have black hair, he said that the normal color of head hairs is black. It may be different in the West. It is said that the hairs are “the color of fresh ariṭṭhaka seeds.” Maybe we don’t know the name of the tree called ‘ariṭṭhaka’. We make beads from the seeds of this tree. They are black.

“As to shape, they are the shape of long round measuring rods. As to direction, they lie in the upper direction” ‘Direction’ means the part of the body. The navel is the middle of the body. So ‘upper direction’ means above the navel and ‘lower direction’ means below the navel.

“As to location, their location is the wet inner skin that envelops the skull; it is bounded on both sides by the roots of the ears, in front by the forehead, and behind by the nape of the neck. As to delimitation, they are bounded below by the surface of their own roots, which are fixed by entering to the amount of the tip of a rice grain (just a bit) into the inner skin that envelops the head. They are bounded above by space, and all round by each other. There are no two hairs together. This is the delimitation by the similar.

Head hairs are not body hairs, and body hairs are not head hairs; being likewise not intermixed with the remaining 31 parts the head hairs are a separate part. This is their delimitation by the dissimilar.” There are two kinds of delimitation, by similar and by dissimilar. By dissimilar here means that head hairs are not body hairs and body hairs are not head hairs. They are separate. They are different.

Then there is their definition as to repulsiveness in five ways. “Head hairs are repulsive in color as well as in shape, odor, habitat and location.” What is ‘habitat’? What is the difference between habitat and location?

Student: ‘Habitat’ has to do with the inter-relationship of other factors within the same area. ‘Location’ does not have that quality of inter-relatedness with other factors within the same area.

Teacher: In the Sub-Commentary ‘habitat’ or the Pāli word ‘**āsaya**’ is explained as an origin or cause. If you grow some plants, the plants grow on the earth. They get nutrition from the earth. That is called ‘āsaya’. We have to differentiate āsaya from location.

Let us read paragraph 85. “For on seeing the color of a head hair in a bowl of inviting rice gruel or cooked rice people are disgusted and say ‘This has got hairs in it. Take it away.’ So they are repulsive in color. Also when people are eating at night, they are likewise disgusted by the mere sensation of a hair-shaped akka-bark or makaci-barkfiber. (They are the names of trees.) So they are repulsive in shape. And the odor of head hairs, unless dressed with a smearing of oil, scented with flowers, etc., is most offensive. And it is still worse when they are put in the fire. Even if head hairs are not directly repulsive in color and shape, still their odor is directly repulsive. Just as a baby’s excitement, as to color is the color of turmeric and, as to its shape, is the shape of a piece of turmeric root, and just as the bloated carcass of a black dog thrown on a rubbish heap, as to its color, is the color of ripe palmyra fruit, and, as to its shape, is the shape of a [mandolin-shaped] drum left face down, and its fangs are like jasmine buds, and so even if both these are not directly repulsive in color and shape, still the odor is directly repulsive.”

Now instead of ‘but’ we can say ‘and’ or we can just delete ‘but’. “Just as pot herbs that grow on village sewage in a filthy place (This is a description with regard to habitat.) are disgusting to civilized people and unusable, so also head hairs are disgusting since they grow on the sewage of pus, blood, urine, dung, bile, phlegm, and the like.” They grow out of them. “This is the repulsive aspect of the habitat.”

“And these head hairs grow on the heap of the [other] 31 parts as fungus do on a dung hill. And owing to the filthy place they grow in they are quite unappetizing as vegetables growing on a charnel ground, on a midden etc., as lotuses or water lilies growing in drains and so on. This is the repulsive aspect of their location.” Their location is repulsive and also their habitat or origin is repulsive.

“And as in the case of head hairs, so also the repulsiveness of all the parts should be defined in the same five ways by color, shape, odor, habitat, and location.”

Here I want to leave out the word ‘however’. We may say ‘moreover’ or ‘and’. “All, moreover, must be defined individually by color, shape, direction, location and delimitation, as follows.”

Next is body hairs. They are not difficult to understand. Nails are also easy to understand.

And then teeth - “There are 32 teeth bones in one whose teeth are complete.” Is that right? Are there 32 teeth?
Student: Yes.

Teacher: “They too are white in color. As to shape, they are of various shapes.” Then it goes on to describe them. These descriptions are like a textbook on anatomy.

The next one is skin. Here ‘skin’ means the inner skin, not the outer skin. “The inner skin envelops the whole body. Outside is what is called the outer cuticle, which is black, brown or yellow in color, and when that from the whole of the body is compressed together, it amounts to only as much as a jujube-fruit kernel. (That is a small fruit.)” What is outermost is not called ‘skin’. It is called ‘cuticle’. Under that there is skin.

Sometimes we have a sore. Then that cuticle may be removed and then there is skin.

Student: It is like a pig. When a pig is killed, it is put into hot water. The outer cuticle is removed and the skin is white.

Teacher: Oh, I see.

Student: They also say that another thing that is repulsive is that all the skin that we see is dead. That is said in another Commentary.

Teacher: “But as to color, the skin itself is white; and its whiteness becomes evident when the outer cuticle is destroyed by contact with the flame of a fire or the impact of a blow and so on.” When you cut yourself, you may see the white color there.

In paragraph 94 about five lines down - “The skin of the thighs is the shape of a long sack full of paddy.” ‘Paddy’ really means uncooked rice without husks.

The next one is flesh. “There are nine hundred pieces of flesh. As to color, it is all red, like kiṃsuka flowers. As to shape, the flesh of the calves is the shape of cooked rice in a palm-leaf bag.” And so on.

Then we have sinews. “There are nine hundred sinews.” I don’t know how they count these things. Monks do not dissect bodies. They may have learned this from physicians.

About the middle of paragraph 99 there is the word ‘tendons’. Are tendons large sinews? The Pāḷi word here means the larger sinews. Sinews are small. The larger sinews in Pāḷi are called ‘kaṇḍarā’. It is tendons here. So tendons are bigger than sinews.

The next one is bones. “Excepting the 32 teeth bones, these consist of the remaining (number of bones).” Did you add them up? I did. There are 300. It is correct. There are 64 hand bones, 64 foot bones, 64 soft bones dependent on the flesh, 2 heel bones, then in each 2 ankle bones (So they become 4.), 2 shin bones (4), 1 knee bone (2), one thigh bone (2). Then 2 hip bones, 18 spine bones.” Are there 18 segments in a spine? What do you call them?

Student: Vertebrae.

Teacher: Are there 18? I am asking him because he is a doctor.

Student: (Hard to understand the answer, seemed to partially agree.) The tips of the bones are compacted together and they are regarded as only one bone.

Teacher: They may be included here. So there are 2 hip bones, 18 spine bones, 24 rib bones, 14 breast bones, 1 heart bone (sternum), 2 collar bones, 2 shoulder blade bones, 2 upper-arm bones, 2 pairs of forearm bones, 7 neck bones, 2 jaw bones, 1 nose bone, 2 eye bones, 2 ear bones, 1 frontal bone, 1 occiput bone, 9 sinciput bones. “So there are exactly 300 bones.” The Pāḷi does not mean ‘exactly 300’. It means ‘about’. We should say “There are about 300 bones.” Please go back to paragraph 89 in chapter 6. “This is the body’s nature: it is a collection of over 300 bones.” So there are more than 300 bones. So here the word does not mean ‘exactly’ but ‘about’ 300 bones. Some bones are not mentioned in the list. There are more than 300 bones in the body. The Commentary explains the bones in detail.

The next one is bone marrow. “This is the marrow inside the various bones. As to color, it is white.” and so on. It is not difficult to understand.

The next one is kidney. “This is two pieces of flesh with a single ligature. As to color, it is dull red, the color of pālibhaddhaka seeds. As to shape, it is the shape of a pair of child’s play balls; or it is the shape of mango fruits attached to a single stalk.” So it looks like kidneys. “As to direction, it lies in the upper direction.” That is what is bothering me. ‘Upper direction’ means above the navel. Where are they located?

Student: Yes.

Teacher: Let us go on. “As to location, it is to be found on either side of the heart flesh.” But the heart is here and the kidneys are down there.

Student: Yes, but when you do an echogram or when you do a CAT scan, you can see its real location as being raised at the back. The diaphragm is not flat. The diaphragm is of curved nature because of the liver, because of the kidneys. The nature of the diaphragm is such that a very special x-ray technique used when you take an echogram. The kidneys are at the sides of the heart.

Teacher: Oh. “As to location, it is to be found on either side of the heart flesh, being fastened by a stout sinew that starts out with one root from the neck and divides into two after going a short way.” So the translation ‘kidney’ is acceptable?

Student: I think it is acceptable. The heart is not in a stationary position. The heart is pumping. When it is contracted, it is shortened. Then it is above the level of the kidney. When it is expanded receiving the inflow of blood, then the heart is enlarged and pushed downwards. At that time the kidneys are at the sides of the heart. So it is dynamic.

Teacher: So this description is fairly scientific. I wonder how they knew this. If you cut a dead body, you cannot see direct like this.

Student: No. When you cut a dead body, you cannot see direct like this. Only in living nature can this be seen.

Teacher: Maybe they knew with supernormal knowledge, abhiññā.

The next one is heart. In Buddhist Abhidhamma the heart is said to be the seat of many types of consciousness. About the middle of the paragraph it talks about this. “Inside it there is a hollow the size of a Poona seed’s bed where half a pasta (‘Pasta’ means a handful.) of blood is kept, with which as their support the mind element and mind consciousness element occur.” There are 89 types of consciousness. Out of 89 ten have their own location or their own base for arising. For example the two types of seeing consciousness have the eyes as their base. Two types of hearing consciousness have the ears as their base and so on for the five senses. Almost all of the other types of consciousness depend upon the heart. Here ‘mind element’ and ‘mind consciousness element’ mean types of consciousness other than the ten - 2 seeing, 2 hearing, 2 smelling, 2

tasting, and 2 touching. (The four arūpāvacara vipāka are also excepted.) The heart or actually the blood in the heart is the seat of consciousness according to Abhidhamma.

“That in one of greedy temperament is red; that in one of hating temperament is black; that in one of deluded temperament is like water that meat has been washed in; that in one of speculative temperament is like lentil soup in color; that in one of faithful temperament is the color of [yellow] kaṇikāra flowers; that in one of understanding temperament is limpid, clear, unturbid, bright, pure, like a washed gem of pure water, and it seems to shine.” This is the heart.

The next one is liver. About four lines down - “In sluggish people it is single and large.” What is ‘sluggish’? Students: Lazy, torpid, slow.

Teacher: Slow in understanding or slow in physical movement? If it means slow in understanding, it is correct. Here it is mentioned in contrast with those possessed of understanding. So it is contrasting those who are not intelligent and those who are intelligent. ‘Sluggish’ here means those who are not intelligent, who are maybe dull-witted. That is liver.

The next one we have difficulty. What is ‘midriff’? I look it up in the dictionary. Midriff is defined as a part of the body, the diaphragm. I think that will do. The other meaning is that it is the middle outer portion of the front of the human body extending roughly from just below the breast to the waist-line. That is just outer. In Burmese it is translated as ‘membrane’.

“This is the covering of the flesh, which is of two kinds, namely, the concealed and the unconcealed. As to color, both kinds are white, the color of dukūla (Muslim) rags. As to shape, it is the shape of its location. As to direction, the concealed midriff lies in the upper direction, the other in both directions. As to location the concealed midriff is to be found concealing the heart and kidney.” So it looks like diaphragm, right?

Student: Yes.

Teacher: “The unconcealed is to be found covering the flesh under the inner skin throughout the whole body.” Between the flesh and the skin this thing is located.

Student: The unconcealed is not the diaphragm. (Suggested something in Burmese that was better than this.)

Teacher: Venerable Ñāṇaponika translates this as pleura.

Student: Pleura is the covering of the lungs.

Teacher: “It is either of the two membranous sets each of which lines one side of the thoracic cavity and envelops the contiguous lungs reducing the friction of respiratory movements.” So it also means the upper part of the body. The concealed midriff could be the diaphragm. The unconcealed must have another name.

The next one is the spleen. “This is the flesh of the belly’s ‘tongue’. As to color, it is blue, the color of nigguṇḍī flowers.” and so on.

The next one is lights. Now lights are defined as lungs especially of an animal used for food. I think it is better to translate it as lungs. ‘Lights’ is an obscure word. I did not know that it meant lungs.

“The flesh of the lights (lungs) is divided up into two or three pieces of flesh. As to color, it is red,” and so on.

The next one is bowel. “This is the bowel tube; it is looped in 21 places, and in a man it is 32 hands long, and in a woman, 28 hands.” How long is the intestine?

Student: In feet it is 32 feet.

Teacher: 32 feet? It may mean feet. I don’t know. Is there a difference between the length of a man’s intestine and the length of a woman’s intestine?

Student: I don’t know.

Teacher: There is a saying in Burmese. Please excuse me ladies. Since the intestine of women is shorter, they are more jealous. It may not be true, but that is the saying. According to this women have shorter intestines than men. It may not be true.

The next one is entrails or mesentery. “This is the fastening in the places where the bowel is coiled. As to color, it is white, the color of dakasītalika (white edible water lily) roots. As to shape, it is the shape of those roots too. As to direction, it lies in the two directions. As to location, it is found inside the 21 coils of the bowel, like the string to be found inside rope-rings for wiping the feet on, sewing them together, and it fastens the bowels coils together so that they do not slip down in those working with hoes, axes, etc., as the marionette-strings do the marionette’s wooden [limbs] at the time of the marionette’s being pulled along.”

‘Bowel’ means both large and small intestines, right?

Student: Yes.

Teacher: For this one which is better ‘entrails’ or ‘mesentery’?

Student: ‘Mesentery’ is better.

Teacher: I will read the description of the entrails. “The entrails are the internal organs especially the intestines.” Mesentery is defined as “any of several folds that connect the intestines to the dorsal abdominal wall.” So ‘mesentery’ is better.

Then we have gorge. That is food which has been eaten which is in the stomach. “This is what has been eaten, drunk, chewed and tasted, and is present in the stomach.”

Next there is a description of the stomach. “What is called the ‘stomach’ is [a part of] the bowel-membrane, which is like the swelling [of air] produced in the middle of a length of wet cloth when it is being [twisted and] wrung out from two ends. It is smooth outside. Inside, it is like a balloon of cloth soiled by wrapping up meat refuse.”

Now here in Burmese it is not translated as ‘like a balloon of cloth’ but like ‘a tassel of cloth’. The inside of the stomach is something like the surface of a towel. It is a little rough and then there is something hanging down. The inside of the stomach is something like a tassel, not a balloon of cloth. Venerable Ñāṇamoli took the Pāḷi word ‘pupphaka’ to mean balloon. ‘Puppukhaka’ really means something that resembles a flower. Towels have these things. I don’t know the names of these things. So I asked a student and she said they could be called tassels. I looked it up in the dictionary and I think that is correct.

You know in Myanmar people eat meat and the stomach is also eaten. The stomach when it is prepared for food in Myanmar is called ‘rough cloth’. In Burmese it is called rough cloth. It is rough inside. If you have seen some of these things, you know that.

The next one is dung. That is excrement. It is one of the parts of the body, but actually it is not part of the body. It is the refuse of the body.

The next one is the brain. Brain is not supposed to be the seat of consciousness. The description of the brain is very short here. “As to location it is to be found inside the skull, like four lumps of dough put together to correspond with the [skull’s] four sutured sections.”

Then we have bile. “There are two kinds of bile: local (stationary) bile and free (mobile) bile. Herein, as to color, the local bile is the color of thick madhuka oil; the free bile is the color of faded ākulī flowers,” and so on. There are two kinds of bile. “As to location, the free bile spreads, like a drop of oil on water all over the body except for the fleshless parts of the head hairs, body hairs, teeth, nails and the hard dry skin. When it is disturbed, the eyes become yellow and twitch, and there is shivering and itching of the body. (That is when the free bile is disturbed, when the free bile is not in good order.) The local bile (That is the real bile.) is situated near the flesh of the liver between the heart and the lights (lungs). It is found in the bile container (gall bladder), which is like a large kosātakī (loofah) ground pip. When it is disturbed, beings go crazy and demented, they throw off conscience and shame and do the undoable, speak the unspeakable, and think the unthinkable.” When people go mad, we say his bile is disturbed or something like that.

The next one is phlegm. It is described as something located in the stomach over what we have eaten.

Then we have pus. “Pus is produced by decaying blood.” That is not difficult to understand.

Then there is blood. “There are two kinds of blood: stored blood and mobile blood. Herein, as to color, stored blood is the color of cooked and thickened lac solution; mobile blood is the color of clear lac solution.”

Some lines down - “The mobile blood permeates the whole of the clung-to (kammically-acquired) body.” It is the direct translation of the Pāḷi word ‘upādiṇṇaka’. It simply means the living body. ‘Clung-to, kammically-acquired body’ simply means the living body.

Student: ‘Clung to’ means grasped?

Teacher: ‘Clung-to’ really means the result of kamma here. You know the literal meaning of the word ‘upādiṇṇa’ is clung-to. It is clung to by kamma. That means the result of kamma. There are four kinds of material properties - those caused by kamma, those caused by consciousness, those caused by food, those caused by temperature or climate. It simply means here a living body, not a dead body, or things like trees, rocks and others.

Then there is sweat. Sweat is not difficult to understand.

The next one is fat. ‘Fat’ here means solid fat. There are two kinds of fat. This one is solid, a thick unguent.

The next one is tears. Their location is in the eyes.

Next there is grease. That is melted unguent. In Burmese we say clear oil. The other one, fat, is thick oil, thick unguent. This one is thin oil. “As to location, it is to be found mostly on the palms of the hands, backs of the hands, soles of the feet, backs of the feet, tip of the nose, forehead, and points of the shoulders.” It is something like sweat, but it is not sweat. Sometimes your hands are wet. That is what is called ‘grease’ here. When you put on shoes, you have that kind of grease there.

Then there is spittle or saliva. The next one is snot. Does mucus in the nose come from the brain? It may not be. Here it says “This is impurity that trickles out from the brain.”

Student There is a long explanation of this, but it is true. The brain has its own fluid. It has spinal fluid. It has its own canals. The formations of these brain fluids are somewhat screened and filtered, like the kidneys filter and screen our blood to form urine. The mucus is the screened product of the brain. Urine is the screened product of the kidneys.

Teacher: So this is correct that it oozes or trickles out of the brain.

Student: It is somewhat correct.

Teacher: The next one is oil of the joints. It is oil that stays in the joints. It is translated by Venerable Ñāṇaponika as synovial fluid. I looked that word up in the dictionary. It said synovia is a clear, viscid, lubricating fluid secreted by membranes in joint cavities, sheets of tendons, and bursas. It is called synovial fluid.

Student: Particularly in the knee joints when you get older, the fluid is somewhat reduced. When you sit and stand up, you can hear creaking.

Teacher: Yes. It is mentioned here. When a man gets up or sits down, moves forward or backward, bends or stretches, then his bones creak. When I walk there is a creak in the ankle.

The last one is urine. There is one thing. I am not happy with the description of the bladder here. About five lines down it say “While the urinary secretion from the body enters the bladder, its way of entry is not evident.” There are two pipes going into the bladder from the kidneys, right?

Student: Yes.

Teacher: Here it says that its way of entry is not evident, but it is very clear that urine enters the bladder from the kidneys by way of these pipes.

Student: It may mean that its way of entry is not evident. Actually it is difficult to explain. It is not evident. If it is evident there will be reflux. The nature is so arranged that the entry is not visible. The entry is not evident. If it were evident, the urine from the bladder can reflux back when it is full. The mechanism is so arranged that it is not evident.

Teacher: So it is not like water dripping from a pipe?

Student: No. Because if the bladder is full the urine will be refluxed back to the kidney. It never happens in a normal person. Only when the entrance is ruined or damaged is there a reflux.

Teacher: There is something like a valve.

Student: Yes. There is something very, very complicated. It may mean that the entry is not evident.

Teacher: We are fortunate today because we have a doctor here.

Then there is the arising of absorption. Only first jhāna can arise through the practice of this meditation, not the second, third and fourth jhānas.

The learning and the counterpart signs are described in paragraph 141. “Then, as he gives his attention to them again and again as ‘repulsive, repulsive’, emphasizing the process of ‘successive leaving’, etc., eventually absorption arises in him. Herein, the appearance of head hairs, etc., as to color, shape, direction, location and delimitation, is the learning sign; their appearance as repulsive in all aspects is the counterpart sign.” There are two kind of signs - learning sign and counterpart sign. He gets only the first jhāna.

Then there is the very short story of the Elder Mallaka. “That Elder, it seems, took the Elder Abhaya, the Dīgha Reciter, by the hand, and after saying ‘Friend Abhaya, first learn this matter’, he went on ‘The Elder Mallaka is an obtainer of 32 jhānas in the 32 parts. If he enters upon one by night and one by day, he goes on entering upon them for over a fortnight; but if he enters upon one each day, he goes on entering upon them for over a month.’”

Then there are the benefits of this meditation. “And the bhikkhu who is devoted to this mindfulness occupied with the body is a conqueror of boredom and delight, and boredom does not conquer him; he dwells transcending boredom as it arises. He is a conqueror of fear and dread, and fear and dread do not conquer him;

he dwells transcending fear and dread as they arise. He is the one who bears cold and heat.. who endures.. arisen bodily feelings that are menacing to life” and so on. This Sutta comes from the Majjhima Nikāya (Middle Length Sayings)

“He becomes an obtainer of the four jhānas based on the color of the head hairs, etc.” Although a person cannot get second, third and fourth jhānas by practicing this kind of meditation, yet he can get the four jhānas, if he concentrates on the color aspect of these parts, not on the repulsiveness. For example when you look at hair, you concentrate on the color of the hair as black, or dark, or something. In that case you can get all four kinds of jhānas. That is why it is mentioned here. “He becomes an obtainer of the four jhānas based on the color aspect of the head hairs, etc., and he comes to penetrate the six kinds of direct knowledge.” That is supernormal knowledge.

“So let a man, if he is wise,
Untiringly devote his days
To mindfulness of body which
Rewards him in so many ways.

This is the section dealing with mindfulness occupied with the body in the detailed treatise.”

Student: So this treatise is saying that we have to go through the 32 parts in order to obtain the first jhāna.

Teacher: No. There are other subjects of meditation. If you practice this meditation, you will only get the first jhāna. There are other kinds of meditation like kasiṇa meditation by which you can get all four jhānas. This meditation can give you only the first jhāna because it is so gross. It is so gross that you need initial application (vitakka) for your mind to be on the object, just as you need a pole to keep a boat in a swift current. That is why you cannot get second, third and fourth jhānas with this meditation.

If you concentrate on the color aspect, you can get the other jhānas. For example if you concentrate on the blood, you don't say ‘blood, blood, blood’, but you say ‘red, red, red.’ That becomes color kasiṇa meditation. When it becomes color kasiṇa meditation, then you can get the four jhānas.

Next week we will study up to paragraph 185.

Student: The 32 parts of the body is very interesting with regard to the groupings 5,5,5,5,6,6. The first set is the outgrowth from the same tissue. These five things emerge from the same tissue in the fetus.*

Sādhu! Sādhu! Sādhu!

(Tape 18 / Ps: 145 -185)

Today's section on mindfulness of breathing is interesting. The mindfulness of breathing meditation has become very popular in Myanmar as well as in other countries. Those who practice vipassanā meditation actually begin with some kind of mindfulness on breathing meditation. One begins with keeping the mind on the breath. Or as a variation of keeping the mind on the breath one keeps the mind on the rising and falling movements of the abdomen. That is also breathing meditation.

However in this book, The Path of Purification, mindfulness of the breath is treated as tranquility or serenity meditation (samatha meditation) and not as vipassanā meditation. So the description that follows, most of the description, is for tranquility meditation.

The breathing meditation is taught in different Suttas in the Sutta Piṭaka or the Basket of Discourses. The author took a passage from one of the Suttas and commented on it.

“Now comes the description of the development of mindfulness of breathing as a meditation subject. It has been recommended by the Blessed One thus: ‘And, bhikkhus, this concentration through mindfulness of breathing, when developed and practiced much, is both peaceful and sublime, it is an unadulterated blissful abiding, and it banishes at once and stills evil unprofitable thoughts as soon as they arise’.” That is from one Sutta.

Now let us read the next one. “It has been described by the Blessed One as having 16 bases thus (or 16 methods mentioned in the Sutta): ‘And how developed, bhikkhus, how practiced much is concentration through mindfulness of breathing both peaceful and sublime, an unadulterated blissful abiding, banishing at once and stilling evil unprofitable thoughts as soon as they arise?’” We will examine the translation later.

“Here, bhikkhus, a bhikkhu, gone to the forest or to the root of a tree or to an empty place, sits down; having folded his legs crosswise, sets his body erect, established mindfulness in front of him (Actually it is ‘**established mindfulness towards the meditation object**’), ever mindful, he breathes in; mindful he breathes out.” Here also we should say ‘ever’ - “ever mindful he breathes in; ever mindful he breathes out.” This is the basic practice.

Then come the 16 methods. “(1) Breathing in long, he knows, ‘I breathe in long’; or breathing out long, he knows, ‘I breathe out long’. (That is the first method.) (2) Breathing in short, he knows, ‘I breathe in short’; or breathing out short, he knows, ‘I breathe out short’. (3) He trains thus ‘I shall breathe in experiencing the whole body’; he trains thus ‘I shall breathe out experiencing the whole body’. (4) He trains thus ‘I shall breathe in tranquilizing the bodily formation’; he trains thus ‘I shall breathe out tranquilizing the bodily formation’.” These are the four basic methods for mindfulness on breathing meditation.

There are three more sets with four methods in each set. They deal with the three remaining kinds of foundations of mindfulness. There are four foundations of mindfulness - contemplation on the body, contemplation on the feelings, contemplation on consciousness, contemplation on dhamma objects. The first four have to do with contemplation on the body. The second four deal with feelings. The third four is contemplation on consciousness and the fourth four is contemplation on dhamma objects. We will come to them later.

The first four methods are the most important for a beginner. For one who wants to practice mindfulness meditation these four methods are treated or explained in detail in this book, The Visuddhi Magga as well as in other Commentaries.

“The description [of development] is complete in all respects, however, only if it is given in due course after a commentary on the text. So it is given here introduced by a commentary on the [first part of the] text.” First the Commentary explains the words. It gives the meaning of the words and the explanations pertaining to the meanings. Later, not today, next week we will come to the method of development.

First the Commentator commented on the text itself and then described how to practice mindfulness of breathing meditation as a tranquility or serenity meditation. Now we will be doing the word commentary.

“And how developed, bhikkhus, how practiced much, is concentration through mindfulness of breathing: here in the first place ‘how’ is a question showing desire to explain in detail the development of concentration through mindfulness of breathing in its various forms. Developed, bhikkhus, .. is concentration through mindfulness of breathing: this shows the thing that is being asked about out of desire to explain it in various forms.” Buddha would put forth a question. This question is not expecting an answer from the listeners. He wanted to give the answer himself. So first he would ask the question and then he would give the answer.

“‘Developed’ means aroused or increased.” That means practice, practice again and again. “Concentration through mindfulness of breathing [literally, breathing-mindfulness concentration] (In Pāli it is ānāpānasati samādhi. ‘ānāpāna’ means breathing. ‘Sati’ means mindfulness. And ‘samādhi’ means concentration.

“It is either concentration associated with mindfulness that discerns breathing, or it is concentration on mindfulness of breathing.” Actually they mean the same thing.

Concentration is a mental factor or mental state. It is associated with another mental state which is mindfulness. So we have concentration, mindfulness and there is consciousness. When you practice meditation and your meditation is good, your consciousness is accompanied by concentration and mindfulness. “It is concentration on mindfulness of breathing.” That is the same thing.

“Practiced much: practiced again and again.” These are word explanations. Sometimes it is strange in a translation. The translator has to repeat the word because there is no word, no synonym for the original Pāli words. Pāli is rich in synonyms in some respects. So one synonym after another is given when something is explained. It is difficult to translate them into another language.

“Both peaceful and sublime (santo c’eva pañito ca)” - I think ‘both’ is not correct here. There is the word ‘eva’. ‘Eva’ means only. He translated eva as ‘quite’ in another place - ‘quite secluded from sensual pleasures, quite secluded from sense objects’ and so on. Here also we should say ‘quite peaceful and quite sublime’. So it is “peaceful only and sublime only”; that is what is meant here. It is peaceful only, not unpeaceful, sublime only, not unsublime. Sometimes the word ‘eva’ is used just for emphasis.

Student: Could it be ‘very peaceful’ and ‘very sublime’?

Teacher: ‘Very’, no. You want to emphasize it. It is really peaceful and not unpeaceful. “The two words should be understood as governed by the word ‘quite’ (eva).” not ‘both’. We should correct or change it to the word ‘quite’ instead of ‘both’. ‘Quite peaceful’ and ‘quite sublime means peaceful only and sublime only.

“What is meant? Unlike foulness which as a meditation subject is peaceful and sublime only by penetration” - that means you practice foulness meditation and when you get jhāna or attainments, that is peaceful and sublime. At the attainment level it is peaceful and sublime. The object of the foulness meditation is not peaceful nor sublime because it is a dead body or a corpse which is gross.

“Unlike foulness, which as a meditation subject is peaceful and sublime only by penetration, but is neither peaceful nor sublime in its object since its object [in the learning stage] is gross, and [after that] its object is repulsiveness - unlike that, this is not unpeaceful or unsublime in any way but on the contrary it is peaceful, stilled and quiet both on account of the peacefulness of its object and on account of the peacefulness of that one of its factors called penetration.” That means the object itself is peaceful and the attainment also is peaceful. This is because it is the breath which is not gross. It is peaceful. The breath itself is peaceful and sublime and when you get attainment, that also is peaceful and sublime.

“And it is sublime, something one cannot have enough of.” That is the meaning of the Pāli word ‘pañīta’. You see the word ‘**pañīto**’ above at the beginning of paragraph 148. The word pañīto is usually translated as sublime, but the literal meaning is ‘something which we cannot have enough of’. That means we want to practice again and again and we are not satiated with it. That is what is meant here.

“It is an unadulterated blissful abiding: it has no adulteration, thus it is unadulterated. It is unalloyed, unmixed, particular, special. Here it is not a question of peacefulness to be reached through preliminary work [as with the kasiṇas] or through access [as with foulness, for instance].” To get peacefulness with kasiṇa meditation or foulness meditation you have to do some work before you get peacefulness. With kasiṇa meditation you have to prepare a kasiṇa and then go to a place and sit and meditate. With foulness meditation also you have to look at a corpse and so on. Only after that do you get unification of mind and then you get peacefulness. Breathing meditation is not like that. “It is peaceful and sublime in its own individual essence too starting with the very first attention given to it.” The moment you sit down and practice meditation on breathing, you are peaceful.

“But some say that it is ‘unadulterated’ because it is unalloyed, possessed of nutritive value and sweet in its individual essence too. So it should be understood to be ‘unadulterated’ and a ‘blissful abiding’ since it leads to the obtaining of bodily and mental bliss (That means bodily and mental peacefulness.) with every moment of absorption.”

There is a footnote. “ ‘Some’ is said with reference to the inmates of the Uttara (Northern) monastery [in Anurādhapura].” Historically the Commentaries we now use were written at a monastery called ‘The Great Monastery’, in Anurādhapura which is in Sri Lanka. At one time some monks went away from The Great Monastery which was the central place of learning for monks at that time. They divided themselves from The Great Monastery. They founded two monasteries. One was to the north of The Great Monastery and one I think was to the east of The Great Monastery. The large stupas can still be seen in Anurādhapura. ‘Uttara Monastery’ here means the monastery called ‘Abhayagiri’. It is not known as Northern Monastery actually. Northern Monastery is not the name. Since that monastery is located to the north of The Great Monastery, it is referred to here in the Sub-Commentary as the Northern Monastery. Actually it is Abhayagiri. They have different opinions about some teachings in some cases. They do not conform to the tradition handed down or accepted at The Great Monastery. Those who lived in Abhayagiri or the Northern Monastery thought in this way, just a little difference, not too much.

In paragraph 150 we have “as soon as they arise.” The Pāli word here is like saying ‘each and every one that arises’. In Pāli the word is repeated. That means something that arises and arises. It is something like that. So here “each and every thought that arises”. Here ‘arise’ does not mean that it really arises, but it is in a latent state. There is a potential for these unwholesome or unprofitable thoughts to arise. And so it is explained by “whenever they are not suppressed”.

There are three kinds of abandonment of unwholesome mental states. The first one is by substitution. That means you substitute something wholesome for something unwholesome. When you have wholesome thoughts, you do not have unwholesome thoughts. That is abandoning by substitution. We say it is momentary abandoning. Just for one moment you may abandon the unwholesome thought. The next one is abandoning by

suppression or temporary abandoning. In that case the abandoning lasts longer than in the first one. The last one is total cutting off, total eradication. That is the last abandonment. So there are three kinds of abandoning. Here what is meant is the second abandoning, abandoning by suppression. Here the meditation can abandon or banish the unprofitable thoughts as they arise. That means not that they really arise, but that they have the potential to arise. By the practice of meditation their arising is blocked. They are not given chance to arise. That is what is meant here. When unwholesome thoughts have arisen in us, then it has arisen and we cannot do anything about that. Before arising we do not let it arise. That is what is meant here although the word 'arise' is used.

"It banishes at once: it banishes, suppresses, at that very moment. Stills: it thoroughly calms; or else, when eventually brought to fulfillment by the Noble Path, it cuts off, because of partaking of penetration; it tranquilizes, is what is meant." This or else in the following mean the total cutting off or abandonment. Here a person reaches the Noble Path. At the moment of Noble Path he is able to eradicate, cut off, mental defilements or unprofitable thoughts all together. Here it is the total cutting off.

"In brief, however, the meaning due here is this: Bhikkhus in what way, in what manner, by what system, is concentration through mindfulness of breathing developed, in what way is it practiced much, that it is quite.. as soon as they arise?"

"Herein, here bhikkhus, a bhikkhu means, bhikkhu, in this dispensation, a bhikkhu (a monk)." In this book, in The Path of Purification, the commentator did not say anything more about the word 'bhikkhu'. In another Commentary, the Commentary to the Mahā Satipaṭṭhāna Sutta (The Sutta on the Four Foundations of Mindfulness), it is stated that 'bhikkhu' here does not necessarily mean an ordained monk, but anybody who practices mindfulness meditation, anybody who follows the advice of the Buddha, anybody who practices the teachings of the Buddha can be called a 'bhikkhu'. So in that case a bhikkhu does not necessarily mean an ordained monk. Anybody who practices meditation can be called a 'bhikkhu'. But since this book is for bhikkhus, for monks, the commentator does not say anything about this.

Nowadays when people read Suttas and the Buddha always addresses monks, they feel left out. They are not satisfied with that. They do not like that. The Buddha speaks to monks and not to lay people they think. You know, the Buddha lived with monks. So when he talked, he talked mostly to monks. That does not mean that lay people are left out. "Herein, here bhikkhus, a bhikkhu means, bhikkhus, in this dispensation, a bhikkhu." So here it is a monk, but anybody who practices meditation, who follows the teachings of the Buddha, can be called a monk.

"For this word 'here' signifies the [Buddha's] dispensation as the prerequisite for a person to produce concentration through mindfulness of breathing in all its modes" and so on. 'Here' means this dispensation that is in Buddhism. It is said that only in Buddhism can be found the four foundations of mindfulness and also the four Persons who are enlightened.

"For this is said: 'Bhikkhus, only here is there an ascetic, here a second ascetic, here a third ascetic, here a fourth ascetic.'" They mean the Stream Winner, the Once-Returner, the Non-Returner and the Arahant.

"Other dispensations are devoid of ascetics." That means there are no enlightened persons in other dispensations. "That is why it was said above 'in this dispensation a bhikkhu'."

"Gone to a forest or to an empty place" - this passage shows a suitable or an appropriate place for meditation.

Then a monk's mind is described as unruly and wild. A simile is given of a calf tied with a rope to a strong post. In the same way we tie our mind to the strong post of breathing with the rope of mindfulness. So mindfulness is like a rope. Breathing in and out is like a post. Our mind is like the calf. We try to keep our mind on the object by mindfulness.

In paragraph 155 "Or alternatively, the mindfulness of breathing as a meditation subject - which is foremost among the various meditation subjects of all Buddhas, [some] Pacceka Buddhas and [some] Buddhas' disciples" - the word 'some' in brackets is taken from the Sub-Commentary. It is said that all Buddhas practice mindfulness of breathing meditation. They all practice mindfulness of breathing and get jhānas. Then they change over to vipassanā after attaining jhāna. But for the Pacceka Buddhas and the other disciples it may not be breathing meditation. For some it may be breathing meditation, but for others it may not be breathing meditation. There are other kinds of meditation too. It is said in the books that all Buddhas practice breathing meditation.

If you read some Suttas in The Middle Length Sayings, you will find the Buddha relating his practice to a prince. In that Sutta he said that first he practiced breathing meditation. Then he got first jhāna, second jhāna,

third jhāna, fourth jhāna. After that he got the supernormal knowledge of remembering past lives; then he saw people dying in one life and being reborn in another life. Only after that did he dwell on Dependent Origination, practicing vipassanā on each of the twelve links. Then he gained enlightenment. It is said that all Buddhas practice breathing meditation but not all Pacceka Buddhas or Buddhas' disciples.

'As a basis for attaining distinction' means enlightenment. "It is not easy to develop without leaving the neighborhood of villages, which resound with the noises of women, men, elephants, horses, etc." We need to go to a place where we do not have such noises. "Noise being a thorn to jhāna" - actually it is a thorn to first jhāna. "Whereas in the forest away from a village a meditator can at his ease set about discerning this meditation subject." A forest is a suitable place for meditation. This meditation is difficult to practice and so we need quietness.

Then the author explains with a simile, "For the Blessed One is like a master of the art of building sites" and so on. These passages are not difficult to understand.

Paragraph 158 "Herein, gone to the forest is gone to any kind of forest possessing the bliss of seclusion among the kind of forest characterized thus 'Having gone out beyond the boundary post, all that is forest'." When we say 'forest', there are at least two definitions, one given in Abhidhamma and one given in Vinaya.

The first one is from Abhidhamma. In Abhidhamma it is said "having gone out beyond the boundary post". There are gateposts outside the villages. That which is outside the gateposts is forest. It may be very close to the village. Still it is called a 'forest'.

There is another definition in Vinaya. "A forest abode is five hundred bow lengths distant." We should have 'at least' there. He left out a word. "A forest abode is at least five hundred bow lengths distant.'

One bow length is said to be four cubits. That is about six feet. So five hundred multiplied by six is three thousand. In order for a place to be called a 'forest' it must be about three thousand feet away from human villages, towns or cities. So there is a difference between the forest explained in Abhidhamma and Vinaya. We came across this in the second chapter.

Student: I was thinking about this. It is about ten football fields.

Teacher: Ten football fields! Oh.

"To the root of a tree: gone to the vicinity of a tree. To an empty place, gone to an 'empty place' if he has gone to any of the remaining seven kinds of abode (resting place)" - they are given in the footnote.

Now the sitting position is dealt with. "Then he sits down, etc., indicating a posture that is peaceful and tends neither to idleness nor to agitation." So sitting position is the best for the practice of meditation.

"Then he said having folded his legs crosswise, etc., to show firmness in the sitting position, easy occurrence of the in-breaths and out-breaths, and the means for discerning the object." When your breathing is going smoothly, then you can concentrate on it easily.

"Herein, crosswise in the sitting position with the thighs fully locked" - it does not say in the lotus position, but I think it means the lotus position because your 'thighs fully locked' means the lotus position. Most of the Buddha images that you see are in the full lotus position. It may mean the full lotus position here.

"Folded: having locked. Set his body erect: having placed the upper part of the body erect with the 18 backbones resting end to end. (That means one over the other.) For when he is seated like this, his skin, flesh and sinews are not twisted, and so feelings ('Feelings' means painful feelings.) that would arise moment by moment if they were twisted do not arise. That being so, his mind becomes unified," and so on. Sitting position is recommended and said to be the best for meditation.

"Established mindfulness in front of him" - 'in front of him' means towards the object, so "established mindfulness towards the object." It is not 'in front of him' actually. So "having placed mindfulness towards the meditation subject" is correct.

"Or alternatively, the meaning can be treated here too according to the method of explanation given in the Paṭisambhidā." This book, the Paṭisambhidā, will be quoted many times in the Visuddhi Magga. This book is said to have been preached by the Venerable Sāriputta. It is included in the Sutta Piṭaka. Although it is included as among the words of the Buddha, it actually was taught by Venerable Sāriputta.

Student: So it is not in the Abhidhamma Piṭaka.

Teacher: Oh, no. It is included in Sutta Piṭaka. I just read about this today in one book, Pāli Literature and Language. There the author said that it is more like Abhidhamma than Sutta. That is not quite so. It looks like Sutta Piṭaka, but its language is different. The usage is a little different than in the Commentaries, although it is

treated as a Commentary on some of the Buddha's teachings. Venerable Buddhaghosa, the author of The Path of Purification, had great respect for this book. So he always quoted from this book whenever there is a quotation to be made.

Student: Is it translated into English?

Teacher: Yes. I think recently a translation has come out.

According to that book the phrase here means 'making mindfulness thoroughly controlled' and 'getting out of opposition'. Here the translation says 'outlet'. What is 'outlet'? 'Outlet' means some hole or some door you go through. Here it does not mean 'outlet', but outgoing or getting out of. Mindfulness is described here. Mindfulness must be well-controlled and it must be getting out of opposition. 'Opposition' here means forgetfulness. Mindfulness must be strong and it must get out of forgetfulness. So "making mindfulness thoroughly controlled and getting out of opposition" is what is meant here.

Then we have breathing in long and breathing out long. "Word Commentary Continued - First Tetrad" - this is the first set of the four methods of breathing meditation. Here breathing long and breathing short can be understood by way of extent. Those who have long or big bodies, for such beings, the breathing in and out may be long. For small animals or insects it may be very short. With regard to human beings we can understand by way of time. Sometimes our breathing is long and sometimes our breathing is short, long and short in time, because human beings are more or less of the same size. So we cannot say there is a difference in the extent of breathing in and out between human beings.

In paragraph 164 " 'Assāsa is the wind issuing out; passāsa is the wind entering in' is said in the Vinaya Commentary. But in the Suttanta Commentaries it is given in the opposite sense'." In Vinaya Commentary assāsa is out-breath and passāsa is in-breath. But in Suttanta Commentaries assāsa is in-breath and passāsa is out-breath.

"Herein, when any infant comes out from the mother's womb, first the wind from within goes out and subsequently the wind from without enters in with fine dust, strikes the palate and is extinguished [with the infant's sneezing]." Do infants sneeze after being born? I don't know. It's OK.

The Commentary continues without telling us which is to be preferred. Should we take assāsa as out-breath or in-breath? There is what I call familiarity with the tradition or the manner of Commentators. Whenever a Commentator gives two or more opinions, the one he puts last is the one he preferred. We must understand that. If he doesn't say anything, we must take it that he prefers the last one.

There is another proof of assāsa being in-breath and passāsa being out-breath. That we will find in paragraph 167. "Now this bhikkhu knows 'I breathe in, I breathe out, long while breathing in and breathing out long in nine ways. And the development of the Foundations of Mindfulness consisting in Contemplation of the Body should be understood to be perfected in one aspect in him who knows thus, according as it is said in the Paṭisambhidā."

Whenever I see footnotes in small print, I am afraid because these are from the Sub-Commentaries. The Sub-Commentaries are more difficult to understand. I was afraid that he might make some mistakes in translating and he did make mistakes. I cannot go into details about this. In footnote 46 about eight lines from the bottom appears the phrase 'but some say'. That should be in front of "The mind turns away; and then "the mind turns away from the breaths" and so on. 'But some say' should be there. "But some say the mind turns away from the breaths, which have reached the point at which their manifestation needs investigating owing to their gradually increasing subtlety." That is what the other people say. But the truth is "when the in-breaths and out-breaths have reached a subtler state owing to the influence of the meditation and the counterpart sign; for when that has arisen, the mind turns away from the normal breaths." I don't know why he made that **mistake**. 'But some say' should be in front. Then there is a long quotation from the Paṭisambhidā.

In paragraph 171 "He trains thus 'I shall breathe in.. I shall breathe out experiencing the whole body': he trains thus, I shall breathe in making known, making plain, the beginning, middle and end of the entire in-breath body. I shall breathe out making known, making plain, the beginning, middle and the end of the entire out-breath body, thus he trains. Making them known, making them plain, in this way he both breathes in and breathes out with consciousness associated with knowledge (or understanding). That is why it is said 'He trains thus "I shall breathe in.. I shall breathe out.."'

The English translation is 'experiencing the whole body' but the explanation given in the Commentary is not experiencing but making clear, making known, making plain. That means trying to see the breath clearly. The

Pāḷi word ‘paṭisaṃvedeti’ can mean to experience but here it is explained to make clear, to make evident. So it should be ‘making clear or making plain the whole breath body’.

Now we come to the ‘breath body’. The Pāḷi word is just ‘kāya’. ‘Kāya’ just means body. The Commentary explains it as breath body. ‘Body’ here does not mean the whole body but just the breath. The breath here is called ‘body’. The Pāḷi word ‘kāya’ means group. Our body is a group of different parts. The breath also is a group of particles, small particles of matter. So the breath is also called ‘kāya’. So the word ‘kāya’ here means the breath body not the whole body. The Commentary explains in this way. And the Commentary is based on the Paṭisambhidāmagga just mentioned. In the Paṭisambhidāmagga it is also explained as meaning breath body.

Now there are people who say that it must mean the whole body. They sweep the body or look all over the body for sensations. Observing the sensations in the body is not against vipassanā, not against the teachings of the Buddha. But if you say that observing sensations going all through the body is according to this passage, then you are wrong. This passage has to do with breathing meditation. ‘Breathing meditation’ means meditation taking breathing as an object. If you look for sensations, if you observe sensations, you are no longer watching the breath. So it is no longer mindfulness of breathing meditation. It becomes another kind of contemplation on the body or it may be contemplation on feeling. So in practice you can do the sweeping of the body if you have attained a certain degree of concentration. You can watch sensations in the body. It is not against vipassanā, but it is not according to this passage. This passage is shown with regard to breathing meditation.

Student: This passage is for samatha meditation?

Teacher: Yes.

Student: I find it hard to think of breathing meditation as samatha and not vipassanā because the object is changing.

Teacher: No. In breathing meditation as samatha meditation the object does not change. You keep the mind at the tip of the nose and the object of the meditation is the breath, the in-breath and out-breath. You don’t pay attention to other objects. You try to keep your mind on the object. Next week we will see how you may count in one, out one, in two, out two and so on (in order to keep the mind on the breath). So you take the breath as object only. It is samatha meditation.

Student: If you are aware of the body at all, it would have to be vipassanā.

Teacher: That’s right.

Student: When you divided it at the beginning as the four foundations of mindfulness, the first was the breath and the second was feeling?

Teacher: Feeling, yes.

Student: So this has something to do with this passage when you talk about the body?

Teacher: Yes. When we talk about the body, we are talking about the breath body, not the whole body. Also here seeing or being aware of the beginning, middle and end of the breath, that means keeping your mind here and when it goes in and goes out past this point, you try to see this as the beginning, middle and end of the breath. It is like that. We cannot say that his passage means the whole body, that in this passage ‘kāya’ means the whole body.

To one only the beginning may be clear. To another only the middle may be clear or the end may be clear. To yet another all stages may be clear. We should be like that last person. That is what is explained in paragraph 172.

Now paragraph 173 “herein, he trains: he strives, he endeavors in this way. Or else the restraint here in one such as this is training in the higher virtue, his concentration (not consciousness) is training in the higher consciousness, his understanding is training in the higher understanding. So he trains in, repeats, develops, repeatedly practices, these three kinds of training, on that object, by means of that mindfulness, by means of that attention. This is how the meaning should be regarded here.”

You know the three trainings. They are morality, concentration and wisdom. They are called ‘the three trainings’. Here they are called ‘the three higher trainings’. Here Pāṭimokkha restraint is called the restraint in higher virtue, the training in higher virtue. The jhānas are called the training in higher consciousness. Enlightenment is called the training in higher understanding. So ‘training in higher consciousness’ means attainment of jhānas and other samāpattis.

“Herein, in the first part of the system (#1 & #2) he should only breathe in and breathe out and not do anything else at all, and it is only afterwards that he should apply himself to the arousing of knowledge, and so

on. Consequently the present tense is used here in the text: He knows 'I breathe in'. He knows 'I breathe out'" He is just to know that he is breathing in and breathing out, breathing in and breathing out. Just that. But in this method he must apply himself or he must train himself. He must make effort, special effort to make clear the beginning, middle and end of each in-breath and out-breath. That is why the future tense is used - "I shall breathe in, I shall breathe out." That means there is some effort involved here, not just being mindful of in-breaths and out-breaths. In addition to being mindful of in-breaths and out-breaths he has to know, to clearly see the beginning, middle and the end.

In paragraph 175 "He trains thus 'I shall breathe in.. shall breathe out tranquilizing the bodily formations'." 'Tranquilizing the bodily formations' does not mean that you must deliberately make the breath subtle. Actually you cannot do that. What is meant is just to pay attention to the breath. When your mind calms down, the breath will become more and more subtle. That is what is meant here. You cannot make them subtle by breathing softly or something like that. That will come with practice. You don't have to do it.

The word 'bodily formation' is used here. Do you know what that means? What is 'bodily formation'? The breath here is called 'bodily formation'. That is why it is difficult to correctly understand in some places. The same word is used and has different meanings. The Pāli word is 'kāya saṅkhāra'. I think you are familiar with the word 'saṅkhāra'. 'Kāya saṅkhāra' is translated as bodily formation. I don't know what 'formation' means. Is it the act of forming or something which is formed? Or both?

Student: Something that is formed.

Teacher: Oh, something that is formed. Here it means something that is formed. 'Bodily formation' means bodily formed. That means the breath is said to be caused by mind. There are four causes of material properties - kamma, mind, climate and food. So mind is one of the causes of material properties. Breathing in and breathing out is said to be caused by mind. Although breathing in and breathing out is caused by mind, it needs the physical body to arise. If there is no body, there can be no breathing at all. So it is described as formed by the body. That means formed with the help of the body.

So in the footnote " 'Bodily formation': the in-breath and out-breath. For although it is consciousness-originated (although it is caused by consciousness, mind), it is nevertheless called 'bodily formation' since its existence is bound up with the kamma-born body." It is not 'kamma-born body. It is bound up with the physical body, not necessarily kamma-born. So "with the physical body and it is formed with that as the means." If there is no physical body, there can be no breath at all. It is said to be formed by, or made by, or maybe conditioned by the physical body. So it is called 'bodily formation'.

Student: Is there any kind of body that is not kamma-born?

Teacher: There are material properties which are caused by kamma, for example the sensitivity in the eye, sensitivity in the ear. They are caused by kamma. Voice is caused by consciousness or mind as well as by some other causes. When a rock hits against something, there is also noise. That is not caused by mind, but when I speak, my voice is caused by mind. There are four causes of material properties. Since breath is a material property, it must have a cause. According to Abhidhamma it is caused by consciousness or is consciousness-originated. Although it is caused by consciousness, it is not called 'consciousness formation' here, but it is called 'bodily formation' because it has to depend upon the physical body for its arising. It is not necessarily kamma-born body, but it is physical body.

Before we practice meditation or if we do not practice meditation, our breathing is said to be gross. But when we sit down and practice meditation and try to discern the breathing, then it becomes more and more subtle. It will become so subtle the meditator has to investigate whether it exists or not. Sometimes yogis are alarmed or afraid because they say they that have stopped breathing. They are not sure that they are alive or living at all.

The breathing is different from the other objects of meditation like the kasiṇas, the kasiṇa disks, dead bodies and so on. Other objects become clearer with the development of concentration. The better your concentration becomes the clearer these objects or the images of these objects become. It is the opposite with the breath. The better your concentration, the more subtle the breath becomes and the more difficult it is to see. You have to apply effort and understanding so that you do not lose it. It will become so subtle that you will wonder whether you are breathing at all or whether you have stopped breathing. It will reach such a state.

"Why is that? Because previously at the time when he has still not discerned (That means when he did not practice meditation.) there is no concern in him, no reaction ('No reaction' means no adverting, no thinking of that.), no attention, no reviewing, to the effect that 'I am [progressively] tranquilizing each grosser bodily

formation'. But when he has discerned, there is. So his bodily formation at the time when he has discerned is subtle in comparison with that at the time when he has not." So the breathing becomes subtle, more and more subtle with the growth of concentration. You do not have to make them subtle. You actually cannot make them subtle, but you just keep your mind on the breath and try to discern it thoroughly, to see clearly the beginning, the middle and the end of it. When you reach the next stage, it will become very subtle. You do not make them subtle, but they will become subtle. So you have to train yourself "I shall breathe in tranquilizing the bodily formation", but not really tranquilizing. They just become tranquil. They just become subtle.

In paragraph 179 the relative subtlety is given. "In discerning [the meditation subject the formation] is gross, and it is subtle [by comparison] in the first jhāna access." That means when you first practice meditation, the breath is gross. When you reach to access concentration, it becomes subtle. Then by comparison it is gross at that stage of access concentration, but it is subtle at the stage of first jhāna. Then in the first jhāna and the second jhāna access it is gross and in the second jhāna it is subtle and so on. Grossness and subtlety are here compared with jhāna and neighborhood of jhāna and next jhāna. So in the beginning it is gross. When you reach the neighborhood concentration, it is subtle. Then at the neighborhood concentration it is gross, and at the first jhāna it is subtle. Then at the first jhāna it is gross and it is subtle at the neighborhood of second jhāna. Then it is subtler in the second jhāna and so on. Subtleness is described with the development of meditation and concentration.

There are two pinions. The first one is the opinion of the Dīgha and Saṃyutta reciters. The second one is the opinion of the Majjhima reciters. There is just a little difference. You know there are Nikāya or Collections - Collection of Long Suttas, Collection of Medium Suttas, Collection of Miscellaneous or Kindred Suttas. There were monks who made special study of one Collection. They may have some opinions that may be different from those who specialize in another Collection. So there is difference between these teachers or these reciters. So Dīgha and Saṃyutta reciters think this way and Majjhima reciters think the other way. This was in the case of Samatha meditation.

"But in the case of insight, the bodily formation occurring at the time of not discerning is gross, and in discerning the primary elements it is [by comparison] subtle;" and so on. This paragraph describes the development in vipassanā meditation. It is gross in the preceding states and subtle in the succeeding states.

Then there is a long quotation from the Paṭisambhidāmagga. We have come to the end of the first four methods. Do you remember the first four methods? What is the first one? You know when you breathe in long that you breathe in long. You know when you breathe out long that you breathe out long. There are long breaths and short breaths. Then what? Making clear the whole breath body. And then? Tranquilizing the breath body. These four methods pertain to samatha meditation. They will be explained later.

The other groups of four have to do with jhānas and also with the other foundations of mindfulness. They will be explained later.

Student: The other three are still samatha meditation?

Teacher: They can be samatha and they can be vipassanā depending on how you practice. You practice on the breath and you get jhāna. Then you dwell on happiness or pīti there. If you observe pīti as impermanent, then you practice vipassanā. It will be described later.

For the bodily formations meaning breathing in and breathing out, please see paragraph 181. There the text from the Paṭisambhidāmagga is quoted. In the text "I shall breathe in.. shall breathe out tranquilizing the bodily formations? What are the bodily formations? Long in-breaths.. out-breaths [experiencing the whole body] belong to the body; these things being bound up with the body are bodily formations." This is the explanation. They are called 'bodily formations' because they are bound up with the body. They belong to the body. Without a body they cannot arise. So 'bodily formations' mean in-breaths and out-breaths.

Did you read the footnotes? Some of them are difficult to understand. I cannot go through them in detail. But in footnote 47 it says "What is meant is this: the contemplation of the body as an in-breath-and-out-breath body" and so on. It is very difficult to understand that translation. I made a new translation. I think it is a little better.

Sādhu! Sādhu! Sādhu!

We offer this transcription of a Dhamma class with Venerable U Sīlānanda with the hope that it will be beneficial for your understanding of the Buddha's teachings. This transcription has not been edited. It is the record of spontaneous exchanges between the teacher and students. Therefore it is possible that there are some

errors. We are certain that such errors are infrequent and minimal. Sayādaw is a meticulous and careful teacher and offers these teachings in this manner out of compassion for people interested in the serious study and practice of meditation and Buddhism.

(Tape 19 / 186 -230)

Now we come to the real practice of breathing meditation. Beginning with paragraph 186 we have the method of development. Out of 16 methods 4 methods have been described in detail with regard to the Texts. Now come the explanations for real development.

“The first tetrad is set forth as a meditation subject for a beginner (That is a beginner in samatha meditation.); but the other three tetrads are [respectively] set forth, as the contemplation of feeling, of [the manner of] consciousness, and of mental objects, for one who has already attained jhāna in this tetrad.” So there are four sets of four methods each. The first set is for beginners in the practice of mindfulness of breathing meditation as a tranquility meditation or serenity meditation. The other three are concerned with contemplation on feeling, contemplation on consciousness, and contemplation on mental objects. You know there are four foundations of mindfulness -contemplation on the body, contemplation on feeling, contemplation on consciousness, and contemplation on mental objects or I would prefer to call them ‘dhamma objects’.

Student: Sometimes we talk about mind and objects of mind. Would ‘objects of mind’ be dhamma objects?

Teacher: I think that also is not so good, not correct because everything is the object of mind. Sight is object of mind. Sound is object of mind. Sight, sound, smell, taste and touch are not called ‘dhamma objects’.

“If a clansman who is a beginner wants to develop this meditation subject, and through insight based on the fourth jhāna produced in breathing, to reach Arahantship together with the discrimination (That means special achievements like psychic powers, reading other peoples’ minds and so on.), he should first do all the work connected with the purification of virtue, etc., (That means before practicing meditation one must purify one’s virtue, one’s moral conduct as described in the first chapter.), in the way already described, after which he should learn the meditation subject in five stages from a teacher of the kind already described.” He should go to a teacher and learn the meditation subject.

“Herein, the five stages: learning, questioning, establishing, absorption, characteristic.” Although they are called ‘stages’, maybe they are not real stages. Perhaps points or five-membered-learning is better.

“‘Learning’ is learning the meditation subject. ‘Questioning’ is questioning about the meditation subject. ‘Establishing’ is establishing the meditation subject.” Here ‘establishing’ really means the appearance of signs after you have practiced this meditation for some time. We will come to the appearance of signs later. Before practicing one must learn what kind of signs can appear.

“‘Absorption’ is the absorption of the meditation subject.” That means getting jhāna through this meditation. Sometimes the word ‘appanā’ in Pāli means something like finishing something or culminating something. The same word is used for jhāna and also attainment. In the Visuddhi Magga sometimes appanā is used in the sense of culmination.

Student: Appanā come s from the root ‘paññā’?

Teacher: This word is derived from the word ‘ar’. Then a suffix is put between the root and the suffix. There are two kinds of suffixes. There is ‘ar’ and there is ‘na’. And then there is a suffix which has a causal meaning, that is having someone make something. That suffix is put between the root and the verbal suffix. In Sanskrit it becomes ‘arpaṇa’. ‘R’ is changed to ‘P’ in Pāli and so we have the word ‘appanā’. That is sending to the finish or bringing to the finish - appanā. So the word can mean reaching the expected stage of jhāna. So “‘absorption’ is the absorption of the meditation subject” means getting to the end of meditation, the attainment of jhāna. This meditation is described as a serenity meditation, the objective of which is the attainment of jhāna.

“‘Characteristic’ is the characteristic of the meditation subject; what is meant is that it is the ascertaining of the meditation subject’s individual essence thus ‘This meditation subject has such a characteristic’. Learning the meditation subject in the five stages in this way, he neither tires himself nor worries the teacher.”

“So in giving this meditation subject consisting in mindfulness of breathing attention he can live either with the teacher or elsewhere in an abode of the kind already described.” So he may live with the teacher in the same place in the same monastery or he may live away from his teacher.

“Learning the meditation subject in the five stages thus, getting a little expounded at a time and taking a long time over reciting it, he should sever the minor impediments. After finishing the work connected with the meal and getting rid of any dizziness due to the meal he should seat himself comfortably.” That is why in Myanmar most monks take rest after the meal just before noon. They take rest for about an hour, especially the older monks. That is to get rid of dizziness after the meal. When the stomach is full, you feel sleepy. To get rid of sleepiness you rest for awhile. After resting awhile practice is resumed.

“Then, making sure he is not confused about even a single word of what he has learned from the teacher, he should cheer his mind by recollecting the special qualities of the Three Jewels.” That is just preparing to go to the real practice of mindfulness of breathing.

Then there are seven stages described here in the practice of mindfulness of breathing meditation. At first glance we might expect that these stages are practiced one after the other, but that is not so. We will find out about that later. There may be a little confusion here.

The first one is counting. When we first practice breathing meditation, the first thing we do is to count. When you do counting, you should not stop short of five or go beyond ten, or make any break in the series. Counting should be at least five and at most ten. There should be no break in the series.

“By stopping short of five his thoughts get excited in the cramped space, like a herd of cattle shut in a cramped pen.” It is too little if you say “in one, out one, in two, out two” and again “in one, out one, in two, out two”.

“By going beyond ten his thoughts take the number [rather than the breaths] for their support.” That means you are concerned about numbers - in one, out one.. in one hundred, out one hundred. Numbers become the object of meditation rather than the breaths.

“By making a break in the series he wonders if the meditation subject has reached completion or not.” ‘By making a break in the series’ the Sub-Commentary explained that it is counting one, three, five, seven and so on. It may be like counting in one, out one and then you do not count the second pair. So in three, out three and then you let go of the next pair. Then you count in five, out five and so on. That is making a break in the series. So if you make a break in the series, you will wonder if the meditation has reached completion or not.

One teacher of old in Myanmar explained it in another way. You count for some time and then you give up counting for some time. Then you pick it up again. Then you give it up again and so on. He said that was what is meant by making a break in the series. You may count in one, out one, in two, out two, in three, out three, in four, out four, in five, out five. Then you stop counting. Then again you begin counting in one, out one, in two, out two and so on. That will make you confused about the series of counting.

So counting should not be below five nor above ten and there should be no break in the middle. “So he should do his counting without those faults.”

“When counting, he should at first do it slowly, [that is late].” I don’t know where he got ‘that is late’. It is put in the square brackets so it is supposed to be from the Sub-Commentary. Maybe it is Venerable Ñānamoli’s addition.

Student: Could it mean slowly or late in the sense that you are behind the count or you are slightly anticipating the count? Sometimes people do that, getting into the counting rather than the breath.

Teacher: I think that just ‘slowly’ makes sense here, rather than the word ‘late’ because here is shown a grain measurer’s counting. When a grain measurer having filled his measure says “one” and empties it and then refills it, he goes on saying “one, one, one”. And there may be some rubbish or something and he has to pick it up and throw it away, and while so doing, he may be saying “one, one” until he reaches the second one. The same is true for two and so on. He may have to do something and he may be saying “two, two, two” until he comes to the third.

“So taking the in-breath or the out-breath, whichever appears [most plainly], he should begin with ‘one, one’ and count up to ‘ten, ten’, noting each as it occurs.” So the counting should be done: in one, out one, in two, out two, in three, out three and so on.

“As he does his counting in this way the in-breaths and out-breaths become evident to him as they enter in and issue out.” When they go in and come out, they become evident. They become clearer.

“Then he can leave off counting slowly, like a grain measurer, and he can count quickly, as a cowherd does. For a skilled cowherd takes pebbles his pocket and goes to the cow pen in the morning, whip in hand” and so on. What do you think of the counting of the cowherd here? I think that in the beginning the breath only seems to be one. You say “in, out, in, out.” There seems to be only one breath. But when you have practiced for some time, one breath may appear to you as a series of short breaths. That is because one breath is a combination of small breaths. There are many breaths in what is formerly known as one breath. In one in-breath you may count one, two, three, four, five or something like that. I think that is what is meant here. Otherwise the simile of the cowherd counting cows that go out of the pen at the gate in groups, two at a time, three at a time - he may say three - but breathing in and breathing out does not come in and go out in exactly the same way as the cows. What is meant here I think is that formerly it seemed one breath, but now it appears to you as many breaths. So you count in one, two, three, four, five and going out one, two, three, four, five.

“So he counts quickly ‘three, four, five’ and so up to ten. In this way the in-breaths, and out-breaths, which has already become evident to him while he counted them in the former way, now keep moving along quickly.” ‘In the former way’ is explained in the Sub-Commentary as ‘in the quick way’, but that is not correct. In another Commentary it is explained that ‘in the former way’ means in the slow way. So ‘in the former way’ means in the slow way, counting like a grain measurer does.

“Then knowing that they keep moving along quickly, not apprehending them either inside or outside [the body], but apprehending them just as they reach the [nostril] door,” - that is important. You do not go into the body or outside the body with the breaths, but apprehend them just as they reach the nostril door.

“He can do his counting quickly: ‘one, two, three, four, five; one, two, three, four, five, six.. seven;.. eight.. nine;.. ten’.” Here also one may think it means that you count one to five, then one to six, then one to seven, but I do not think that is the case here. You may count one breath as one, two, three, four, five; or one, two, three, four, five, six; or one, two, three, four, five, six, seven; or as many as you can be aware of.

“For as long as the meditation subject is connected with counting, it is with the help of that very counting that the mind becomes unified.” So counting is just to keep your mind on the breath and to make it one-pointed or unified - “just as a boat in a swift current is steadied with the help of a rudder (or with the help of a pole).”

“When he counts quickly, the meditation subject becomes apparent to him as an uninterrupted process.” At this stage the meditation has not reached the jhāna stage. Before reaching the jhāna stage there are interruptions. Interruptions are unavoidable. In Abhidhamma we learn that one thought process is followed by some moments of life-continuum (bhavaṅga). Then there is another thought process. So thought processes arise and disappear in quick succession, but they are buffered by the arisings of bhavaṅga or life continuum. So it cannot be called ‘uninterrupted’. It can be uninterrupted only during the period of jhāna attainment. So it should say that it appears to him as though it were an uninterrupted process. It is very close to the uninterrupted stage.

“Then, knowing that it is proceeding uninterruptedly, he can count quickly in the way just described, not discerning the wind either inside or outside [the body]. For by bringing his consciousness inside along with the incoming breath it seems as if it were buffeted by the wind inside or filled with fat.’ That means his appears to be soiling or something like that.

“By taking his consciousness outside along with the outgoing breath it gets distracted by the multiplicity of objects outside.” That is why we have to keep the mind at the entrance of the nostrils and not let it go into the body or outside the body.

“However, his development is successful when he fixes his mindfulness on the place touched [by the breaths] (That means the tip of the nose or the upper lip.). That is why it was said above ‘He can count quickly in the way just described, not discerning the wind either inside or outside’.” Strictly speaking in-breath and out-breath are said to be caused by mind. In-breath and out-breath are the air element. The air element is caused by kamma, caused by citta (mind), caused by climate (heat or cold), and caused by food. The breath is said to be caused by mind. It is mind-generated. Mind-generated material properties can only be found, only exist inside the body and not outside. Here is the breath. When you exhale, you may feel that the air goes out of the nose outside the body. As soon as it reaches outside the body, it becomes generated by climate and not generated by mind. In order to watch breathing in and breathing out closely our mind has to be here at the tip of the nose or at the entrance of the nostril where they are really mind-generated. After the out-breath leaves the tip of the nose, then it becomes generated by climate or temperature. That is why the attention has to be at the tip of the nose.

“But how long is he to go on counting?” Let us say a monk is practicing counting - in one, out one, in two, out two and so on. “Until, without counting mindfulness remains settled on the in-breaths and out-breaths as its object.” So he is to count until he can concentrate on breathing only without counting.

“For counting is simply a device for settling mindfulness on the in-breaths and out-breaths as object by cutting off the external dissipation of applied thoughts.” That is vitakka. We call it ‘initial application’. Initial application or applied thought has the tendency to take mind out. In order to cut the distractions by applied thought one has to keep the mind on the breath, on the object. This is the first stage. In the first stage you do counting. You do this counting until you can concentrate fully on the breaths without counting. It may take days, weeks, or maybe months.

Now the second one. It is called ‘connection’, but I think ‘connection’ is not so accurate. It is following. The Pāḷi word means following. That is also a little misleading because ‘following’ does not mean to follow the breath into the body or outside the body, but just to be mindful of the breath. Still it is called ‘following’ in Pāḷi.

“Connection (**anugamana**) is the uninterrupted following of the in-breaths and out-breaths with mindfulness after counting has been given up.” So when you can be on the breaths without counting, you give up counting. At that moment you begin the second stage, connection or following.

“And that is not following after the beginning, the middle and the end.” It is just repeatedly keeping your attention or your mindfulness on the breaths at the entrance of the nostrils.

“The navel is the beginning of the wind issuing out, the heart is the middle, and the nose-tip is its end.” The beginning, the middle and the end of the out-breath and in-breath are described here. For the out-breath the navel is the beginning, the heart is the middle, and the tip of the nose is the end. For the in-breath the tip of the nose is the beginning, the heart is its middle, and the navel is its end.

“And if he follows after that, his mind is distracted by disquiet and perturbation, according as it is said.” This is a quotation from the Paṭisambhidāmagga. This quotation is important because with the help of this quotation we decide which is meant by assāsa and passāsa in Pāḷi. Last week we found that the Pāḷi words ‘assāsa’ and ‘passāsa’ are interpreted differently by different Commentators.

Here is the quotation from that book by the Venerable Sāriputta. It is as authoritative as the words of the Buddha. “When he goes in with mindfulness after the beginning, middle and end of the in-breath, his mind being distracted internally” - this word ‘internally’ shows that the word used here means in-breath and not out-breath. So it is correctly translated here. There is no problem here. But if you read the Pāḷi, then you may be doubtful as to whether the word ‘assāsa’ means the in-breath or the out-breath. When you read this passage, you come to the conclusion that ‘assāsa’ must mean in-breath. It says after the beginning, middle and end of let us say ‘A’, his mind being distracted internally - when you say the word ‘internally’, the ‘A’ must mean in-breath. It cannot mean out-breath. This is the quotation.

Now it says 3-4. Actually it is not with 3-4. Here comes the overlapping or combination of two or three stages at the same moment. “So when he gives attention to it by connection, he should do so not by the beginning, middle and end (That means not following after the beginning, middle and end) but rather by touching and fixing.”

“There is no attention to be given to it by touching separate from fixing as there is by counting separate from connection.” So when we do counting and connection, there are two separate (modes) of attention - attention to counting and attention to the breath. But with regard to touching and fixing there are no separate (modes) of attention apart from counting and from connection.

“But when he is counting the breaths in the place touched by each, he is giving attention to them by counting and touching.” When you are counting, you are doing two stages at the same time - counting and touching. ‘Touching’ here means keeping your mind at the place where the breath touches, where you feel the breath.

“When he has given up counting and is connecting them by means of absorption, then he is said to be giving his attention to them by connection, touching and fixing. „So you give up counting and are just mindful of the breaths as they come and go. At that moment there can be connection and touching. When you reach the stage of neighborhood concentration and jhāna concentration, then you are doing three at the same time - connection, touching and fixing. So these two stages are not to be separated from counting and connection.

“And the meaning of this may be understood through the simile of the man who cannot walk and the gate-keeper given in the Commentaries, and through the simile of the saw given in the Paṭisambhidā.”

“Here is the simile of the man who cannot walk: just as a man unable to walk, who is rocking a swing for the amusement of his children and their mother, sits at the foot of the swing post and sees both ends and the middle of the swing plank successively coming and going yet does not move from his place in order to see both ends and the middle, so too, when a bhikkhu places himself with mindfulness, as it were, at the foot of the post for anchoring [mindfulness] and rocks the swing of the in-breaths and out-breaths; he sits down with mindfulness on the sign at that same place, and follows with mindfulness the beginning, middle and end of the in-breaths and out-breaths at the place touched by them as they come and go; keeping his mind fixed there, he then sees them without moving from his place in order to see them. This is the simile of the man who cannot walk.” He is aware of the beginning, middle and end of the in-breaths and out-breaths, but his attention is on the breaths and not the beginning, middle and end. He cannot help but be aware of the beginning, middle and end, but he does not pay attention to them.

The next simile is the same, the gate-keeper. The gate-keeper is only interested in people who are at the gate and not those who have gone inside the city or who have gone outside the city. He is interested only in those people who are at the gate. “So too, the incoming breaths that have gone inside and the outgoing breaths that have gone outside are not this bhikkhu’s concern, but they are his concern each time they arrive at the [nostril] gate itself.” So only when they reach the nostril gate, do they become the object of his mindfulness. This is the simile of the gate-keeper.

Next is the simile of the saw. It is more evident in this simile that he pays attention to or keeps his attention at the entrance of the nostrils. He pays attention to the breaths only when they reach that place, that entrance, not going with the breath inside the body or outside the body.

In paragraph 202 near the beginning of the second paragraph “The man’s mindfulness is established by the saw’s teeth where they touch the tree trunk without his giving attention to the saw’s teeth as they approach and recede.” Actually that means the saw’s teeth that have come and have gone. The saw’s teeth are not the point where they touch the log. They have gone this way or that way. That is what is meant. It is not ‘as they approach and recede’, but it is the saw’s teeth that are not at the point of touching the log or those that have gone the other way. “Though they are not unknown to him as they do so; and he manifests effort, carries out a task and achieves an effect.”

“So too the bhikkhu sits, having established mindfulness at the nose tip or on the upper lip, without giving attention to the in-breaths and out-breaths that have come and gone.” It is not ‘as they approach and recede’ because he must pay attention as they approach and recede, as they come and go. But he is not to pay attention to those that have gone into the body or to those that have gone out of the body. “Though they are not unknown to him as they do so” - that is he is not unaware of them as they do so.

“And he manifests effort, carries out a task and achieves an effect.” Then there is an explanation of effort and so on. They are used in a different sense here. “‘Effort’: what is effort? The body and mind of one who is energetic becomes wieldy - this is effort.” The mind and body becoming wieldy is said to be effort here.

“What is the task? Imperfections come to be abandoned in one who is energetic, and his applied thoughts are stilled - this is the task. What is the effect? Fetters come to be abandoned in one who is energetic, and his inherent tendencies come to be done away with - this is the effect.”

“So these three things are not the object of a single consciousness, and they are nevertheless not unknown, and the mind does not become distracted, and he manifests effort, carries out a task, and achieves an effect.” This is the simile of the saw.

When we practice vipassanā (mindfulness) meditation we use this method also. Even when you practice vipassanā, you try to keep the mind at the entrance of the nostrils and try to be mindful of the breaths coming in and going out.

“After someone has given his attention to counting, then just as when a body that is disturbed sits down on a bed or chair” and so on - at the beginning the body is not settled, is not cooled down. You move a lot. There is squeaking of the bed or chair and so on. But when your mind gets stilled, then your body also gets stilled and your breath becomes subtle. “Both the body and the mind become light. The physical body is as though it were ready to leap up into the air.” You feel lightness in the body and mind.

“When his gross in-breaths and out-breaths have ceased, his consciousness occurs with the sign of the subtle in-breaths and out-breaths as its object.” The breaths become subtle. So they become the object of his

meditation. “And when that has ceased, it goes on occurring with the successively subtler signs as its object.” The breaths become more and more subtle as he makes progress in the mindfulness of breathing meditation.

The mindfulness of breathing meditation is different from the other objects of meditation. For the other objects of meditation, they become clearer at each higher stage. Let us suppose you practice kasiṇa meditation. The sign of the kasiṇa becomes clearer and clearer as you make progress. But the breath becomes less clear when you make progress. It becomes subtle and it is more difficult to see. Paragraph 208 “It becomes more subtle for him at each higher stage, and it even comes to the point at which it is no longer manifest.” The breath is there, but it is so subtle that you are not aware of the breath. You may even think that you have stopped breathing all together or that you may have died.

“However, when it becomes unmanifest in this way, the bhikkhu should not get up from his seat, shake out his leather mat, and go away.” He must not go away saying, “I have lost my object of meditation.”

“What should be done? He should not get up with the idea ‘Shall I ask the teacher?’ (That means I will ask the teacher.) or ‘Is my meditation subject lost?’; for by going away, and so disturbing his posture, the meditation subject has to be started anew.” By changing postures the meditation subject has to be started anew. That is why we try to instruct meditators to keep still as much as they can, not to make many movements or not to make movements too often. When you make movements, you have to be mindful of these movements. Even if it can be done with mindfulness, it is still a distraction from the main object. It is better to keep still as much as and as long as you can.

“So he should go on sitting as he was and [temporarily] substitute the place.” That means he should not give up, but go on sitting keeping his mind at the place. Now at this moment the breath has become so subtle that he is not aware of the breath. Let us say that he has lost the breath. But he must catch the breath at the place where he formerly caught the breaths. Instead of leaving the place, you stay stuck to the place and let the breaths become clear again. That is what is meant here.

“These are the means for doing it.” When you think you have lost the breaths there are some things to do. “Where do these in-breaths and out-breaths exist? Where do they not? In whom do they exist? In whom not?” Then, as he considers thus, he finds that they do not exist in one inside the mother’s womb.” This is what is believed in those days. There are seven kinds of people that do not breathe - the child in the mother’s womb, those drowned in water (those who have drowned), or likewise in unconscious beings (those who have become unconscious), or it can mean those who are reborn as mindless beings (It is explained in both ways in the Sub-Commentary.), in the dead (Dead people don’t breathe.), or in those who attain to fourth jhāna (When a person attains the fourth jhāna, there is no breathing.) , or in those born into a fine material or immaterial existence (That is those reborn as brahmas. Brahmas do not breathe.) , or to those attained to cessation of perception and feeling. There is an attainment called ‘attainment of cessation’. Actually it is cessation of mind. During that attainment the mental activities are temporarily stopped or they are suspended as long the person wishes. It may be one day, two days, or at most seven days. So there are these seven kinds of beings who have no breath.

So he should review this “So he should apostrophize himself thus: ‘You with all your wisdom are certainly not inside a mother’s womb or drowned in water.’” You are not any one of those seven persons. There must be breath. So you are not without breath. “Those in-breaths and out-breaths are actually existent in you, only you are not able to discern them because your understanding is dull.” Actually your understanding is sharp at that time, but since you cannot be aware of the breath, your wisdom or paññā is said to be dull at that moment.

“Then, fixing his mind on the place normally touched [by the breaths], he should proceed to give his attention to that.” When you have lost the breath, you go to the same place where you have caught it before and try to wait for it there.

“These in-breaths and out-breaths occur striking the tip of the nose in a long-nosed man.” So if you have a long nose, they strike at the tip of the nose. If you have a short nose, the breath strikes at the upper lip of a short-nosed man.

“So he should fix the sign thus: ‘This is the place where they strike’. This was why the Blessed One said: ‘Bhikkhus, I do not say of one who is forgetful, who is not fully aware, [that he practices] development of mindfulness of breathing.’” That means if you are forgetful, if you do not have good mindfulness, you cannot practice mindfulness of breathing meditation. Your understanding has to be sharp. Here the Buddha said if you are forgetful, if you are not fully aware, you cannot practice mindfulness meditation, mindfulness of breathing meditation.

But the Commentator said: “Although any meditation subject, no matter what, is successful only in one who is mindful and fully aware, yet any meditation subject other than this one gets more evident as he goes on giving it his attention. But this mindfulness of breathing is difficult, difficult to develop, a field in which only the minds of Buddhas, Pacceka Buddhas and Buddhas’ sons are at home. It is no trivial matter, nor can it be cultivated by trivial persons. In proportion as continued attention is given to it, it becomes more peaceful and subtle. So strong mindfulness and understanding are necessary here.” Stronger mindfulness and understanding are needed in the practice of mindfulness of breathing meditation than in the practice of other kinds of meditation.

“Just as when doing needlework on a piece of fine cloth a fine needle is needed, and a still finer instrument for boring the needle’s eye, so too, when developing this meditation subject, which resembles fine cloth, both mindfulness, which is the counterpart of the needle, and the understanding associated with it, which is the counterpart of the instrument for boring the needle’s eye, need to be strong. A bhikkhu must have the necessary mindfulness and understanding and must look for the in-breaths and out-breaths nowhere else than the place normally touched by them.” By just keeping the mind at the place where they touched before, he waits for the breathing to become evident again. Then there is a simile of a ploughman. Let us skip that.

Paragraph 214 “When he does so in this way, the sign soon appears to him.” He perseveres in keeping the mind at the tip of the nose, and so the breathing becomes evident to him again. Then he dwells on that sign or that breathing continuously, and so soon appears the sign of different kinds. “But it is not the same for all.” The sign does not appear in the same way for all. For one person one kind of sign will appear and for the other person another sign will appear. There is not one sign, but many forms of the sign.

“But it is not the same for all; on the contrary, some say that when it appears it does so to certain people producing a light touch like cotton or silk-cotton or a draught. But this is the exposition given in the commentaries: it appears to some like a star or a cluster of gems or a cluster of pearls, to others with a rough touch like that of silk-cotton seeds or a peg made of heartwood.” That is what some meditators feel. They feel like something is put in the nostrils. It may even feel difficult to breathe. “To others (it seems) like a long braid string or a wreath of flowers or a puff of smoke, to others like a stretched-out cobweb or a film of cloud or a lotus flower or a chariot wheel or the moon’s disk or the sun’s disk.” Any kind of sign can appear to a person. When my father practiced this meditation, he said the sign was like a sheet of silver. Any one of those mentioned here or those not mentioned here may appear to a meditator. Anything can appear as the sign of this meditation.

“In fact this resembles an occasion when a number of bhikkhus are sitting together reciting a Suttanta. When a bhikkhu asks ‘What does this Sutta appear like to you?’, one says ‘It appears to me like a great mountain torrent’, another ‘To me it is like a line of forest trees’.” and so on. Depending on different persons there can be multiplicity or great variety of these signs.

“Similarly this single meditation subject appears differently because of difference in perception. It is born of perception, its source is perception, it is produced by perception. Therefore it should be understood that when it appears differently it is because of difference in perception.” People have different outlooks or different notions, so the sign appears differently to different people.

“And here, the consciousness that has in-breath as its object is one, the consciousness that has out-breath as its object is another, and the consciousness that has the sign as its object is another.” This you know from Abhidhamma. Consciousness can only take one object at a time. Consciousness that takes in-breath as object is one. And then consciousness that takes the out-breath is another. So they are different.

“And the consciousness that has the sign as its object is another. For the meditation subject reaches neither absorption nor even access in one who has not got these three things [clear] (who does not see clearly the in-breath, the out-breath, and the sign). But it reaches access and also absorption in one who has got these three things [clear].”

When the sign appears in this way, what must the meditator do? “The bhikkhu should go to the teacher and tell him ‘Venerable sir, such and such has appeared to me’. But [say the Dīgha Reciters] the teacher should say neither ‘This is the sign’ nor ‘This is not the sign’; after saying ‘It happens like this, friend’.” The teacher should just say that it happens like this. The teacher should not say that this is the sign or that this is not the sign. That is what the Dīgha Reciters think.

“He should tell him ‘Go on giving it attention again and again’; for if he were told ‘It is the sign’, he might [become complacent and] stop short at that.” That means the sign is difficult to get. If the teacher says that he

has the sign, the student might think “Oh, I’ve got what is difficult to get and so I may slow down a little. I can practice any time I like.” He may think something like that. “And if he were told ‘It is not the sign’, he might get discouraged and give up; so he should encourage him to keep giving it his attention without saying either. So the Dīgha Reciters say, firstly.”

‘Dīgha reciters’ means the reciters of the Long Discourses. You know there are Collections of Long Discourses, Middle Length Discourses, Kindred Discourses and The Gradual Sayings. There are monks who do special study of the Long Discourses. Other monks make special study of the Middle Length Discourses and so on. The Dīgha Reciters say like this.

“But the Majjhima Reciters (those who make special study of The Middle Length Sayings) say that he should be told ‘This is the sign, friend. Well done. Keep giving attention to it again and again’.” They thought there is no reason for a meditator to be discouraged or to be complacent when he knows that he has got the sign. He practices meditation just to attain to the jhāna stage and later on for the attainment of enlightenment. When the teacher says “It is the sign”, then he must be encouraged. So it is good according to the Majjhima Reciters to tell the student that it is the sign.

Student: And it is also Venerable Buddhaghosa’s opinion because it is the second one?

Teacher: That’s right. You remembered. That’s very good.

“Then he should fix his mind on the same sign; and so from now on, his development proceeds by way of fixing.” We come now to the fourth stage, fixing.

“So as soon as the sign appears, his hindrances are suppressed, his defilements subside, his mindfulness is established, and his consciousness is concentrated in access concentration.” Then after access concentration comes jhāna concentration.

“Then he should not give attention to the sign as to its color, or review it as to its [specific] characteristic.” This is because if he gives attention to its color, it will become a color meditation and not breathing meditation. If he reviews it as to its characteristic, it will become another kind of meditation rather than mindfulness of breathing meditation. He should not pay attention to its color or its characteristic.

“He should guard it as carefully as a king’s chief queen guards the child in her womb due to become a Wheel-turning Monarch.” That means a Universal Monarch. He should guard it.

“Then guarding it thus, he should make it grow and improve with repeated attention.” He should pay attention to it, dwell on it for a long time.

“And he should practice the tenfold skill in absorption (Ch.4,42) and bring about evenness of energy.” That means evenness or balance of energy and concentration.

“As he strives thus, fourfold and fivefold jhāna is achieved by him on that same sign in the same way as described under the earth kasiṇa.” So jhāna arises in him. Then from first jhāna he would go to second, third, fourth and fifth jhānas. During the moments of jhāna the mind is very fixed, very still. This is the fourth stage, fixing.

After fixing comes what? After fixing comes observing. What is observing? Observing is insight is what is explained there. So now he will change to vipassanā meditation. Until this point he practiced mindfulness of breathing meditation as a samatha meditation. He got to the jhāna stage. After that it will become vipassanā meditation.

“However, when a bhikkhu has achieved the fourfold and fivefold jhāna and wants to reach purity by developing the meditation subject through observing and through turning away, he should make that jhāna familiar by attaining mastery in it in the five ways and then embark upon insight by defining mentality-materiality. How?”

Since he has jhāna, he makes the jhāna the basis for his vipassanā meditation. He enters into jhāna. Then after emerging from jhāna, he concentrates on the jhāna. First he embarks on insight by defining mentality and materiality - defining this is mind, this is matter.

“On emerging from the attainment, he sees that the in-breaths and out-breaths have the physical body and the mind as their origin (because they are caused by mind); and that just as, when a blacksmith’s bellows are being blown, the wind moves owing to the bag and to the man’s appropriate effort, so too, in-breaths and out-breaths are due to the body and the mind.”

“Next, he defines the in-breaths and out-breaths and the body as ‘materiality’, and the consciousness and the states associated with the consciousness as the ‘immaterial’ [mind].” Do you know why it is stated here, why it

is given here? Because real vipassanā begins with discerning mind and matter clearly. One must be able to see, not just guess, to see clearly mind and matter through meditation. First we need concentration. Then after concentration of mind comes the discerning of mind and matter. This is the actual beginning of vipassanā meditation.

“Having defined mentality-materiality in this way, he seeks its condition.” From the stage of discerning mentality and materiality he progresses to the stage of seeing their conditions, or seeing that they are conditioned, seeing their causes.

“With search he finds it and so overcomes his doubts about the way of mentality-materiality’s occurrence in the three divisions of time.” That means the breath and the body are materiality, and mindfulness and others are mentality. They are not uncaused or they are not unconditioned. The breath is conditioned by mind. The consciousness and mental factors are conditioned by each other and are also conditioned by the material base and so on. The next stage is seeing the conditionality of things actually, seeing the conditions of mind and matter.

“His doubts being overcome, he attributes the three characteristics [beginning with that of suffering to mentality and materiality], comprehending [them] by groups; he abandons the ten imperfections of insight beginning with illumination, which arise in the first stages of the Contemplation of Rise and Fall, and he defines as ‘the path’ the knowledge of the way that is free from these imperfections.” This is a very brief description of the stages of vipassanā meditation. They will be treated in detail in succeeding chapter.

After discerning conditions he discerns what? The three characteristics - impermanence, suffering and insubstantiality. So these three characteristics he comes to see.

“He reaches Contemplation of Dissolution by abandoning [attention to] arising.” At the early stage of seeing arising and falling the impediments come in, the impediments to the progress of vipassanā - seeing lights, feeling very happy and so on. When they arise, a yogi may think that he has attained enlightenment. If he thinks in this way, he will not make effort to reach higher stages. He must understand that these are not the way to enlightenment. They are just obstacles. He has to overcome these obstacles. When he has overcome these obstacles, he reaches the higher stages of discerning rising and falling. So there are two stages in the discernment of rising and falling, the lower stage and the higher stage. After reaching the lower stage the ten impediments occur in the yogi. After conquering these ten impediments he reaches the higher stage of discerning rise and fall.

From there he reaches another stage where he sees only the falling, only the dissolution, only the disappearing of things. Only the dissolution of things appears to him clearly. That is the contemplation of dissolution.

“He reaches Contemplation of Dissolution by abandoning [attention to] arising. When all formations have appeared as terror owing to the contemplation of their incessant dissolution.” After that he sees them as dangerous, as dangers. He is not afraid of them; he does not fear them. Still he sees them as dangerous. It is different. Sometimes you are not afraid of something, but you recognize it as dangerous. Here a yogi does not get afraid of them. If he gets afraid of them, then he has akusala in him and not meditation. When he sees things just disappearing, disappearing, disappearing, he comes to see danger in disappearing.

After that he becomes dispassionate towards them. When you see something is dangerous, you are not attached to it. You want to get away from it. So he becomes dispassionate towards them. “His greed for them fades away, and he is liberated from them.” ‘Liberated from them’ means he has gotten rid of attachment, anger and delusion and has become enlightened.

“After he has [thus] reached the Four Noble Paths in due succession and has become established in the Fruition of Arahantship, he at last attains to the 19 kinds of Reviewing Knowledge.” After the attainment of each stage of enlightenment there is what we call ‘reviewing’ - reviewing the Path, reviewing Fruit, reviewing Nibbāna, reviewing the mental defilements that have been eradicated and reviewing the mental defilements which remain. There are five kinds of reviewing after the first stage, second stage and third stage. But at the fourth stage, after becoming an Arahant, there are only four kinds of reviewing. There are no mental defilements remaining. For the Arahants there are only four kinds of reviewing - reviewing of Path, Fruit, Nibbāna and defilements eradicated. So all together we have 19 kinds of reviewing knowledge.

“And he becomes fit to receive the highest gifts from the world with its deities.” A person first practices mindfulness of breathing meditation as samatha meditation and gets jhāna. Then making that jhāna the basis for vipassanā meditation, he practices vipassanā meditation and gradually reaches the stage of Arahant.

“At this point his development of concentration through mindfulness of breathing, beginning with counting and ending with looking back is completed.”

In the stages ‘observing’ means vipassanā. ‘Turning away’ means attainment of Path or attainment of enlightenment. ‘Looking back’ means reviewing. All eight stages are complete now. “This is the commentary on the first tetrad in all aspects.”

Do you remember the first four methods? Long, short, whole breath body and tranquilizing the breath. These are the four.

“Now since there is no separate method for developing the meditation subject in the case of the other tetrads, their meaning therefore needs only to be understood according to the word commentary.” There is no special method of practicing the other sets of four. This is because the other sets of four are to be practiced after a person reaches the jhāna stage by practicing the first four methods. There are no special for the other tetrads.

In the second tetrad “He trains thus ‘I shall breathe in.. shall breathe out experiencing happiness’ (pīti).” That means he clearly sees, or clearly experiences, or clearly knows pīti.

“Herein, the happiness is experienced in two ways: (a) with the object (That means by way of the object), and (b) with (by way of) non-confusion.” I think ‘with’ does not mean by way of. I think it is better to say ‘by way of’.

“How is the happiness experienced with the object? He attains the jhānas in which happiness is present. At the time when he has actually entered upon them the happiness is experienced with the object owing to the obtaining of jhāna, because of the experiencing of the object.” When a person obtains the first or second jhāna, what is the object of that jhāna? The sign, the counterpart sign. At the moment of jhāna the actual object is the counterpart sign and not happiness. But here it said he is experiencing, he is knowing happiness, he is knowing pīti at that moment. So that means at the time of reaching jhāna happiness or pīti is said to be known clearly by way of the object. That means because the object is clearly known at that time, because the object is known, pīti is also known. It is not that pīti becomes the object of jhāna. By way of the object itself we can say that pīti is also known.

Footnote 62 “ ‘With the object’: under the heading of the object. The happiness included in the jhāna that has the object is experienced ‘because of the experiencing of the object’. What is meant? Just as, when a man who is looking for a snake discovers its abode, the snake is, as it were, already discovered and caught, owing to the ease with which he will then be able to catch it with charms and spells.” He has not yet caught the snake, but it is as good as having caught it.

“So too, when the object, which is the abode of happiness, is experienced, then the happiness itself is experienced too, owing to the ease with which it will be apprehended in its specific and general characteristics.” ‘Specific characteristic’ means its characteristic which is not shared by other mental states. ‘General characteristic’ means its characteristic of impermanence, suffering and no-soul nature. So when the object is clearly seen, pīti is also said to be clearly seen. That is what is meant here.

“How with non-confusion? When, after entering upon and emerging from one of the two jhānas accompanied by happiness, he comprehends with insight that happiness associated with the jhāna as liable to destruction and to fall, then at the actual time of the insight the happiness is experienced with (by way of) non-confusion owing to the penetration of its characteristics.” That is when he practices vipassanā meditation on it. First he enters into the first or second jhāna. He emerges from it. Then he takes the happiness of the jhāna factors as an object of meditation and contemplates on it as impermanent, suffering and soulless. At that moment he really clearly sees the happiness. ‘Non-confusion’ means he sees it as it is - as impermanent, as suffering, as soulless and not otherwise.

Then there is a quotation from the Paṭisambhidāmagga. We can skip it.

Paragraph 229 “The remaining [three] clauses should be understood in the same way as to meaning; but there is this difference here. The experiencing of bliss (sukha) must be to be through three jhānas.” Sukha is present in first jhāna, second jhāna and third jhāna. So here it says “through three jhānas and that of mental formations through four.” What is ‘mental formation’ here? We don’t have to ask because it is explained. “The mental formation consists of the two aggregates of feeling and perception.” Here ‘mental formation’ means feeling and perception. So feeling and perception are called ‘mental formation’ or ‘citta saṅkhāra’ because they arise only when consciousness arises. They depend upon consciousness for their arising. They are said to be conditioned by citta, by consciousness or mind. ‘Mental formation’ really means mind-formed, or formed by, or conditioned

by consciousness. Here ‘conditioned by consciousness’ is made to mean feeling and perception. ‘Experiencing the mental formation’ means experiencing feeling and perception.

“And in the case of the clause, experiencing bliss, it is said in the Paṭisambhidā in order to show the plane of insight here [as well]: ‘Bliss, there are two kinds of bliss, bodily bliss and mental bliss’. Tranquilizing the mental formation: tranquilizing the gross mental formation; stopping it, is the meaning.” So there is experiencing bliss and tranquilizing formations. In the first jhāna, second jhāna, third jhāna there is sukha. During those jhānas a person is said to experience bliss. ‘Tranquilizing the gross mental formation’ means tranquilizing the gross feeling and perception.

“Here, moreover in the ‘happiness’ clause feeling [which is actually being contemplated in this tetrad] is stated under the heading of ‘happiness’ [which is a formation] but in the ‘bliss’ clause feeling is stated in its own form.” The Pāli words are ‘pītippaṭisaṃvedī’ and ‘sukhappaṭisaṃvedī’. In the clause pītippaṭisaṃvedī, that is experiencing happiness feeling is stated under the heading of happiness. Although it is says ‘happiness’, we are to understand it to mean feeling. Do you know why he is saying this here? Because this second tetrad has to do with contemplation on feeling. Although it says ‘experiencing happiness’, the real thing is clearly understanding or clearly knowing feeling. Feeling is described here under the heading of happiness (pīti). The real word that is used is ‘happiness’ (pīti), but what we have to understand is feeling.

In the clause experiencing bliss it is stated in its own form. That means sukhappaṭisaṃvedī. Sukha belongs to feeling. So here feeling is stated directly. So we do not have to go round here. So ‘experiencing bliss’ means experiencing the feeling. ‘Experiencing happiness’ (pīti) also means experiencing feeling. Experiencing bliss (sukha) is stated in its own form, not under any other thing.

“In the two mental-formation clauses the feeling is that [necessarily] associated with perception because of the words ‘perception’ and ‘feeling’ belong to the mind, these things being bound up with the mind are mental formations.” The third clause, tranquilizing the mental formations - although ‘mental formation’ means feeling and perception, here it is made to mean feeling accompanied by perception. Actually it is the same thing. It is feeling accompanied by or associated with perception. That is why this tetrad has to do with contemplation on feeling.

The Commentator is explaining this to us because we may ask about the second and clause where it is said that he is aware of pīti which is not feeling, but it is included in the feeling contemplation. So he explained that although the word ‘pīti’ is mentioned, but we must understand feeling, not pīti. The second tetrad has to do with the contemplation on feelings. This second tetrad can only be practiced after one gets jhānas. In order to understand this you have to understand that the first jhāna, second jhāna are accompanied by pīti and the third jhāna is accompanied by sukha. The fourth jhāna also is accompanied by sukha. The fifth jhāna is accompanied by upekkhā. This is the end of the second tetrad. The third tetrad and so on we will finish next week.

Sādhu! Sādhu! Sādhu!

We offer this transcription of a Dhamma class with Venerable U Sīlānanda with the hope that it will be beneficial for your understanding of the Buddha’s teachings. This transcription has not been edited. It is the record of spontaneous exchanges between the teacher and students. Therefore it is possible that there are some errors. We are certain that such errors are infrequent and minimal. Sayādaw is a meticulous and careful teacher and offers these teachings in this manner out of compassion for people interested in the serious study and practice of meditation and Buddhism.

(Tape 20 / Ps: 231 – 251)

Today we come to the third tetrad. The third tetrad has to do with consciousness. “In the third tetrad the experience of the [manner of] consciousness must be understood through four jhānas.” Here I do not know where he got the words ‘manner of’. I don’t find them in the Sub-Commentary. We don’t need to say ‘experiencing the manner of consciousness’. We may say ‘experiencing consciousness’. That means clearly seeing consciousness. So I would leave out the words ‘manner of’.

The next is: “Gladdening the consciousness: he trains thus, making the mind glad, instilling gladness into it, cheering it, rejoicing it, I shall breathe in, shall breathe out. Herein, there is gladdening in two ways, through concentration and through insight.” So through samatha and vipassanā.

“How through concentration? He attains the two jhānas in which happiness (pīti) is present.” The two jhānas mean what? According to the fourfold method it means the first and second jhānas. If it is according to the fivefold method, it is first, second and third jhānas. Mostly the fourfold method is used in the book, so it says two jhānas, the first and the second according to the fourfold method.

“At the time when he has actually entered upon them he inspires the mind with gladness, instills gladness into it, by means of the happiness associated with the jhāna.” When he is in the first jhāna or the second jhāna, there is pīti arising together with jhāna. When there is pīti or happiness, his mind is gladdened. He experiences that at the moment of jhāna attainment.

“How through insight? After entering upon and emerging from one of the two jhānas accompanied by happiness he comprehends with insight and happiness associated with the jhāna as liable to destruction and to fall, thus at the actual time of insight he inspires the mind with gladness, instills gladness into it by making the happiness associated with jhāna the object.” The person who is practicing vipassanā here has obtained jhāna before. So he enters into jhāna first and emerges from the jhāna. Then he contemplates on the pīti associated with jhāna, contemplates on pīti as liable to destruction, liable to fall because if you practice vipassanā, you must see the impermanence, suffering and soulless nature of things. Therefore he contemplates on pīti as liable to fall, liable to destruction.

Student: Bhante, is pīti vedanā or not?

Teacher: Pīti is not vedanā.

Student: This is pīti?

Teacher: Yes, this is actual pīti.

“It is of one progressing in this way that the words ‘He trains thus: I shall breathe in.. shall breathe out gladdening the consciousness’, are said.” In this method the meditator enters into jhāna first, emerges from the jhāna and contemplates here on pīti as liable to destruction and so on. He inspires his mind, he gladdens his mind thus.

“ ‘Concentrating the consciousness’ means evenly placing the mind.” We have the Pāḷi word ‘samādahaṃ’. ‘Samahaṃ’ means evenly. ‘ādahanto’ means putting or placing. So the Pāḷi word ‘**samādahaṃ**’ means evenly placing. It is a synonym for samādhi. Samādhi is that mental state which keeps the mind evenly on the object. The mind is collected, not scattered, not only the mind but the other concomitants as well. The mind and the other concomitants are collected and kept on the object without being distracted. This is the function of samādhi.

“Evenly placing the mind, evenly putting it on its object by means of the first jhāna and so on” - since samādhi is mentioned, we take any jhāna. That is because there is samādhi in any jhāna.

The first jhāna has how many factors? Five factors. The fifth one is what? Ekaggatā.

That is one-pointedness of mind or unification of mind which is a synonym for samādhi. Samādhi in a very strong form is present in all jhānas - first, second, third and fourth.

“Or alternatively when, having entered upon those jhānas and emerged from them, he comprehends with insight the consciousness associated with the jhāna as liable to destruction and to fall.” Here he enters into jhāna, emerges from jhāna, and concentrates on jhāna consciousness.

You know what jhāna is. Technically speaking ‘jhāna’ means the collection of the five factors, or four factors, or three factors, or two factors. Jhāna consciousness is consciousness accompanied by jhāna factors. There are other concomitants arising together with the jhāna factors and with the jhāna consciousness. Here the meditator takes consciousness as the object of vipassanā. In the previous method he takes pīti as the object of vipassanā. Here he takes consciousness as the object of vipassanā.

“At the actual time of insight momentary unification of the mind arises.” This is important, this momentary unification. In Pāḷi it is called ‘khaṇika samādhi’. I think you should be familiar with the Pāḷi words ‘khaṇika samādhi’. ‘Khaṇika’ means lasting for a moment. ‘Khaṇa’ means a moment. ‘Samādhi’ means samādhi. So khaṇika samādhi is momentary concentration, momentary unification of the mind. It is explained in the Sub-Commentary. The translation is given in the footnotes. What is needed in vipassanā meditation is this khaṇika samādhi, this momentary samādhi.

There are two kinds of samādhi in samatha meditation. They are mentioned at the beginning, I think, of the third chapter. One is neighborhood or access samādhi. The second one is absorption samādhi. There are two kinds of samādhi, neighborhood samādhi and absorption samādhi. When you practice samatha meditation, first you get neighborhood concentration. From neighborhood concentration you progress to jhāna concentration.

In vipassanā there can be no neighborhood concentration because neighborhood implies there is jhāna. Whose neighbor? It is the neighbor of jhāna. But in vipassanā there is no jhāna. So there can be no neighborhood or access concentration in vipassanā. Instead of neighborhood concentration there is this momentary concentration. This is as good as the neighborhood concentration. Concentration lasting for only a moment, that is the word meaning of momentary concentration.

“For that too, when it occurs uninterruptedly on its object in a single mode and is not overcome by opposition, fixes the mind immovably, as if in absorption.” The momentary concentration can keep the mind on the object and not let it be distracted. That is what we call ‘momentary concentration’.

When a person practices vipassanā, in the beginning he may have wandering of mind, going out here and there. He has to bring it back to the main object again and again. Then a time will come with practice when this wandering comes less frequently until it will not come at all. The mind will not be distracted at all. Or even when there is distraction the meditator will catch it right away. He will not be carried away by the wandering or stray thoughts for ten seconds, twenty seconds and so on. That is the time when the meditator is said to have gained the momentary concentration. That means the mind is on the main object for a long time. And even if there is wandering mind the meditator is able to catch it, is able to be mindful of it as soon as it goes out. Sometimes you will be able to stop it before it goes out. The moment it is about to go out, you are aware. So you can stop it before it goes out. Such a time is called the time that a person has reached momentary concentration. Momentary concentration is important in vipassanā meditation. It is the counterpart of neighborhood or access concentration in samatha meditation. With that concentration mind is concentrated. It arises through the penetration of the characteristics of impermanence and so on. The mind is on mind and matter and on their impermanent nature and others.

The next one is liberating the consciousness, freeing the consciousness. ‘Liberation’ here can mean different things with different jhānas. Since it has to do with jhānas, jhānas are mentioned here. The first jhāna liberates the mind from what? The first jhāna liberates the mind from hindrances. That is because if there are hindrances in your mind, you cannot get the first jhāna. So first jhāna frees your mind from mental hindrances. The second jhāna frees your mind from what? Initial application (vitakka) and sustained application (vicāra). And the third jhāna frees your mind from pīti and so on.

“Or alternatively, when having entered upon those jhānas and emerged from them, he comprehends with insight the consciousness associated with the jhāna as liable to destruction and to fall.” First he enters into jhāna and emerges from jhāna. Then he comprehends the consciousness associated with the jhāna as liable to destruction and so on.

“Then at the actual time of insight he delivers, liberates, the mind from the perception of permanence by means of the contemplation of impermanence.” If he contemplates on impermanence, he liberates the mind from the conception of permanence. “From the perception of pleasure by means of the contemplation of pain” - if he contemplates on dukkha, then he will be able to free his mind from the perception of sukha. “From the perception of self by means of the contemplation of not self” - if he contemplates on not self, he will be able to get rid of the perception of self. “From delight by means of the contemplation of dispassion” - so when you contemplate on dispassion, delight will be gotten rid of. “From greed by means of contemplation of fading away” - ‘fading away’ really means Magga. “From arousing by means of the contemplation of cessation” - when you contemplate on cessation, you do not arouse anything, you do not cause anything to arise. “From grasping by means of the contemplation of relinquishment” - when you contemplate relinquishment, then you abandon grasping. These are those liberated by different stages of vipassanā meditation. This also pertains to both samatha and vipassanā.

This tetrad should be understood as dealing with contemplation of mind. The first is what? Experiencing or making clear the mind consciousness. The second is gladdening consciousness. The third is concentrating consciousness. The fourth is liberating consciousness. This tetrad has to do with the contemplation of mind, the third of the four foundations of mindfulness.

I told you once that whenever I come to small print, I am afraid to read it. You know the Sub-Commentaries are actually more difficult than the Commentaries. Venerable Ñāṇamoli used the Sub-Commentary for his explanation here. Sometimes he misunderstood a word or a whole sentence.

“At the actual time of insight: at the time of contemplation of dissolution. For dissolution is the furthest extreme of impermanence.” ‘At the time of actual insight’ means at the time of contemplation on dissolution. Contemplation on dissolution comes a little later in vipassanā. The first knowledge you gain in vipassanā is defining mind and matter. After getting the momentary concentration, you come to see mind and matter clearly. After getting the momentary concentration, you come to see mind and matter clearly. Then you see the relationship between mind and matter or the relationship between what makes notes and what is noted as cause and effect. Then you come to see the impermanence of things. The next stage is seeing the arising and disappearing. Then the next stage is seeing dissolution. First you see arising and dissolution clearly. Later on you see dissolution more clearly, or dissolution becomes more prominent than arising. That is the statement here. ‘The actual time of insight’ means at the time of the contemplation of dissolution. “Dissolution is the furthest extreme of impermanence.” It is the highest stage of impermanence because after dissolution there will be nothing. Arising, going towards dissolution and dissolution itself - they are the three phases of existence. After dissolution the thing is gone. So “Dissolution is the furthest extreme of impermanence.” When you see dissolution, you will not fail to see impermanence.

“So the meditator who is contemplating dissolution by its means sees under the heading of consciousness (He is watching consciousness and he sees) the whole field of formations as impermanent, not as permanent.” Here ‘formations’ means everything in the world. When we say ‘kamma formations’, we mean kamma or volition. But when we say ‘formations’, we mean everything in the world. Everything which is formed, everything which is conditioned is called ‘formation’ here. The Pāḷi word is saṅkhāra. The meaning of saṅkhāra is made by causes or produced by causes.

“It is this contemplation of impermanence, etc., is called relinquishment as giving up and relinquishment as entering into because it gives up defilements along with aggregate producing kamma formations and because by seeing the flaws in what is formed and by inclining toward the opposite of what is formed, namely Nibbāna, it enters into that Nibbāna. Consequently the meditator who has that contemplation gives up defilements and enters into Nibbāna in the way stated.” Relinquishment will be treated later. There are two kinds of relinquishment. We will come to that later.

“Herein, the contemplation of what is impermanent as only impermanent is ‘contemplation of impermanence’.” Do you see that sentence? There is something wrong here. The contemplation of impermanence is explained in two ways in the Sub-Commentary. Contemplation of what is impermanent is contemplation of impermanence and contemplation of something as impermanent is also called ‘contemplation of impermanence’. The Pāḷi word, following the sequence in Pāḷi, is impermanence contemplation. ‘Impermanence contemplation’ means contemplation of what is impermanent and contemplation on something as impermanent. In fact they mean the same thing, but it is how words are explained in the Commentary.

“This is a name for insight that occurs by taking formations of the three [mundane] planes [and leaving aside the supramundane] as impermanent.” Vipassanā meditation never takes the supramundane as object or it cannot take the supramundane as object. That is because vipassanā must see the impermanent nature and others of things. So it can only take mundane things as object.

“‘From the perception of permanence’: from the wrong perception that occurs perceiving formed things as permanent, eternal; also the various views” - here I have to correct something. Strike out the words ‘the’ and ‘various’. “Also consciousness and wrong view should be regarded as included under the heading of perception.” In the Commentary it is stated as ‘from the perception of permanence’. ‘From the perception of permanence’ really means from the perception of consciousness and from the wrong views of permanence. The other two are included under the heading of perception.

“Likewise with the perception of pleasure and so on. ‘By means of the contemplation of dispassion’: by means of contemplation that occurs in the mode of dispassion for formations.” The others are not difficult to understand.

Let us go to the last tetrad paragraph 234. Here contemplating impermanence - in connection with this phrase the author gives us what it is that is impermanent, what is impermanence, what is the contemplation of impermanence, and what is the one who contemplates impermanence. There are four things differentiated here.

The first is the impermanent. What is the impermanent? The answer is the five aggregates. The five aggregates are those that are impermanent because their essence is rise and fall, and change. Their essence or their nature is to rise, to fall and to change.

“Impermanence is the rise and fall and change in those same aggregates.” Why do we say that the aggregates are impermanent? Because these aggregates arise, disappear and they change. Arising, disappearing and change is something by which we know that they are impermanent. That is why they are called ‘impermanent’ here. They rise, and fall, and change.

“Or it is their non-existence after having been.” That means disappearing after coming into being. Everything comes into being and then disappears.

“The meaning is, it is the break-up of produced aggregates through their momentary dissolution since they do not remain in the same mode.” I am a little concerned about the word ‘momentary’. I looked it up in the dictionary. It has at least two meanings. The first one, the first meaning is just for a moment. The other meaning of momentary is at every moment or moment to moment. Here moment to moment is meant. But when we say ‘momentary unification of mind’ we mean for a short time. So there is a difference between the ‘momentary’ used in one sentence and the ‘momentary’ used in the other sentence. So in the expression ‘momentary unification of mind’ we mean lasting only for a moment. But here ‘momentary dissolution’ means moment to moment dissolution, dissolving at every moment.

“Contemplation of impermanence is contemplation of materiality, etc., as ‘impermanent’ in virtue of that impermanence. One contemplating impermanence possesses that contemplation. So it is when one such as this is breathing in and breathing out that it can be understood of him ‘He trains thus: I shall breathe in.. shall breathe out contemplating impermanence’.” The person is the one who possesses contemplation of impermanence. So the impermanent, impermanence, contemplation of impermanence, and the one who possesses contemplation of impermanence - four things are differentiated here.

Footnote 65 “What is called ‘permanent’ is what is lasting, eternal, like Nibbāna. What is called ‘impermanent’ is what is not permanent, and is possessed of rise and fall. He said ‘the five aggregates are impermanent’, signifying that they are formed dhammas as to meaning.” It should be ‘formed dhammas as to reality’, not meaning. According to reality they are formed dhammas, they are conditioned dhammas.

The Pāli word ‘**attha**’ has many meanings. The obvious meaning of it is meaning. The meaning of a word is called ‘attha’. It has other meanings as well like substance, reality or thing. Here the Pāli word ‘**atthato**’ means in reality. So “they are formed dhammas as to reality or in reality”, not as to meaning.

“Why? Because their essence is rise and fall and change; the meaning is that their individual essences have rise and fall and change. Herein, formed dhammas arising owing to cause and condition, their coming to be after non-existence, their acquisition of an individual self (‘Individual self’ means just something like identity. It is not self with a capital S.), is ‘rise’. Their momentary cessation when arisen is ‘fall’. Their changedness due to aging is ‘change’.” This is the explanation of the words.

“For just as when the occasion of arising dissolves and the occasion of dissolution [succeeds it] there is no break in the object (vatthu), so also there is no break in object on the occasion facing dissolution (That means going toward dissolution. That means the middle phase of existence.), in other words, presence, which is what the term of common usage ‘aging’ refers to.”

Do you understand this? You don’t? What is ‘break in the object’? When one misunderstands one word, then one does not understand the whole sentence. He misunderstood the Pāli word ‘bheda’. ‘**Bheda**’ can mean dissolution or break. It can also mean difference. What is meant here is difference, difference in the thing. There are three submoments for one big moment - the arising, going towards dissolution, and dissolution. There are three submoments. During these three submoments one dhamma is said to be existing. The third submoment is different from the first submoment. At the third submoment which is different from the first submoment there is no difference in the thing. The thing is still existing. A given thing, a given dhamma must exist for these three submoments. At the first submoment or at the last submoment the thing is the same. There is no difference in the thing. In the same way there is no difference in the thing at the middle stage. This is what the Sub-Commentary is telling us.

“For just as when the occasion of arising dissolves and the occasion of dissolution [succeeds it] there is no break in the object” - no, this is not correct. “Just as at the dissolution moment which is different from the

arising moment there is no difference of the thing, so also there is no difference at the moment of aging or at the moment of presence, the middle moment.”

“So it is proper that the aging of a single dhamma is meant, which is called ‘momentary aging’. And without any reservation there must be no break (It should be difference.) in the object between the occasions of arising and dissolution, otherwise it follows that one thing arises and another dissolves.” One thing exists for three submoments. The third submoment is different from the first submoment. And the second submoment is also different from the first submoment and the third submoment. Although the submoments are different the thing is the same because it is existing for these three submoments. There should be no difference of object between the moments of arising, aging and disappearing. This is what the Sub-Commentary is telling us.

Student: So this is a theoretical construct about how you analyze moments.

Teacher: Yes, and how we explain moment to moment dissolution. According to Abhidhamma that which has three submoments of existence is real. Otherwise it is not real. So concepts are said not to possess these three phases of existence. We do not know when they come into being and when they dissolve. So they have no essence of their own, no existence of their own. Concept exists only in our minds, but not in reality. What is real according to Abhidhamma is that which has three phases of existence. That is why consciousness is real, mental states are real, and material properties are real. Nibbāna is real also. Nibbāna is real, but it has no beginning or end. So it is different from the other three.

Paragraph 235 “Contemplating fading away: there are two kinds of fading away, that is, fading away as destruction, and absolute fading away. Herein, fading away as destruction is the momentary dissolution of formations.” Moment to moment dissolution of formations is called ‘fading away as destruction’ or ‘dissolution’.

“ ‘Absolute fading away’ is Nibbāna. Contemplation of fading away is insight and it is the Path (So both insight and Path are meant here.), which occur as the seeing of these two.” So contemplating of fading away can be at the vipassanā moments as well as at the Path moment.

“The same method of explanation applies to the clause, contemplating cessation.” So cessation and fading away here are used synonymously.

“Contemplating relinquishment: relinquishment is of two kinds too, that is to say, relinquishment as giving up, and relinquishment as entering into.” This word has two meanings - giving up and entering into.

“Relinquishment itself as [a way of] contemplation is ‘contemplation of relinquishment’. (This is the word explanation.) For insight is called both ‘relinquishment as giving up’ and ‘relinquishment as entering into’ since [firstly] through substitution of opposite qualities it gives up defilements.” Now here there is a little inaccuracy. He gives up defilements together with resultant aggregates and the aggregate producing kamma formations. There are three things - defilements, resultant aggregates and aggregate producing kamma formations. These three things are abandoned, relinquished. It is through substitution of opposites. Sometimes people want to be literal when translating and that makes it a little more difficult to understand. ‘substitution of opposite qualities’ simply means momentary abandonment.

At this moment you don’t have attachment in your mind or you don’t have anger in your mind. You are substituting wholesome states for unwholesome states. So long as the wholesome states are in your mind, there will be no unwholesome states. This kind of abandonment is called ‘substitution of opposites’. In fact it is what is popularly known as momentary abandonment.

There are three kinds of abandonment - momentary, temporary, and absolute. Temporary abandonment comes when we get jhānas. During jhānas the mental defilements can be put away for some time. Their abandonment remains longer than the momentary abandonment. Since the jhānas cannot abandon the defilements absolutely or all together, they come back when there are conditions for them. The third kind of abandonment occurs at the moment of enlightenment, at the moment of Magga. That is the total destruction of defilements so that they will not come back again.

Here the first one is meant through the substitution of opposite qualities. We say that vipassanā abandons mental defilements. Vipassanā abandons mental defilements by the first way. It is just momentary abandonment.

“[Firstly] through substitution of opposite qualities it gives up defilements together with resultant aggregates with their aggregate producing kamma formations, and [secondly], through seeing the wretchedness of what is formed, it also enters into Nibbāna by inclining towards Nibbāna, which is the opposite of the formed.”

Vipassanā is here called ‘giving up’ and ‘entering into’ let us say. ‘Giving up’ means momentarily giving up defilements, their resultant aggregates, and then aggregate producing kamma formations. Then it is said to enter into Nibbāna. You know that vipassanā cannot take Nibbāna as object. Vipassanā takes formations as object. So here what we are to understand is “through seeing the wretchedness of what is formed” - actually vipassanā sees the wretchedness of formations. “It also enters into Nibbāna by inclining towards Nibbāna.” So when you see the wretchedness of formations, you want to go to the other thing which is unformed, which has no wretchedness of any kind. Vipassanā is said to enter Nibbāna, but not actually. Vipassanā cannot take Nibbāna as object.

“Also the Path is called both relinquishment as giving up defilements and relinquishment as entering into since it gives up defilements together with resultant aggregates with their aggregate producing kamma formations by cutting them off (That means by abandoning them altogether.), and it enters into Nibbāna by its object.” When Magga arises it takes Nibbāna as its object. The Path or Magga is called both ‘giving up’ and ‘entering into’.

“Also both [insight and Path knowledge] are called contemplation (anupassanā) because of their re-seeing successively (anu passanā).” ‘Anu’ means again and again. ‘Passanā’ means seeing. So seeing again and again and again.

We come to the end of the fourth tetrad. This fourth tetrad deals only with pure insight while the previous three deal with serenity and insight.

Student: In Chinese meditation texts especially in early Zen writings there is something called ‘stopping and seeing’. (First side of the tape ended so that the rest of the student’s comments were not recorded.)

Teacher: Many people interpreted that to be samatha and vipassanā, right? ‘Stopping’ they explain as keeping the mind still on the object. ‘Seeing’ is explained as seeing the three characteristics and the individual essence of things.

If it means relinquishing, then vipassanā can also be called relinquishing. Then we have no samatha in this case because this last tetrad deals with pure vipassanā, not samatha. The four tetrads - the first one deals with what? Samatha meditation. The Commentary explains the four attainments of jhāna, and only after that one can change over to vipassanā. The second tetrad and third tetrad deal with what? Both samatha and vipassanā. The fourth deals with vipassanā only. There is no jhāna. This fourth tetrad deals with what? The fourth of the four foundations of mindfulness, dhammānupassanā. The first tetrad deals with contemplation of the body. The second tetrad deals with feelings. The third tetrad deals with consciousness. And the fourth tetrad deals with dhammas. This fourth tetrad deals with pure insight, vipassanā only. The other three deal with both samatha and vipassanā.

Student: It is not necessary to go through jhāna, right?

Teacher: Yes, that’s right. It is not necessary to go through jhānas. Many modern authors tend to de-emphasize jhānas. One author says that since the jhānas are not mentioned in the Ānāpānasati Sutta, they are not important. But when we study a Sutta, we have to follow the tradition. The tradition or the Commentaries explain these four tetrads as dealing with samatha and vipassanā, with jhāna and vipassanā. Four jhānas are mentioned in the Mahā Satipaṭṭhāna Sutta although they are not mentioned in the Ānāpānasati Sutta. There are two Suttas in the whole Pāli Canon that deal with breathing meditation and mindfulness meditation. In the Ānāpānasati Sutta no jhānas are mentioned. These passages are from that Sutta. These passages however are explained with reference to jhānas and vipassanā in the ancient Commentaries. So you cannot say that you do not find jhānas in these two Suttas. In the Ānāpānasati Sutta jhānas are not mentioned explicitly, but they are implied. In the Mahā Satipaṭṭhāna Sutta jhānas are mentioned when the Buddha defined the Noble Eightfold Path. So we cannot say that jhānas were put into the Canon later. We have no proof of that. We may carelessly say that anything we do not like is an interpolation, or is added by monks, or something like that. There can be no definite proof that a portion of the Sutta was put in later. Who knows? So it is important to study such Suttas with the help of the ancient Commentaries. It is safe to follow them rather than going away from them and interpreting in the way one likes and not following the ancient tradition.

Now let us look at the conclusion. First we need to look at footnote 67. There is some explanation about abandonment or relinquishment or giving up. “And the giving up in this way is in the form of inducing non-occurrence.” When we say that Path (Magga) eradicates defilements, we do not really mean that it eradicates defilements. What is meant is that it does not allow defilements to come up again, so non-occurrence. The

present defilements cannot be destroyed because they are already in our minds. And the past defilements are already past, so we don't have to do anything about them. They are already gone. The future things are not yet come. The Path or Magga does not eradicate the present, nor the past, nor the future defilements, but the arising of Magga renders them inoperative. They will not arise again. It is like destroying the potential of things. It talks about this here. This subject will be talked about later towards the end of the book.

In paragraph 239 in the second line we have the words 'clear vision' and 'deliverance'. Here 'clear vision' means Path (Magga). 'Deliverance' means Fruition (Phala).

Then the benefits of this meditation are given. All of them come from the Ānāpānasati Sutta. Then there is the story of a monk who was an Arahant and who practiced the mindfulness of breathing meditation. He knew when he would die. He asked his companions if they had seen how an Arahant attained Nibbāna. Some said in the sitting posture. Then he said I will show you. He was going to die. He knew the very moment that he was going to die. So he said that he would die or he would enter Nibbāna walking. He made a line in the ambulatory. Then he said "I will go to the end of the space. When I come back and cross the line, I will die then." He did die as he said. So those who practice ānāpānasati meditation can even know when their life force will be stopped or when they are going to die. This is also a benefit of ānāpānasati meditation.

In paragraph 241 there is the explanation of three kinds of final - final in becoming, final in jhāna, and final in death. With regard to final in death there is a saying that those that arise along with the 16th consciousness preceding the death consciousness cease together with the death consciousness. There are four kinds of material properties or four kinds of matter - those caused by kamma, those caused by citta or mind, those caused by climate, and those caused by food. Those caused by kamma must disappear at the same moment as death consciousness. At the last submoment of death consciousness they must also disappear. This is because the material properties caused by mind cannot live after the moment of death. What we call life or what is translated as vital principle (jīvita) or vital life means that kamma-born quality in the material properties. That kamma-born quality in the material properties must die with death consciousness or must disappear with death consciousness. The life of material properties is 17 times that of consciousness. Consciousness lasts for only one big moment or for three submoments. So the material properties last for 17 big moments or 17 thought moments. Since the vital principle must dissolve or disappear at the last submoment of death consciousness, it must have arisen how many moments before? 16 moments before, 16 moments plus the death moment. At the end of the 17th moment the life principle must disappear. That's why here it says the 16th consciousness preceding the death consciousness. If you want to read more about when the different material properties disappear in a life, you can read the sixth chapter of The Manual of Abhidhamma.

Now we go to the Recollection of Peace. 'Recollection of Peace' really means Recollection of Nibbāna. "one who wants to develop the Recollection of Peace mentioned next to mindfulness of breathing should go into solitary retreat and recollect the special qualities of Nibbāna, in other words, the stilling of all suffering as follows: 'Bhikkhus, in so far as there are dhammas, whether formed or unformed (That means conditioned or unconditioned.) fading away is pronounced the best of them, that is to say, the disillusionment of vanity, the elimination of thirst, the abolition of reliance, the termination of the round, the destruction of craving, fading away, cessation, Nibbāna.'" These words will be explained.

"Herein, in so far as. Dhammas [means] individual essences." There is a long footnote here about dhammas. Footnotes give me a headache because first I have to find the passages in the Commentaries and then check the translation with them. The way they are written makes it very difficult to translate them. Another problem is that English is not my mother tongue. So it is not easy.

Dhamma comes from the root 'dhar'. 'Dhar' means to hold. "In such passages as 'Dhammas that are concepts' even a non-entity is thus called a 'dhamma'." 'Dhamma' can mean anything in the world. Even the concepts are called 'dhammas'. **Why are they called 'dhammas'?** Because they are born and affirmed by knowledge. They are carried or upheld, dhar. That kind of dhamma is excluded by saying here " 'Dhammas' mean individual essences." When it is said that dhammas mean individual essences, then the author wanted to exclude concepts from being called 'dhammas' here. Here 'dhammas' mean those that have individual essences and not concepts. "That kind of dhamma is excluded by his saying 'Dhammas [mean] individual essences'."

"The act of becoming which constitutes existingness in the ultimate sense, is essence; it is with essence, thus it is an individual essence." The Pāli word 'sabhāva', this word is also an important word. First bhāva is defined. 'Bhāva' means becoming. The act of becoming is bhāva. Something which is with the act of becoming

is called 'sabhāva'. The 'act of becoming' means existingness in the ultimate sense. That means having three moments of existence - arising, aging and disappearing. Such things are called 'sabhāva' because they are with bhāva. So in this word 'sa' means with and 'bhāva' means the act of becoming or let us say existence. So things which have their own existence are called 'sabhāva'.

In other places or in the footnote itself sabhāva is explained in another way. There 'sa' means one's own and 'bhāva' means essence or something like that. So 'sabhāva' means one's own essence or one's own nature. Or it means common essence or common nature. So 'sabhāva' can mean different things in different contexts. If it is used as a substantive, then it means something that has its own becoming or something that has existence in the ultimate sense. In other places it may mean one's own individual nature or one's own individual essence or common essence or common nature.

There are two kinds of nature, individual and common. I am Burmese. So being Burmese is my individual essence. I am a human being. This is my common essence, common with other beings. So 'sabhāva' can mean these things.

So here we should not translate as individual essences, but as some things which have individual essence. What is 'essence'? This is an abstract noun, right? It doesn't mean a substantive thing. Some thing which has an individual essence or some things which have individual essences are called 'dhammas' here.

Here (footnote 68) it is a long footnote. "The individual essence consisting in, say, hardness as that of earth, or touching as that of contact, is not common to all dhammas. The generality is the individual essence common to all consisting in impermanence, etc." Let us suppose we have earth element. Earth element has individual essence and general or common essence. Its individual essence is hardness or softness. Hardness or softness is the individual essence of earth element, not shared by other elements or dhammas. The earth element is impermanent. Its impermanence is the common or general essence of it. In this way we can have the specific or individual essence and the general essence.

With regard to time Venerable Ñāṇamoli quotes the Mūla tīkā in the footnote. "Though time is determined by the kind of consciousness [e.g. as specified in the first paragraph of the Dhammasaṅgani] and is non-existent as to individual essence, yet as the non-entity before and after the moment in which those [conascent and co-present] dhammas occur, it is called the 'container-adhīkarana'; it is perceived (symbolized) only as the state of a receptacle (ādhāra-bhāva)." I wonder if he understood it.

First we have to have a little knowledge of Abhidhamma. In Abhidhamma it is said that on such an occasion at such a time that, let us say, the first kusala citta arises. 'At such a time', the words 'at such a time' in English (In Pāli it is one word) are put in the locative case. 'At', 'on, or 'in' are in the locative case. The Pāli word used here is samaya. 'Samaya' can mean time or it can mean occasion. Let us say it means time. Why is time the location of consciousness? He is going to explain this. 'Receptacle' and 'container just mean location. Time is non-existent according to Abhidhamma.

"Though time is determined by the kind of consciousness and is non-existent as to individual essence" - so according to reality time has no existence. So time is non-existent, but time is determined by citta. That means the time when a given citta arises. It is determined by the citta. So why can time be the location of citta? Time is non-existent. How can it be the location of citta? The answer is when a consciousness arises (Before it arises there is nothing and after it dissolves there is nothing.) during the three phases of existence it is called existent. At that time consciousness is in existence. So time is said to be the location or receptacle of the consciousness. Actually there is no time. Time is not existent or not existing according to ultimate reality. Although it is non-existent, it is said to be the location of citta. Before the arising of citta there is no citta and after the dissolution of citta there is no citta. That is why time is said to be the location of citta. Therefore the Buddha said "At such a time the first kusala citta arises" and so on.

Student: Would the same hold true for space?

Teacher: Space is also mentioned here. Space and time are said to be non-existent according to Abhidhamma. So the translation itself is not correct here. You know you need to be very familiar with the language because it looks the same but it has to be understood differently. We have the words 'bhāva' and abhāva'. Abhāva is misunderstood here. He translated abhāva as non-entity, but what it means is non-existent. So time can be the location or receptacle of citta because before the arising and after the dissolution of citta and its concomitants they do not exist. So it is like a reference, the citta arises at this time or that time.

Now in the text itself the explanation of different words - fading away, disillusionment of vanity, and then ‘on coming to it’ are used. ‘On coming to it’ they are relinquished, they fade away and son on. ‘On coming to it’ really means on account of it or on taking it as object.

‘Fading away’ is not Nibbāna, but Nibbāna is described with the words which can mean fading away. The Pāli word ‘virāga’ is used here and other words as well. Virāga is simply translated as fading away, but the act of fading away is not Nibbāna. Nibbāna is not fading away. Nibbāna is something. Although Nibbāna has no existence, it is . Nibbāna is something. When Magga Citta arises, it eradicates mental defilements. It makes mental defilements fade away. Magga Citta only arises when it takes Nibbāna as object. If it does not take Nibbāna as object, it cannot arise. So Nibbāna is a condition for Magga Citta (Path Consciousness) to arise. Nibbāna is said to be instrumental in making mental defilements fade away by Path (Magga). All these words are to be understood in this way. Fading away, termination of the round, extinction, whatever it says, it means Nibbāna is instrumental in the extinction of suffering. They are to be understood in this sense. It is not that fading away is Nibbāna, but Nibbāna is something instrumental in making defilements fade away by Magga.

In the middle of the footnote there are the words change-of-lineage. What the author of the Sub-Commentary was saying was that change-of-lineage immediately precedes the moment of Path. That citta is called ‘change-of-lineage’. That citta takes Nibbāna as object. Nibbāna which has to be realized by or which has to be seen by the moment of change-of-lineage must be one that has the profundity surpassing the nature of belonging to the three periods of time. Nibbāna is timeless. Nibbāna does not belong to the present, the past, or the future. In order for Nibbāna to be realized by change-of-lineage it must not belong to any of the three periods. That is what is meant there.

OK. Now we come to the end of upasamāsati. There are other descriptions of Nibbāna. You will find them in paragraph 248. “Bhikkhus, I shall teach you the unformed.. the truth.. the hard-to-see.. the undecaying.. the lasting.. the undiversified.. the deathless.. the auspicious.. the safe.. the marvelous.. the intact.. the unaffected.. the purity.. the island.. the shelter’.” There are more in the Saṃyutta Nikāya. You can pick up some positive words from this and say that Nibbāna is a positive state.

Then the benefits of the contemplation on Nibbāna or the contemplation on peace are given. We have come to the end of this chapter.

Sādhu!

Sādhu!

Sādhu!

We offer this transcription of a Dhamma class with Venerable U Sīlānanda with the hope that it will be beneficial for your understanding of the Buddha’s teachings. This transcription has not been edited. It is the record of spontaneous exchanges between the teacher and students. Therefore it is possible that there are some errors. We are certain that such errors are infrequent and minimal. Sayādaw is a meticulous and careful teacher and offers these teachings in this manner out of compassion for those people who are interested in the serious study and practice of meditation and Buddhism.

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Chapter 9

(Tape 21 / Ps: 1-54)

Today we begin the chapter on the divine abidings (the brahma vihāras), chapter nine. We may expect the Commentator to give us the meanings or the definition of brahma vihāra, mettā and so on at the beginning of the chapter. It should be done that way, but the definitions and meanings are given towards the end. Let's go to the explanation of the words brahma vihāra in paragraph 105.

• And here it may be asked: But why are loving-kindness, compassion, gladness, and equanimity, called divine abidings? And why are they only four? And what is their order? And why are they called measureless states in the Abhidhamma?"

• It may be replied: The divineness of the abiding (brahmavihāratā) should be understood here in the sense of best and in the sense of immaculate." We need to look at the Pāli words 'brahmā' and 'vihāra'. 'Brahmā' can mean the best or immaculate. When we say the word 'brahmā', the first meaning that usually comes to mind is a being, a higher kind of celestial being that is called brahmā. Brahmā beings are better than or higher than beings belonging to the sense-sphere or belonging to the world of human beings or lower celestial beings. So the word 'brahmā' came to mean the good or the best and also immaculate or pure.

• For these abidings are the best in being the right attitude towards beings." These abidings or actually these practices of meditation are the best because they are the right attitude towards beings - loving-kindness, compassion, sympathetic joy and equanimity.

• And just as Brahmā Gods abide with immaculate minds, so the meditators who associate themselves with these abidings abide on an equal footing with Brahmā Gods." Another explanation is 'brahmā vihāra' means vihāra like that of the Brahmās. 'Vihāra' means living or abiding, so abiding like that of Brahmās. It is said that the Brahmās in their world just practice peaceful kinds of meditation. There is nothing for them to do other than going into jhānas, peaceful kinds of meditation. So 'brahmā vihāra' means the abiding of the brahmā gods. So they are called divine abidings in the sense of best and in the sense of immaculate. We can explain it as the best way of abiding, or the best way of living, or living like that of the Brahmās. It is translated as divine abidings or sometimes they are called sublime states.

There are four brahmā vihāras or four divine abidings. They are (1) mettā (loving-kindness), (2) karuṇā (compassion), (3) muditā (gladness), (4) upekkhā (equanimity). Today we will study mettā. Let's go to the explanation of mettā in paragraph 92. We should clearly understand what is meant by this word 'mettā' (loving-kindness).

• Now as to the meaning firstly loving-kindness, compassion, gladness and equanimity: it fattens (mejjati), thus it is loving-kindness (mettā)." The word 'mettā' is derived from a Pāli root. The Pāli root is 'mid'. It has the meaning to fatten. Actually here it means to be moist or something like sticky. That is because when you have love for someone, you are sort of attached or glued to that person. "It is solvent (siniyhati) is the meaning." It is moist or it is gluttonous. That is why it is called mettā. That is one explanation.

Another explanation is : "Also: it comes about with respect to a friend." A friend is called 'mitta' in Pāli. The state of a friend or the behavior of a friend is called 'mettā'. That is according to Pāli grammatical rules. In this second explanation the word 'mettā' comes from the word 'mitta', which means a friend. The behavior of a friend or behavior towards a friend is called 'mettā'.

What is mettā? It is a kind of love, but it is not mixed with attachment or craving. It is pure, wholesome desire for the well-being of beings, for the welfare of beings.

If you have studied Abhidhamma, you will know that there are 52 mental factors or 52 cetasikas. Among the 52 mental factors mettā is adosa. Adosa is non-hatred or non-anger. Mettā is the opposite of anger or the opposite of hatred. It is the wholesome desire for the well-being or welfare of all beings. Now we can go to the beginning of the chapter.

When we want to practice mettā meditation or loving-kindness meditation, what we must do first is to review the danger in hate and to review the advantage in patience. That is before doing something we must know the danger in the opposite of what we are going to do and also the benefits of the thing we are going to do.

First we need to review the danger in hate. When we see the danger in hate or in anger, we will want to avoid. We will want to get away from that hate or anger.

- To start with he should review the danger in hate and the advantage in patience. Why? Because hate has to be abandoned and patience attained in the development of this meditation subject and he cannot abandon unseen dangers and attain unknown advantages.” If he does not see any danger, he cannot abandon them. If he does not see the advantages, he will not attain them. First the meditator has to see the danger in hate and the advantage in patience.

Danger and hate should be seen in accordance with such Suttas as this. There are many Suttas where Buddha taught about the danger in hate and the advantage of patience. (Tape cuts away and it sounds like Sayādaw is beginning anew.)

Today we begin the chapter on the divine abidings. The Pāli word for divine abidings is ‘brahmā vihāra’. The definition of that word is towards the end of the chapter. The word ‘mettā’ or ‘loving-kindness’ is defined as that which is moist or which is gluttonous. Mettā or loving-kindness is a wholesome desire for the well-being of all beings.

Before we practice loving-kindness meditation this book says that we must do two things. One is to review the danger in hate and the other is to review the advantage in patience. If we do not see the danger in hate, we will not be able to abandon hate. If we do not see advantages in being patient, we will not get these advantages. So danger in hate and advantage in patience should be reviewed.

This we could do by reading some Suttas. The first is the danger in hate. “Friends, when a man hates, is a prey to hate and his mind is obsessed by hate, he kills living beings” and so on. When a man is angry, he may kill a being or do something to injure another person and so on. So there is this danger in hate or this danger in anger. There are many Suttas similar to this Sutta in the Sutta Piṭaka. The reference given here is A, 1, 216. If you want to read the original Sutta, that is the English translation, I can give you the reference. ‘A’ means Aṅguttara Nikāya. The translation of Aṅguttara Nikāya is named ‘Gradual Sayings’. There are five books or five volumes in this collection. So this is in Gradual Sayings, volume 1, page 196. You may read there in more detail.

- And the advantage in patience should be understood according to such Suttas as these:

- No higher rule, the Buddhas say, than patience,
and no Nibbāna higher than forbearance
Patience in force, in strong array:
Tis him I call a Brahmin’.”

Here a Brahmin means a holy man. So Buddha said I call him a holy man who has patience as an army or as a force and who is strong in forbearance.

- No greater thing exists than patience.” These are from other Suttas. By reviewing, by reading, by remembering these Suttas we can see danger in hate and advantage in patience.

After reviewing danger in hate and advantage in patience what should we do? “Thereupon he should embark upon the development of loving-kindness for the purpose of secluding the mind from hate seen as a danger and introducing it to patience known as an advantage.”

- But when he begins, he must know that some persons are of the wrong sort at the very beginning and that loving-kindness should be developed towards certain kinds of persons and not towards certain other kinds at first.” So when we practice loving-kindness meditation, we must first understand to whom we must first practice loving-kindness meditation. In this book it is said that “loving-kindness should not be developed at first towards the following four kinds of persons: an antipathetic person (That means a person whom you hate.), a very dearly loved friend, a neutral person, and a hostile person. Also it should not be developed specifically towards the opposite sex, or towards a dead person.” It will be explained later.

Why should it not be developed toward antipathetic persons and others? That is because to put antipathetic persons in a dear one’s place is fatiguing, It is very difficult. So we should not begin with such persons and other persons also. We should not radiate thoughts of loving-kindness to them in the beginning.

It should not be developed towards persons of the opposite sex because lust can arise in the person who practices loving-kindness towards persons of the opposite sex. It is not suitable to practice loving-kindness towards persons of the opposite sex in the beginning or maybe it is better not to practice specifically, but one may practice to all men or to all women. That we should do. Or if we can really keep ourselves from getting

lustful thoughts or attachment, we may be able to do that. But it is very difficult especially in the beginning to keep these thoughts from coming up in our mind. So it is best to avoid persons of the opposite sex in the beginning.

Then it says that it should not be developed towards a dead person. We can send thoughts to him, but we cannot get any jhānas from that practice. The story of a young monk is given here. He was familiar with jhāna through loving-kindness. That means he practiced jhāna through loving-kindness. He could enter into jhāna easily. But when he practiced loving-kindness towards his teacher and tried to enter into jhāna, he could not do that. So he went to another Elder and asked him why he could not do that. He said I am familiar with the jhānas through loving-kindness meditation, but now I practice loving-kindness meditation to my teacher and I could not get into the jhāna.

What did the Elder say? “Seek the sign, friend.” Just that. ‘Seek the sign’ means examine your object, the object of your meditation. “He did so. Finding that his teacher had died, he proceeded with developing loving-kindness inspired by another and attained absorption.” So he changed his object to another person who was living. We cannot send thoughts of loving-kindness to a person who is dead and at the same time we don’t know that they are dead.

What about your parents who have died and you want to send thoughts to them? is that possible? I think it is because I am doing that. I send thoughts to them. I know they are dead. So I think of them as reborn in some other state, say, a state among the devas and I send thoughts to them. In that way we can practice loving-kindness to dead persons. But if you don’t know that they are dead and you are sending thoughts to them as living persons, it won’t help.

Student: Is there a difference between sending thoughts of goodwill and attaining jhāna?

Teacher: You attain jhāna after you send thoughts. It will be explained here. In order to attain jhāna you have to practice seriously and try to break the barriers. And after the barriers are broken you are said to get the access concentration. Then you continue practicing loving-kindness and you will get jhāna.

Student: Even towards a person that is dead?

Teacher: Oh, no. You cannot attain jhāna, but you can send thoughts to those persons.

- First of all it should be developed only towards oneself, doing it repeatedly thus.” When we practice loving-kindness, we begin with ourselves. Then there are questions and answers about practicing towards oneself as to whether it is in accordance with the teachings in other books. That is because in the Texts it does not say that first you should practice loving-kindness towards yourself and then that you practice to other beings. It is not explicitly said. It may seem to conflict with those Texts. But the author says here that it does not conflict. That is because it refers to absorption. In the Pāli Texts when it says “A monk pervades one direction with his heart filled with loving-kindness” and so on, that means for jhāna for absorption.

- But this [initial development towards oneself] refers to [making oneself] an example.” Practicing towards oneself is to make ourselves an example. “I am happy. Just as I want to be happy, and I dread pain, just as I want to live and not to die, so do other beings.” So may they be happy, live long and so on. In order to make ourselves an example first we practice loving-kindness towards ourselves.

Practicing loving-kindness towards ourselves will not lead to the attainment of any absorption. “For even if he developed loving-kindness for a hundred or a thousand years in this way.. absorption would never arise.” But it is best to begin with ourselves and then to practice towards other beings.

In paragraph 10 “for even if he developed loving-kindness for a hundred or a thousand years in this way ‘I am happy’.” Actually it is not ‘I am happy’ but ‘May I be happy’. When you practice loving-kindness towards yourself, you say to yourself ‘May I be happy’. You repeat it in your mind ‘May I be happy. May I be happy.’ The Pāli word for ‘I am happy’ and ‘May I be happy’ is the same. In Pāli it is aha? avero homi. ‘Avero homi’ may mean either ‘I am happy’ or ‘May I be happy’. Here it means may I be happy. When you practice loving-kindness towards yourself, you do not say ‘I am happy. I am happy’, but you say ‘May I be happy’. So it is taking oneself as an example.

- I visited all quarters with my mind
Nor found I any dearer than myself,
Self is likewise to every other dear;
Who loves himself should (not ‘will’) never harm another.”

When you look at all beings, there is no one dearer than yourself. For other persons it is also the same. If you love yourself, you do not harm others. So he should pervade himself with loving-kindness.

- After that, in order to proceed easily, he can recollect such gifts, kind words, etc., as inspire love and endearment, such virtue, learning, etc., as inspire respect and reverence met with in a teacher or his equivalent or a preceptor or his equivalent, developing loving-kindness towards him in the way beginning ‘May this good man be happy and free from suffering’.” After practicing towards ourselves, we practice towards a person. Because the book is written for monks it says it should be practiced towards a teacher or towards a preceptor. Or it should be for someone who is like a teacher or who is like a preceptor.

When I teach meditation, my sequence of sentences is: “May I be well, happy and peaceful; may my teachers be well, happy and peaceful.” Only after that do I say “May my parents be well, happy and peaceful.” That is because for monks, for those who have left the home-life teachers come first before parents. Parents are left behind. Teachers are like parents to a monk. We put teachers before parents. But lay people may practice towards parents first and teachers later.

- But if this bhikkhu does not rest content with just that much and wants to break down the barriers, he should next after that, develop loving-kindness towards a very dearly loved friend.” After practicing towards a revered teacher, one should practice towards a very dearly loved friend.

- Then towards a neutral person, as a very dearly loved friend” - ‘as a dearly loved friend’ is not correct. Venerable Ñāṇamoli misunderstood some words here. What is meant here is after the very dearly loved friend he practices towards a neutral person. Then after the neutral person he practices towards the hostile person. So first you practice towards a very dearly loved friend. When you have practiced for some time, you gain familiarity with the practice. Then you move to a neutral person. Then after practicing towards a neutral person, you move towards a hostile person if there is any.

- And while he does so, he should make his mind malleable and wieldy in each instance before passing on to the next.” That means not to do like we do every day. We say “May I be well, happy and peaceful; may my friends be well, happy and peaceful; may the indifferent persons be well, happy and peaceful; may the unfriendly persons (That means the hostile persons.) be well, happy and peaceful.” We are doing all that in one sitting. But in fact what we should do is practice towards a dearly loved person for some days. Then we should practice for some days towards a neutral person and then towards a hostile person.

Student: In paragraph 12 it says “then towards a neutral person as a very dearly loved friend” -

Teacher: No, that is not so.

Student: That should be eliminated?

Teacher: ‘As a very dearly loved friend’ - that should go. And also “then towards a hostile person as neutral” - ‘as neutral’ should go.

If you have no enemy, then you don’t have to do that. “But if he has no enemy, or he is of the type of a great man who does not perceive another as an enemy even when the other does him harm, he should not interest himself as follows: ‘Now that my consciousness of loving-kindness has become wieldy towards a neutral person, I shall apply it to a hostile one’.” This is because he has no hostile persons. He has no enemies. And he should not find one and practice this.

With regard to practicing towards a hostile person we come to some problems here. “If resentment arises in him when he applies his mind to a hostile person because he remembers wrongs done by that person, he should get rid of the resentment by entering repeatedly into loving-kindness [jhāna] towards any of the first-mentioned persons and then, after he has emerged each time, directing loving-kindness towards that person.” These are the ways of getting rid of resentment. But this first way is something like strange. Don’t you find it strange? We don’t know how to practice loving-kindness meditation. We are going to practice loving-kindness meditation. He instructs us to enter into jhāna to get rid of resentment. We don’t even practice loving-kindness yet. Here the author is saying you should go into jhāna to get rid of resentment. I don’t know why it is put at the beginning. Maybe it should go at the end. That is the first one.

- But if it does not die out in spite of his efforts, then:

Let him reflect upon the saw

With other figures of such kind,

And strive, and strive repeatedly,

To leave resentment far behind.”

That means to reflect upon the simile of the saw and other teachings, teachings of the Suttas. “He should admonish himself this way: ‘Now, you who get angry, has not the Blessed One said this: “Bhikkhus, even if bandits brutally severed limb from limb with a two-handled saw, he who entertained hate in his heart on that account would not be one who carried out my teaching.”’

I always point out this teaching. I think when Jesus said “Give the other cheek”, he was just echoing this piece of advice. He may have learned these teachings when he was in India. Some people believe that during the lost years he went to India and learned from Buddhist monks there.

Then the others:

- To repay angry men in kind
Is worse than to be angry first;
Repay angry men not in kind
And win a battle hard to win.”

I like this very much.

- The weal of both he does promote,
His own and then other’s too,
Who shall another’s anger know
And mindfully maintain his peace.’
- To repay angry men in kind is worse than to be angry first. Repay not angry men in kind and win a battle hard to win.” If somebody gets angry with you and you don’t get angry, reckon yourself as having won a battle hard to win.

Then there are some other Suttas. “Bhikkhus, there are seven things gratifying and helpful to an enemy that happen to one who is angry, whether a man or a woman.” I hope you have read all of these. There are some things which your enemy wants you to be or not to be. Why let them get their satisfaction by being angry? That is the gist of this Sutta.

- As a log from a pyre, burnt at both ends and fouled in the middle, serves neither for timber in the village nor for timber in the forest, so is such a person as this I say.” A person who gets angry is like a stick used in cremating dead bodies. It cannot be used as timber in the village or in the forest.

- If you are angry now, you will be one who does not carry out the Blessed One’s teaching; by repaying an angry man in kind you will be worse than the angry man and not win the battle hard to win; you will yourself do to yourself the things that help your enemy; and you will be a pyre log.” This is the second method of getting rid of resentment. This is reflecting upon the teachings of the Buddha with regard resentment.

Then we have the third one. “If his resentment subsides when he strives and makes effort in this way, it is good. If not then he should remove irritation by remembering some controlled and purified state in that person, which inspires confidence when remembered.” When you are angry with some person, try to see good things in him instead of seeing bad things in him. When we are angry with someone, we tend to see only the bad things in him. We don’t want to see or we refuse to see the good things in him. Here the advice is to remember “some controlled or purified state in that person.”

That means to remember the good things in him. Remembering them your resentment may disappear.

Then the advice given here is that there are people who are purified and controlled as to their bodily actions, or as to their verbal actions, or as to their mental actions. Try to find whatever is good in him. It may be his bodily actions, or his speech, or his mind. Whatever is good in him try to see it. Try to get rid of resentment.

- But there may be another in whom not even one of these three things is controlled.” What about a person who has none of these? It is said that some person may be good in his bodily behavior, but not in his speech. Or there may be someone who is controlled in speech but not in his bodily behavior. But what if there is a person who does not even have one of these three things? “Then compassion for that person should be aroused thus.” Here instead of practicing mettā you practice compassion (karuṇā) towards that person. “Though he is going about in the human world now nevertheless after a certain number of days he will find himself in [one of] the great hells or the sixteen prominent hells. For irritation subsides too through compassion.”

What about a person who has all three of these controlled states? “Then he can remember any of the three in that person, whichever he likes; for the development of loving-kindness towards such a person is easy.”

• And in order to make the meaning of this clear the following Sutta from the Book of Fives should be acted in full.” So he wants us to read the Sutta in full. That is in Gradual Sayings, third volume, page 137.

The fourth method is to admonish yourself thus:

- Suppose an enemy has hurt
You now in what is his domain,
Why try yourself as well to hurt
Your mind? - That is not his domain.”

What is ‘his domain’ ? ‘His domain’ means my body. He has hurt me bodily. “Why try yourself as well to hurt your mind?” When you get angry, your mind is also hurt. So why do you do that?

Student: So he can hurt your body, but hurting your mind is your doing.

Teacher: That’s right.

• In tears you left your family.” That is not so. “You left your family who were in tears.” You left them and they were crying when you left. It is not that you left with tears.

Student: Maybe both.

Teacher: No, no. Because you have thought about it thoroughly and decided to leave them. So you do not feel any regret or sorrow in leaving them. But your parents or your family members may not want you to go forth. So they may be crying. So ‘in tears’ is describing your family, but not you.

- You left your family who were in tears.
They had been kind and helpful too.
So why not leave your enemy,
The anger that brings harm to you?”

You left your family who were kind to you. Why don’t you leave your enemy the anger that brings harm to you?

- This anger that you entertain
Is gnawing at the very roots
Of all the virtues that you guard -
Who is there such a fool as you?

Another does ignoble deeds,
So you are angry - How is this?
Do you then want to copy too
The sort of acts that he commits?

Suppose another, to annoy,
Provokes you with some odious act,
Why suffer anger to spring up,
And do as he would have you do?

If you get angry, then maybe
You make him suffer, maybe not;
Though with the hurt that anger brings
You certainly are punished now.”

That means right now you inflict yourself with anger which is suffering.

- If anger-blinded enemies
Set out to tread the path of woe,
Do you by getting angry too
Intend to follow heel to toe?

If hurt is done you by a foe
Because of anger on your part,
Then put your anger down, for why

Should you be harassed groundlessly?”

That means your anger is put on a wrong object. “If hurt is done you by a foe because of anger on your part” - that really means because you are there the other person can hurt you. So actually you are the cause of his hurting you.

• Then put your anger down, for why should you be harassed groundlessly.” ‘Groundlessly’ here means that you are vexed on a wrong object. You should be angry with yourself or something like that because you are also the cause of this hurt that is done by another person.

- Since states last but a moment’s time
Those aggregates, by which was done
The odious act, have ceased, so now
What is it you are angry with?”

That is applying the Law of Impermanence here.

- Whom shall he hurt, who seeks to hurt
Another, in the other’s absence?
Your presence is the cause of hurt;
Why are you angry, then, with him?”

Yourself is the cause. This is admonishing oneself with these reflections or considerations.

Then the next one, the fifth one is: “He should review the fact that he himself and others are owners of their deeds (kamma).” That means review the Law of Kamma. “Will not this kamma of yours that has anger as its source lead to your own harm? For you are the owner of your deeds, heir of your deeds” and so on. When you get angry, you have unwholesome mental states (akusala). This akusala will give you painful results because beings are owners of their deeds.

- And this is not the kind of deed to bring you to full enlightenment, to undeclared enlightenment.”

‘Undeclared enlightenment’ is the translation here of Pacceka Buddha.

Student: Pacceka?

Teacher: Yes, in Sanskrit ‘pratyeka’. They are in some ways like Buddhas and in some ways like Arahants. They are a step higher than the Arahants but lower than the Buddhas. The Buddha is called ‘sammāsambuddha’. ‘Sammā’ means rightly. ‘Sam’ means by oneself. ‘Buddha’ means enlightenment.

Student: How do you admonish yourself? It seems like if you were angry with yourself or somebody, it creates problems. It seems like there needs to be some kind of control of what you are doing. It says he should admonish himself.

Teacher: The verses given are how you admonish yourself. That means you talk to yourself. You reflect on the meaning of the verses. I am angry with him. Since I have anger in my mind, I am hurting myself. So why should I get angry? Talking to oneself is what is meant by admonishing here.

So Pacceka Buddha - the Pāḷi word ‘pacceka’ means separate, so separate Buddhas. They become a Buddha without the help of any person. That is why they are called ‘Sambuddha’. They are self-enlightened ones. But they are not called ‘sammāsambuddha’ because they are not as great as the fully enlightened ones. Here it is translated as ‘undeclared enlightenment’. Maybe the word ‘undeclared’ is used because the Pacceka Buddhas do not usually live in the villages or the cities. They are ones who want to be secluded and live in the Himalayas. They seldom visit or go to the places where human beings live. That is why they are called ‘undeclared Buddhas’.

So this anger will not bring you to full enlightenment as a Buddha, or to enlightenment as a Pacceka Buddha, or to enlightenment as a disciple and so on. So you talk to yourself in this way.

Also as you reflect on yourself, you reflect on the other person. Now he is angry with me. His anger will not lead him to enlightenment as a Buddha and so on. The anger will give him painful results. In this way you may be able to get rid of resentment.

The next, the sixth one is to review the special qualities of the Master’s former conduct. You must think of the Bodhisatta. In the Buddha’s lives as a Bodhisatta he had done many noble things. By reflecting on his former conduct you may be able to get rid of resentment.

A number of Jātakas are referred to here. The first one is the Sīlavant Birth Story. Do you have the Jātaka book here?

Student: Yes.

Teacher: You can find these Jātakas in that book. “When his friends rose to prevent his kingdom of 300 leagues being seized by an enemy king who had been incited by a wicked minister in whose mind his own queen had sown hate for him, he did not allow them to lift a weapon.” The other king seized him and buried him to the neck and he was left at the cemetery with the other ministers. Even though he was treated that way, he did not get angry with that king. With much effort he got out of that state and went back to his palace. Then he made peace with the other king. The king whose name was Sīlavant practiced patience or forbearance with the other king who tried to kill him. In the same way you should not have anger towards such persons.

In paragraph 28 the second story is about Khantivādi. The Bodhisatta was a hermit at that time. He practiced patience at that time. The king was a very cruel person at that time. The king met the hermit and asked “What are you?” The hermit answered “I am a monk.” Then the king asked “What do you practice?” He answered “I am a preacher of patience.” “The king had him flogged with scourges of thorns and had his hands and feet cut off, he felt not the slightest anger.” Although his hands and feet were cut off he did not feel any anger towards that king.

When the king left the hermit, a general came and asked him to get angry with the king. “Please hate the king. Please get angry with the king, so he will not suffer such painful consequences.” The hermit said “People like me do not hate. People like me do not get angry.” That is what he said.

The next one is about Cūḷa-Dhammapāla. The Bodhisatta was a child in this story. He was killed by his own father.

The next Jātaka is about an elephant. The Bodhisatta was reborn as an elephant at that time.

- The elephant, when struck by the stout shaft,

Addressed the hunter with no hate in mind:

- What is your aim? What is the reason why

You kill me thus? What can your purpose be?”

Actually what the elephant said was: “Whose order was this?, Whose order is this?”, not ‘what can your purpose be?’ The elephant asked who had ordered him to be killed.

The hunter had been ordered by the queen to kill the elephant because the elephant had a tusk. It is said that the tusk had six kinds of rays, rays of six colors. That is why the elephant was called ‘Chaddanta’. ‘Cha’ means six. ‘Danta’ means tusk. **It is not six tusks but six-colored tusks.** Although the elephant could easily kill the hunter, he did not. He practiced patience or forbearance.

The next Jātaka is about a great monkey. The Bodhisatta was born as a great monkey at that time. The great monkey saved a man from a rocky chasm, a rocky pit. The man could not get out of the pit by himself. So the monkey saved him. After saving him the monkey was tired. So he said to the man “Let me rest a little and put my head on your lap.” While he was resting the man thought:

- Now this is food for human kind

Like other forest animals

So why then should a hungry man

Not kill the ape to eat?

I’ll travel independently (Actually it is I’ll travel satiated.)

Taking his meat as a provision;

Thus I shall cross the waste, and that

Will furnish my viaticum.”

So he struck the great monkey with a big rock, but the monkey was not killed. His head was broken. So he climbed up a tree and said “You are a very ungrateful person. As I am a Bodhisatta, I will not hurt you. I will not kill you. I will even show you the way out of this wilderness.” The monkey jumped from tree to tree. The blood from his head dropped to the earth. Following those drops of blood the man was able to get out of the waste or wilderness.

The next Jātaka is about a serpent king. The Bodhisatta was reborn as a serpent in this Sutta. He had power but he did not use his power to kill his tormentors. This is Bhūridatta.

The next is another serpent. In another life Buddha was reborn as a serpent. It is the same thing.

In paragraph 34 the Bodhisatta was reborn as the royal nāga, Saṅkhapāla. It is a royal nāga again. So the Buddha was reborn as a snake for many lives.

There are some people who find it difficult to accept that a person could die here and be reborn as a snake. They find it hard to believe that a human being could die and be reborn as a snake or an animal because they are thinking of evolution. It is not evolution. It is just that a person dies here and is reborn there as a result of his kamma. It is possible.

The other day I was reading a book about past lives. In that book the author said he regressed patients back to former lives. He was asking one patient what did you see then. So in one life the patient said “I am a dog now.” So he remembered his past life as a dog or a wolf there. It was reported in that book.

In Myanmar there was a monk who said that he had been a snake. As a snake he ate eggs. One day when he was looking for an egg, a man saw him and killed him with a spear. The snake did not die quickly. He was put on a heap of rubbish and left to die. He died and was reborn as the son of that man. When he grew up, he could remember his past life as a snake. He remembered how he had suffered before he died after he was struck by the spear. He was so apprehensive, he was so afraid of suffering that he became a monk so that he might not be reborn as a snake again.

Such things can happen. You can find people that have been animals in their past lives. Some may not want to tell you or some just don't remember. There are people who have been reborn as animals and remember those lives.

There are so many stories. The next one is Mātuposaka. Here it is an elephant. “Now it is in the highest degree improper and unbecoming to you to arouse thoughts of resentment, since you are emulating as your Master that Blessed One. The Pāli word means that you are pointing to him as your Master. You are referring to him as your Master. It is not ‘emulating’. You are claiming the Buddha is your Master. So we should review the qualities of the Master’s former conduct.

• He should review the Suttas that deal with the beginninglessness [of the round of rebirths].” Beings have lives in the past and they will have lives in the future. This series of lives is called ‘the round of rebirth’. Nobody knows or nobody can tell when this round of rebirth begins. That is why the round of rebirth is called ‘beginningless’. There is no beginning although we know there is a middle. We are in the middle of this round of rebirths. There will be many more rebirths and there have been millions of rebirths in the past. We do not know the beginning of it or the beginning of it cannot be known.

In this beginningless round of rebirths the person with whom you are angry has been your father, your mother, your brother, your sister and so on. So Buddha said it is very difficult in this Saṃsāra to find a person who has not been your father, your mother and so on. So that person with whom you are angry might have been your father or your mother in your past life. So it is not proper to be angry with him.

The reference is given as S., 2, 189-190. That is the Saṃyutta Nikāya. The Saṃyutta Nikāya is translated as Kindred Sayings. So in the English translation it is in Kindred Sayings, volume 2, page 128. These references in the book are for the Pāli Texts.

The next method is to review the advantages of loving-kindness. There are eleven advantages to be gained from the practice of loving-kindness. They will be explained in detail towards the end of the chapter. So if you are angry and do not practice loving-kindness, you will not get these advantages.

The next one is the resolution into elements. You resolve that person into elements. “Now you who have gone forth into homelessness, when you are angry with him, what is it you are angry with? Is it head hairs you are angry with? Or body hairs? Or nails? Or teeth? Or skin?” and so on. So you ask yourself are you angry with head hairs and so on. That is the resolution into elements.

I always say cut him into pieces. If you are familiar with the teaching of aggregates, you may say “Am I angry with material aggregate, or consciousness aggregate, or formation aggregate?” and so on.

The last one is to try the giving of a gift. So when you are angry with a person, give him a gift. “It can either be given by himself to the other or accepted by himself from the other.” You may accept a gift given by him for you or you may give him a gift. You may give him a present. That is because when a person accepts a present, the mind becomes soft. So you may be able to get rid of resentment in this way.

A story is given here. “As happened to the senior elder who received a bowl given to him at the Cittapabbata Monastery by an almsfood-eater elder who had been three times made to move from his lodging by him, and who presented it with these words ‘Venerable sir, this bowl worth eight ducats was given by my mother who is

a lay devotee, and it is rightly obtained', let the good lay devotee acquire merit'." The other monk maybe was a resentful monk. He made the other monk give up his lodging three times.

You know when you are living in a monastery which is the property of the Saṅgha, you are given a place to live. It may be a small room. But if a monk comes who is senior to you and there are no other places to give to him, then you have to give your place to that monk. That is because he is senior to you, he is older than you.

So that monk went there and got his place three times, I think out of malice. So the other monk donated a bowl to him saying "This bowl worth eight ducats was given to me by my mother who is a lay devotee" and so on.

- A gift for taming the untamed
A gift for every kind of good."

Giving accomplishes everything. That is what is said here. By giving you can do anything. It is something like that.

We should not apply this wrongly. Especially in our countries in Asia we say "Giving accomplishes everything. So give him a bribe." Once a car was stopped by a policeman in this country. The grandchild was driving and her grandmother was with her. The grandmother said "Give him some pocket-money or give him a bribe." Then the girl said "Grandmother, it is not Myanmar. We cannot do that here."

Now we have the breaking down of barriers. "When his resentment towards that hostile person has been allayed, then he can turn his mind with loving-kindness towards that person too, just as towards one who is dear" and so on. After reflecting in different ways, then you will be able to get rid of resentment. Then you practice towards him too until the barriers are broken.

- The characteristic of it is this." I think - can you say 'indication of this'? That means you may judge from this when the barriers are broken and when they are not. The Pāḷi word is 'lakkhaṇa'. 'Lakkhaṇa' is usually translated as characteristic. Sometimes it may be translated differently. I think 'indication' is better here. "The indication of it is this."

Then there is a story about four persons. The robbers come and ask to give one person for sacrifice. If you can yourself or any other person, you have not broken down the barriers. Only when you cannot give anyone are the barriers broken. If you say "Take me to be killed. Do not take them.", then you are not impartial. You want your own destruction. That is partiality towards others. So you have not broken the barriers if you say that. The barriers are only broken when you say "Do not take any person." You see the other three persons as yourself. You do not find anybody to be given for the sacrifice. Only then are the barriers broken. That means you see these four kinds of persons equally, impartially. When the barriers are broken, you are said to gain the sign and access. Here there is no special gaining of access concentration, but when the barriers are broken, you are said to gain access concentration. After you have access concentration, you go on until you get jhāna. "At this point he has attained the first jhāna which abandons five factors" and so on.

Then we have the Texts and the Commentary. In the explanation of the words and how to practice meditation the practice of mettā meditation is given according to what is taught in the Paṭisambhidāmagga. That is the 528 ways of practicing mettā. Please look at the handout today. This is how we practice mettā in 528 ways. If you look at the first column there are twelve kinds of persons to whom we send thoughts of loving-kindness. In the second column are the ten directions - the four cardinal directions, the four corners, and down and up. In the third column are the four modes of loving-kindness - May they be free from enmity. May they be free from displeasure. May they be free from affliction. May they live happily or keep themselves happily. In these four ways we practice towards persons. We can practice mettā following this chart in 528 ways.

If you look at column one, there should be some space between #5 and #6. The first five are called 'non-specific pervasion'. From #6 through #12 there is specific pervasion. When we say all beings, we mean all beings. 'All breathing things' means all beings. 'All creatures' means all beings. 'All persons' means all beings. 'All those who have personality' means all beings. The first five mean all beings without specification. Then for #6 we say "may all women", so in that case no men are specified. Then we say "may all men" and no women are specified.

When we practice loving-kindness meditation, we combine these three columns in different ways. First we say "May all beings be free from enmity, free from displeasure, free from affliction and live happily." Then we say "May all breathing things be free from enmity, free from displeasure, free from affliction and live happily"

and so on. Then we come to #12. “May all beings in states of loss be free from enmity, free from displeasure, free from affliction and live happily.”

Next we combine it with directions. In Pāli the word for direction comes first, but in English it comes later. So it is a little strange. So you say “May all beings in the eastern direction be free from enmity, free from displeasure, free from affliction and live happily.” May all breathing things, may all creatures, may all persons and so on in the eastern direction be free from enmity and so on.

Following this you practice toward 48 in non-specific mode and 480 in the specific mode. So in this way there are 528 ways of practicing mettā. We have practiced this a number of times in this country. It takes about 45 or 50 minutes to practice all 528.

In paragraph 53 there is the explanation of the word ‘satta’. A being is called ‘satta’ because “any craving for it, has held (satta) it, has gripped (visatta) it, that is why ‘a being (satta)’ is said.” A being is called a ‘satta’ because he is attached to his life.

• But in ordinary speech this term of common usage is applied also to those who are without greed, just as the term of common usage ‘palm fan (tālavanta)’ is used for different sorts of fans [in general] even if made of split bamboo.” A being is called ‘satta’. Why is he called ‘satta’? Because he has attachment to things. What about calling an Arahant a ‘satta’? An Arahant is also called a being. An Arahant is a person who has eradicated all mental defilements. He has no attachment at all. Still he is called a ‘satta’. The Commentator explains “In ordinary speech this term of common usage is applied also to those who are without greed.” Although literally ‘satta’ means a person who has attachment, it is applied both to beings who have attachment and those who do not have attachment.

The author points out the Pāli word ‘tālavanta’ as an example. ‘Tālavanta’ means a fan made of palm leaves. This word is used for other fans as well whether they are made of palm leaves or not. Now they are made of paper or split bamboo, but still they are called ‘tālavanta’ in Pāli. In the same way a person who has attachment is called ‘satta’ and a person who does not have attachment is called ‘satta’.

Can you give me some examples in English? You know what is meant here? There is a town called 29 Palms near Palm Springs. There may be more than 29 palms now or less than 29 palms, but the city is still called 29 Palms.

I looked up the word ‘pen’ in the dictionary. What is the original meaning of the word ‘pen’? It comes from French and Latin. The original meaning is feather. So at first pens were made of feathers or quills. Now pens are not made of feathers or quills but we still call them ‘pens’. So it is usage.

In paragraph 54 there is an interesting word, ‘puggala’. “‘Pum’ is what hell is called.” Actually it is ‘put’. In Sanskrit it is ‘put’. “They fall (galanti) into that, is the meaning.” The Pāli word is puggala and the Sanskrit word is pudgala.

This word is interesting because it reflects a certain belief in Hinduism. According to Hinduism you will go to hell after death if you do not have offspring, if you do not have sons and daughters. If you live without having a son or a daughter, you will go to hell. That is why Brahmans always point out to monks that we are the ones who are going to hell. We have no family. We have no offspring. It is a Brahman belief. That is why they have to be householders for some years. Even though they want to become monks, they have to be householders for some years and have a family. Then they can leave the family. So those who have no sons or daughters will go to hell. ‘Puggala’ means those who are going to hell, such persons. But later on ‘puggala’ came to be applied to every being.

The word for son in Pāli is ‘putta’ and in Sanskrit it is ‘putra’. ‘Tra’ means to protect. ‘Putra’ means a person who protects you from hell because when you have a son, you won’t go to hell. You are protected from hell. So a son is the person who protects you from going to hell. He is called ‘putra’.

Student: That is the same word as in Sāriputta?

Teacher: That’s right. Later on it just meant a son. This is a Hindu belief, but the word was used by Hindus as well as Buddhists. I think the others you can read by yourselves. For next week read until the end of the first immaterial jhāna.

Sādhu!

Sādhu!

Sādhu!

(Tape 22 / Ps: 55 – 124)

I thought that I had finished loving-kindness, but I think that I will go back a little. When you practice loving-kindness, first you try to see the danger in anger or in hate and also you try to see the advantages in patience. Then you practice loving-kindness first towards yourself, later towards a person who is dear, then towards a neutral person, and lastly towards an enemy. When you are able to break down the barriers - that means when you have mental impartiality towards these four kinds of persons, you are said to have broken the barriers. With the breaking of barriers comes access concentration. In other kinds of meditation we can say at this point you get the learning sign and at another point you get the counterpart sign. But here there is no separate learning sign and counterpart sign. There is no special sign. When you have broken the barriers, you are said to have obtained the counterpart sign. At that moment you also obtain the access concentration. Then you dwell on the beings and cultivate further so that you obtain jhāna. With mettā one can get up to the third jhāna with the fourfold method and the fourth jhāna in the fivefold method.

Then we have the Texts and Commentary beginning with paragraph 44. The Text given here is a stock-phrase Text found in many Suttas and also in Abhidhamma. The references given here are from Vibhaṅga which is in Abhidhamma and Dīgha Nikāya which is in Sutta Piṭaka. In Sutta Piṭaka and Abhidhamma Piṭaka you find this passage again and again whenever loving-kindness meditation is described.

Then there is the explanation of the words. In paragraph 47 about the middle “Just as to oneself; equality with oneself without making the distinction ‘This is another being’, is what is meant. Or alternatively equally (sabbattatāya), with the whole state of mind; not reserving even a little, is what is meant.” What it really means here is not being distracted outside even a little. So with the whole state of mind you practice loving-kindness meditation, not to be distracted outside even a little.

Then in about the middle of paragraph 48 “measureless through familiarity and through having measureless beings as its object” - so it is called ‘measureless’ because it is practiced again and again. So you are very familiar with that meditation, that kind of jhāna. Or it can mean it is measureless through having measureless beings as its object. Since its object is measureless, it is also called ‘measureless’.

Student: In paragraph 48 it says “endued with loving-kindness”. Is ‘endued’ right or do they mean ‘imbued’?

Teacher: Endued with loving-kindness.

Student: Shouldn’t it be ‘imbued’?

Teacher: Endued, yes. I think they mean the same thing. It means endowed with or imbued with.

Then there is the description of the 528 modes of loving-kindness. That was explained last week.

In paragraph 53 there is the explanation of the word ‘being (satta)’. “They are held (satta), gripped (visatta) by desire.” The Pāli word is just to be attached. ‘Visatta’ means very attached to by way of desire. So they are called ‘satta’ in Pāli. Those who have no greed are also called ‘satta’ because it is the common term or usage for beings actually.

The example given here is tālavanta in Pāli. ‘Tālavanta’ means palm fan, a fan made of palm leaves. Later on anything which is used to fan is called a ‘tālavanta’ whether it is made with palm leaves or whatever. The same name is applied to that thing.

Last time I pointed out the word ‘pen’ in English. ‘Pen’ really means a feather. Even though it may not be a feather, still it is called ‘pen’.

Do you see the word ‘akkhara-cintaka’? “However, [in the world] etymologists (akkhara-cintaka) who do not consider meaning have it that it is a mere name.” ‘Akkhara’ means letters and ‘cintaka’ means fingers, so **the fingers of letters**. That means grammarians or etymologists. There are two kinds of etymologists here. One kind of etymologist did not search for the meaning of the word, the literal meaning of the word. They said it is just a name given to the being. So don’t worry whether it means to be attached to or whatever. So it is a mere name for them. “While those who consider meaning” - there are other kinds of etymologists who said it has a meaning. They said that the word comes from ‘sattva’ in Sanskrit. A being is called ‘sattva’ because it has a bright principle, ‘sattva’. This refers to the teaching of the Samkhya system in Indian philosophy. Samkhya system teaches that there are three principles - the sattva, rajas and tamas. They are given in footnote 6.

I think that I talked about ‘puggala’ last time. ‘Put’ means hell and ‘gala’ means to fall, so falling to hell. Those who fall to hell are puggala. The Hindu belief is that you go to hell if you do not have any offspring.

In footnote 7 “Here when the aggregates are not fully understood, there is naming (abhidāna) of them and of the consciousness” - I think ‘of the’ should go. “There is naming of them and consciousness of them as self (attā).” That means we do not understand the real nature of them as aggregates, we call or give a name to these aggregates, self (attā). We understand it as attā. So ‘consciousness’ here really means understanding. We know or understand these aggregates as attā. “That is to say, the physical body or alternatively the five aggregates.” The Sub-Commentary is explaining the word ‘attābhāva’. You can find the word in paragraph 54. Personality (attābhāva) is explained here. ‘Attā’ means attā and bhāva’ means something arising from it. ‘Something’ here means the naming and knowing. Naming and knowing arise from it. Therefore it is called ‘bhāva’. How naming and how knowing? Knowing as attā. So that is called ‘attābhāva’ in Pāli or in Sanskrit.

In paragraph 56 “And here may all beings be free from enmity is one absorption.” The Sub-Commentary also said something about absorption or jhāna here. The word used is appanā. Appanā is normally translated as absorption or jhāna. But I think if we translate it as something like application, it makes more sense.

When we practice loving-kindness meditation, we practice in four ways. May all beings be free from enmity, that is one. May all beings be free from affliction, that is the second one. May all beings be free from anxiety, that is the third one. May they live happily, that is the fourth one. Each one is an application.

The Sub-Commentary explains that you can get jhāna just by saying this one sentence - “May all beings be free from enmity. May all beings be free from enmity. May all beings be free from enmity.” This is called ‘one absorption’ or ‘one application’.

In the explanation of these ‘free from affliction’ means free from mental affliction. ‘Free from anxiety’ I think is not an accurate translation. The Pāli word is anīgha. That means free from dukkha. You may have noticed on the sheet I gave you last week that I changed them. The second application is translated as “May all beings be free from displeasure.” The third application is translated as “may all beings be free from affliction.” ‘Free from affliction’ means free from bodily suffering, free from pain. ‘Free from displeasure’ means free from domanassa or mental affliction. The fourth one is “May they live happily.” Literally it means **may they hold themselves happily or may they maintain their bodies or themselves happily**. It is all right if we just say “May they live happily.” So there are four absorptions, four applications.

Then there are eleven benefits to be enjoyed from the practice of loving-kindness meditation. One sleeps in comfort, one wakes up in comfort and so on.

In paragraph 71 references are given for “like fire in the case of the lay woman devotee Uttarā”. You are referred to chapter 12, paragraph 34. You will come to that later, not now, not today. On ‘Dha’ refers to the Commentary the Dhammapada. If you want to read the story in more detail you may read the book Buddhist Legends, part 3, page 103. “Like the poison in the case of the Saṃyutta Reciter the Elder Cūḷa-Sīva” - we don’t know this story because the Sub-Commentary did not explain this. Maybe it was very well-known at the time this Commentary was written down. But now nobody knows about this Elder Cūḷa-Sīva. “Like the knife in the case of the novice Saṅkicca” - this also is in the Commentary to the Dhammapada. You may read the same book Buddhist Legends, part 2, page 238 and the following pages.

Now we go to compassion. Compassion is karuṇā in Pāli. It will be explained later. “One who wants to develop compassion should begin his task by reviewing the danger in lack of compassion and the advantage in compassion.” Then he practices compassion.

Compassion takes beings in suffering or beings in distress as object. So it is a little different than the object of loving-kindness meditation. Loving-kindness meditation takes all beings whether they are suffering or whether they are enjoying, so all beings. Karuṇā takes all beings who are in distress, who are suffering.

When we want to practice karuṇā meditation, we have to find a person who is in distress, who is suffering, mentally as well as physically. So we have to find such a person. If we cannot find such a person, what should we do? Then we can arouse compassion for an evil-doing person. There may be some person doing evil. Even though he is happy right now, he is going to suffer in his next lives. So he is the object of compassion also. We can practice to such a person.

Student: Bhante, were people so happy at that time they could not find a person in suffering?

Teacher: They may be having fun right now doing evil things, but they are going to suffer the consequences of wrong doing in the next life. You can think of that and take them as the object of karuṇā.

Then the comparison is given to a man who is caught with stolen goods and who is condemned to death. He is given food and all these things, but he was not happy. In that story in paragraph 79 it says “giving him a

hundred blows in sets of four.” Actually it is not in sets of four, but at every crossroads. A crossroads is called ‘a set of four’ because four roads meet there. So at every crossroads he was given a hundred blows. The people give him things to eat. Although he may be eating and although he may even be enjoying it, he is going to suffer death. In the same way a person who is doing evil may be enjoying himself now, but he will suffer. So he can be the object of karuṇā.

Then there may be some person who does not do evil, who does profitable deeds, but he may be overtaken by one of the kinds of ruin beginning with the ruin of health, or ruin of relatives, or ruin of property and so on. That person also can be the object of karuṇā meditation. A person who does not do evil things but who does meritorious deeds, good things, may be in poor health, or may have disease, or may have lost relatives, or may have lost his property and so on. So he can be the object of karuṇā.

In paragraph 81 the second paragraph it says “And here too”. The ‘too’ is misplaced. That should go after “He too deserves the meditator’s compassion.” Not only the person who does evil, but he also deserves compassion. “He too deserves the meditator’s compassion.

• Even with no such ruin, thus ‘In reality he is unhappy’.” Now there is a person who does good. He has not been overtaken by any one of the ruins. So he is well off. He is in prosperity. What do you do with him? You can still practice karuṇā towards him. “ ‘In reality he is unhappy’, because he is not exempt from suffering of the round [of becoming].” He is not exempt from suffering old age, disease and death in the end. And so such a person can be the object of karuṇā meditation.

So in fact anybody can be the object of karuṇā meditation, depending on how you regard that person, how you look at him. But it is better to find a person who is in real distress, who is in real suffering and practice karuṇā towards that person. If you cannot find such a person, then you may practice towards the other persons.

Here also there is the breaking down of barriers. Then one practices meditation until one gets jhāna. This meditation can also lead to the attainment of third jhāna or fourth jhāna.

The next one is gladness (muditā). Since it is gladness, its object must be people who are in prosperity, who are in happiness. Beings who are in happiness are the objects of muditā meditation. You practice this towards a dear person and so on.

In paragraph 85 it says ‘a boon companion’. What is ‘a boon companion’? The Pāḷi word is soṇḍasahāya. ‘Soṇḍa’ means a tavern, a drinking place. Soṇḍasahāya means a drinking companion. That means a very intimate and very kind relationship towards that person. Do you use this word ‘boon companion’?

Student: I don’t think so. ‘Boon’ is something like lucky or a gift. In French there is ‘bon vivant’ which is a high liver or a drinker. That’s French though. Actually a drinking companion makes a lot of sense.

Teacher: When you practice compassion, what you do is to reflect “This being indeed has been reduced to misery. If only he could be free from this suffering.” That is how you practice compassion. That is in paragraph 78. When you practice karuṇā, you say “May he be free from suffering. May he get free from this suffering.” That is the way of practicing compassion towards beings.

In muditā what do you say? “This being is indeed glad. How good! How excellent!” That is muditā. So when you practice muditā, you say “He is happy. He is in prosperity. How good! How excellent!” That is how you practice muditā meditation. When you want to practice muditā meditation, you choose a person who is in happiness, who is in prosperity. Then you say “He is happy. He is prosperous. How good! How excellent!” You practice like that.

• But if his boon companion or the dear person was happy in the past but is now unlucky and unfortunate, then gladness can still be aroused by remembering his past happiness.” Or “In the future he will again enjoy similar success” and so on. You can still practice muditā towards that person.

Then there is breaking down of the barriers and so on. This meditation also leads to third jhāna or fourth jhāna.

The last one is upekkhā (equanimity). “One who wants to develop equanimity must have already obtained the triple or quadruple jhāna in loving-kindness, and so on.” That is if you want to attain jhāna through this meditation. First you must attain three jhānas or four jhānas by the practice of loving-kindness, or compassion or gladness.

• He should emerge from the third jhāna [in the fourfold reckoning], after he has made it familiar, and he should see danger in the former [three divine abidings] because they are linked with attention given to being’s enjoyment (or given to attachment to beings) in the way beginning ‘May they be happy’ and so on.”

• Because resentment and approval are near, and because their association with joy is gross” - actually because they are gross due to association with joy. It is not that association with joy is gross, but they are gross. They are said to be gross because they are associated with joy. There is sukha with them. So they are said to be gross. “And he should also see the advantage in equanimity because it is peaceful.”

How do you practice equanimity towards people? What do you say? It is not given here. We will meet it later. You just say “Beings have kamma as their property.” Just that. It is kamma. Beings suffer or enjoy according to their kamma. Beings have kamma as their property, as their matrix, as their relative and so on. Thinking of the law of Kamma is one way of practicing upekkhā meditation.

• Therefore he should arouse equanimity towards the neutral person in the way already stated. Then through the neutral one” - I think ‘through the neutral one’ should go. It should be “Then he should break down the barriers in each case between the three people, that is, the dear person, then the boon companion, and then the hostile one, and lastly himself. And he should cultivate that sign, develop and repeatedly practice it.” Here since he has attained three jhānas or four jhānas with mettā meditation and others, he reaches here the fourth jhāna or the fifth jhāna.

• But how then? Does this arise in one whom the third jhāna has already arisen on the basis of the earth kasiṇa, etc.? It does not.” Not anybody who has gained jhāna with other meditation can obtain the fourth jhāna or the fifth jhāna through upekkhā. He has to have gained jhānas through mettā, karuṇā or muditā meditation. Then he can gain the fourth jhāna or the fifth jhāna through the last one, through upekkhā meditation.

• Does this arise in one whom the third jhāna has already arisen on the basis of the earth, etc.? It does not. Why not? Because of the dissimilarity of the object.” Let us say you get the first, second, third jhāna taking the earth kasiṇa, the earth disk as object. Then the object of your jhāna is the earth disk. Here the object of your jhāna must be beings. So there is difference of object. “Because of the dissimilarity of the object. It arises only in one in whom the third jhāna has arisen on the basis of loving-kindness, etc., because the object is similar.” That is the end of the four divine abidings.

Now comes the general exposition. The first part has the meanings of mettā, karuṇā, muditā and upekkhā. “Now as to the meaning firstly of loving-kindness, compassion, gladness and equanimity: it fattens, thus it is loving-kindness.” The Pāli word ‘mejjati’ really means it sticks. So it is sticky.

• It is gluttonous (not solvent).” When you have mettā, you are as it were glued to the person. “It is gluttonous is the meaning.”, not solvent.

• Also: it comes about with respect to a friend (mitta), or it is behavior towards a friend, thus it is loving-kindness (mettā).” The first explanation takes it that mettā comes from the root ‘mit’ and the suffix ‘tā’. The second one takes it that the word ‘mettā’ comes from the word ‘mitta’. Mitta is changed to mettā by a grammatical rule. So mettā first is derived from a root and a suffix and secondly is derived from a word and a suffix.

The second one is karuṇā. It is explained here. “When there is suffering in others it causes (karoti) good people’s hearts to be moved (kampana), thus it is compassion (karuṇā). Or alternatively, it combats (kiṇati) others’ suffering, attacks and demolishes it, thus it is compassion.” Here whether you really demolish the suffering of others is not important. It is immaterial. When karuṇā arises in one’s mind, it arises in this manner. It arises in this mode of wanting to remove suffering from others.

• Or alternatively, it is scattered (kiriyaṭi) upon those who suffer, it is extended to them by pervasion, thus it is compassion (karuṇā).” It is the desire for beings to be free from suffering, to be free from distress.

The next one is muditā. “Those endowed with it are glad (modanti), or itself is glad (modati), or it is the mere act of being glad (modana), thus it is gladness (muditā).” Muditā is just defined as gladness.

Next there is upekkhā. “It looks on at (upekkhati), abandoning such interestedness as thinking ‘May they be free from enmity’ and having recourse to neutrality, thus it is equanimity (upekkhā).” Equanimity is not indifference. It takes beings as object. It is just impartiality. It is not disregarding them all together.

Then there is discussion of the characteristics etc. of each one. “Loving-kindness is characterized here as promoting the aspect of welfare.” That means actually occurring in the mode of desiring welfare. “Its function is to prefer welfare. It is manifested as the removal of annoyance.” I just want to say ‘ill will’ here. Its proximate cause is seeing loveliness in beings. It succeeds when it makes ill will subside, and it fails when it

provides (selfish) affection.” ‘Selfish’ is put in parentheses. Is there unselfish affection? Here what is meant is attachment. If you have attachment or lobha, you fail.

Compassion actually is desire to remove suffering from others. “Compassion is characterized as promoting the aspect of allaying suffering. Its function resides in not bearing other’s suffering. It is manifested as non-cruelty. Its proximate cause is to see helplessness in those overwhelmed by suffering. It succeeds when it makes cruelty subside and it fails when it produces sorrow.” This is very important. “It fails when it produces sorrow.” When you practice compassion, you just practice compassion and you don’t go into feeling sorry. That is very important.

When we see some people injured by some person for example, we are not only sorry for them, but we may be angry with the person who inflicted pain on them. When we do that, we are going beyond the scope of compassion. We are getting into akusala, unwholesome mental states. Compassion is a wholesome mental state, a highly developed wholesome mental state. When we practice compassion, we just have the desire for them to be free from suffering. We cannot say that we suffer with them because if we suffer with them, we have unwholesome mental states in our mind. We do not suffer with them. We have compassion for them. We sympathize with them. That is important in karuṇā. Many people confuse karuṇā with this enemy, sorrow.

- Gladness is characterized as gladness (produced by other’s success). Its function resides in being unenvious. It is manifested as the elimination of aversion (boredom).” We were talking about aversion and boredom on my way here. The Pāḷi word used is ‘arati’. ‘Rati’ means delight and ‘a’ means not. So it is non-delight in other people’s, other beings’ success etc. I don’t think that we can call it boredom. Perhaps aversion also is not so good here. Can you think of another word which means non-delight? Muditā is the opposite of envy actually. When you envy somebody, you are not pleased with his success or his prosperity. You don’t take delight in his success. The word ‘arati’ here means that, not taking delight in other people’s success and so on. “it succeeds when it makes non-delight subside, and it fails when it produces merriment.” That is merriment with attachment.

Student: Sometimes you say sympathetic joy for gladness?

Teacher: Yes. Sympathetic joy and some also translate it as altruistic joy. Sympathetic joy may be better because ‘gladness’ can mean any kind of gladness. Maybe here the translator wanted to be literal. ‘Muditā’ just means gladness, but I think sympathetic joy is a better word for it.

- Equanimity is characterized as promoting the aspect of neutrality towards beings” and so on. “Its proximate cause is seeing ownership of deeds (kamma) thus: ‘Beings are owners of their deeds. Whose [if not theirs] is the choice by which they will become happy, or will get free from suffering, or will not fall away from the success they have reached?’” ‘Will get free from suffering’ refers to karuṇā (compassion). ‘Will not fall away from the success they have reached’ refers to muditā. When you practice muditā, you may say “May they not fall away from this prosperity, or this success, or this happiness.” You can say like that too. On the other page it said you may say “This being is indeed glad. How good! How excellent!” You can say either way.

- It succeeds when it makes resentment and approval subside (Resentment is dosa and approval is lobha.), and it fails when it produces the equanimity of unknowing.” ‘The equanimity of unknowing’ is the indifference of ignorance or just ignorance.

- The general purpose of these four divine abidings is the bliss of insight and an excellent (form of future) existence. That peculiar to each is respectively the warding off of ill will and so on.” This paragraph is not difficult to understand.

The next paragraph is the near and far enemies. Each one has two kinds of enemies, the near enemy and the far enemy. “The divine abiding of loving-kindness has greed as its near enemy.” That is why it is very important when you practice loving-kindness that you do not have greed or attachment for that person. Sometimes they are very similar. So you may take one for the other. So the near enemy is greed or attachment since both share in seeing the good things, seeing virtues.

- Greed behaves like a foe who keeps close by a man, and it easily finds an opportunity. So loving-kindness should be well protected from it. And ill will which is dissimilar to the similar greed, is its far enemy like a foe ensconced in a rock wilderness. So loving-kindness must be practiced free from fear (free from danger) of that; for it is not possible to practice loving-kindness and feel anger simultaneously.”

• Compassion has grief based on the home life (That is feeling sorry.) as its near enemy, since both share in seeing failure.” Cruelty is the far enemy.

Now sympathetic joy or gladness (muditā) - its near enemy is joy based on the home life. That means becoming merry, joyful with attachment. “And aversion (boredom) - or non-delight- which is dissimilar to the similar joy, is its far enemy.” So something like envy is its far enemy. So gladness should be practiced free from fear or danger of that.

• Equanimity has the equanimity of unknowing based on the home life as its near enemy.” That is not knowing, ignorance. It is ignorance that is not accompanied by pleasurable feeling or displeasurable feeling. So this ignorance is accompanied by indifferent feeling and shares in ignoring faults and virtues.

• And greed and resentment, which are dissimilar to the similar unknowing are its far enemies.” Its far enemies are greed and resentment. “Therefore equanimity must be practiced free from fear of that.”

Each of these has two enemies, the near enemy and the far enemy. We should be careful with both the near enemy and the far enemy.

• Now zeal (chanda) consisting in desire to act is the beginning of all these things. Suppression of the hindrances, etc., is the middle. Absorption is the end.” So jhāna is the end.

• Their object is a single living being or many living beings, as a mental object consisting in a concept.” Because beings are a concept it is called a ‘concept’.

• The extension of the object takes place either in access or in absorption. Here is the order of it. Just as a skilled ploughman first delimits an area and then does his ploughing, so first a single dwelling should be delimited and loving-kindness developed towards all beings there in the way beginning ‘In this dwelling may all beings be free from enmity’.” Then when you have gained experience with that, you may extend your range of loving-kindness by taking two dwellings, three dwellings, four dwellings and so on, until the whole village, the district, the kingdom, one direction and so on up to one world sphere, or even beyond that. You develop loving-kindness to beings in such areas.

That is why when I teach loving-kindness, I teach in two ways. The first is by way of person: “May I be well, happy and peaceful. May my teachers be well, happy and peaceful. May my parents be well, happy and peaceful.” and so on. The other way is: “May all beings in this building be well, happy and peaceful. May all beings in this area, in this city, in this county, in this state, in this country, in this world, in this universe be well, happy and peaceful.” And then “May all beings in general be well, happy and peaceful.” The meditation is extended little by little.

Now the outcome, what kind of results you can get from the practice of these four divine abidings. “Just as the immaterial states are the outcome of the kasiṇas, and the base consisting of neither perception nor non-perception is the outcome of concentration, and Fruition Attainment is the outcome of insight, and the attainment of cessation is the outcome of serenity coupled with insight, so the divine abiding of equanimity is the outcome of the first three divine abidings.” In order to be successful in the fourth one you first have to be successful in the first three divine abidings.

• For just as the gable rafters cannot be placed in the air without having first set up the scaffolding and built the framework of beams, so it is not possible to develop the fourth jhāna in these without having already developed the third jhāna in them.”

In paragraph 104 it says that immaterial states are the outcome of the kasiṇas. ‘Kasiṇa’ really means jhāna developed on the kasiṇa. You take the kasiṇa as the object of meditation. Then you practice meditation and get jhāna. If you do not get rūpāvacara jhāna, then you do not get arūpāvacara jhānas. That is why it says the immaterial states are the outcome of the kasiṇa jhānas. “The base consisting of neither perception nor non-perception is the outcome of concentration.” The arūpāvacara jhāna is the outcome the third arūpāvacara jhāna concentration. “Fruition Attainment is the outcome of insight.” When you practice vipassanā meditation and become enlightened, you gain Fruition Attainment. So Fruition Attainment is the outcome of insight meditation.

• The attainment of cessation is the outcome of serenity coupled with insight.” There is an attainment called ‘cessation attainment’. That means the cessation of mental activities. It is a very highly developed type of jhāna. In order to get into that jhāna you must first have all the eight or nine jhānas. You enter into first jhāna and emerge from it. Then you enter into second jhāna, third jhāna and so on until you reach the fourth arūpāvacara jhāna. After emerging from the first jhāna, you practice vipassanā. Then you enter into the second jhāna (That is

samatha or serenity meditation.) and practice vipassanā on that jhāna or the factors of jhāna. So here vipassanā and samatha go in a coupled way. It is stated here as the outcome of serenity coupled with insight. The explanation of the attainment will be given at the end of the book.

Now questions - “And here it may be asked: But why are loving-kindness, compassion, gladness and equanimity, called divine abidings?” The Pāli word for divine abiding is ‘brahmā vihāra’. ‘Vihāra’ means living. Here it is translated as abiding. The word ‘brahmā’ has two meanings here. One meaning is the best and the other meaning is faultless, so immaculate. These abidings are the best because they are the right attitude towards beings. These are the right attitudes which we should have towards beings. Therefore they are called ‘the best’.

- And just as Brahmā Gods abide with immaculate minds, so the meditators who associate themselves with these abidings abide on an equal footing with Brahmā Gods.” The Brahmās have immaculate minds. So their minds are not contaminated by some of the mental defilements. A person who practices any one of these meditations is like a Brahmā. That is because the Brahmā Gods in the world of Brahmās always practice these four divine abidings. They live with these four divine abidings. They have no other thing to do. So these meditations are called ‘brahmā vihāra’. It is the abiding like that of the Brahmās. They are called divine abidings in the sense of the best and in the sense of immaculate. They are the best way of abiding or the faultless way of abiding.

Why are they only four? The answer that is given is that the way of purity is fourfold. “Loving-kindness is the way to purity for one who has much ill will, compassion is that for one who has much cruelty, gladness is that one for one who has much non-delight, and equanimity is that for one who has much greed.”

- Also attention given to beings is only fourfold, that is to say, as bringing welfare, as removing suffering, as being glad at their success, and as unconcern, [that is to say, impartial neutrality.]” That is the second.

- And one abiding in the measureless states should practice loving-kindness and the rest like a mother with four sons, namely, a child, an invalid, one in the flush of youth, and one busy with his own affairs; for she wants the child to grow up, wants the invalid to get well, wants the one in the flush of youth to enjoy for long the benefits of youth, and is not at all bothered about the one who is busy with his own affairs. That is why the measureless states are only four as ‘due to paths to purity and other sets of four’.”

Then the order - the order is just loving-kindness, compassion, gladness and equanimity.

Now why are they called measureless? In paragraph 110 “For their scope is measureless beings.” That means their object is beings without measure, without exception. All of them occur with a measureless scope for their scope is measureless beings.

- Instead of assuming a measure such as ‘loving-kindness, etc., should be developed only towards a single being, or in an area of such an extent’, they occur with universal pervasion.” What does that mean? Then when you practice loving-kindness towards a person, it cannot be called measureless?

The translation is a little off the mark. What is meant here or what is written by the original author is that even when you are practicing towards one person, it can be called measureless because you do not limit your loving-kindness to one part of the body. That is what is meant here. “Even in regard to a single being they occur with universal pervasion without assuming a measure as ‘loving-kindness should be developed in this much part of him’.” So it is not like “May his head be well, happy and peaceful. May the upper part of his body be well, happy and peaceful” and so on. You take the whole being. So even with regard to a single person it can be called measureless. That’s what is meant here.

The next topic is producing three jhānas and four jhānas. The first three can produce how many jhānas? Three or four. The last one can produce the fourth or the fifth, only one jhāna.

There is a discussion here with an opponent. Beginning with paragraph 112 there is an argument and counterargument. The opponent pointed to a Sutta. He took the Sutta to mean that all four or five jhānas can be obtained by the practice of mettā, karuṇā and muditā. The form we see in that Sutta may point to that if you are not really familiar with Abhidhamma. Buddha said that after you practice loving-kindness, you should go on making this loving-kindness with vitakka and vicāra, then without vitakka but with vicāra and so on. So when you read it superficially, you also may think that you can get all four or five jhānas through mettā meditation and so on. That is not so.

So the author said: “He should be told: Do not put it like that. For if that were so, then contemplation of the body, etc., would also have quadruple and quintuple jhāna.” The Buddha taught about contemplation of the body also in the same way, but contemplation of the body can only produce the first jhāna, not the other jhānas.

• There is not even the first jhāna in the contemplation of feeling or in the other two.” ‘Or in the other two’ is wrong. In its place we should say “But there is not even the first jhāna in the contemplation of feeling, let alone the second and so on.” When you practice feeling contemplation, you cannot get even the first jhāna, let alone the second, third, fourth and fifth. “So do not misrepresent the Blessed One by adherence to the letter.” The he explained this.

In paragraph 114 about five lines down it says “but the Blessed One had no confidence yet in that bhikkhu.” That was the word about which I was talking to you. Actually the Buddha scolded that monk by saying “So too, some misguided men merely question me and when the Dhamma is expounded [to them], they still fancy that they need not follow me.” So that monk asked the Buddha to teach him, and he did not practice. Then again he asked the Buddha to teach him. The Buddha saw that he had the capability to become an Arahant, so this time the Buddha taught him again. So can you give me another word like scold?

Student: Chastise?

Teacher: Chastise, yes, very good. So the Buddha chastised him. It is not that the Buddha had no confidence in him. He misread the word. Actually it is the right word but with an accent. So the Buddha chastised the monk.

When you read the Sutta, it seems to mean that you can practice loving-kindness meditation and then you can get first, second, third, fourth and fifth jhānas. However what the Buddha meant there is that you practice mettā meditation and you may get the first jhāna, second jhāna or third jhāna, but do not be content with that. Try to get higher jhānas by taking other subjects of meditation, not mettā meditation. If you want to get the fourth or fifth jhāna, you have to practice another kind of meditation, not mettā meditation. By the practice of mettā meditation you can only get the third or fourth jhāna. That is what is meant.

In footnote 17 “Mere unification of the mind: the kind of concentration (samādhāna) that is undeveloped” - I think that is ‘not too developed’ is better, not ‘undeveloped’ because it is a little developed, but not developed enough.

Next we will go to paragraph 119, the highest limit of each. “And while they are twofold by way of the triple-quadruple jhāna and the single remaining jhāna, still they should be understood to be distinguishable in each case by a different efficacy consisting in having ‘beauty as the highest’, etc., for they are so described in the Haliddavasana Sutta.” ‘Beauty in the highest’ is not a good translation for the word. It is liberation with the beautiful as object. Here ‘liberation’ means jhānas, jhānas which take pleasant things as object. “So loving-kindness is the basic support for the liberation with the beautiful as object.”

• One who abides in compassion has to come to know thoroughly the danger in materiality, since compassion is aroused in him when he sees suffering of beings that has as its material sign (I think ‘material sign’ should go.) cause, form beaten with sticks, and so on.” ‘Form’ means a body.

In paragraph 123 there is a lot of existent and non-existent things in that passage. What we should keep in mind is that happiness (sukha) and pain (dukkha) are said to be existent because they belong to paramattha. They belong to reality. Sukha as well as dukkha are among the mental factors. Sukha is pleasurable feeling and dukkha is displeasurable feeling. They are among the 52 mental factors or mental states. Therefore they are said to be existent things.

A being is non-existent according to ultimate reality or in the ultimate sense. A being is just a combination of mind and matter or a combination of the five aggregates. When we say ‘a being’, it is non-existent. And when we say ‘sukha’ and ‘dukkha’, they are existent. If you keep that in mind, I think you will understand paragraph 123.

Upekkhā is not interested in the happiness of beings or in the suffering of beings. It takes just the beings as an object, not the happiness or the suffering of beings, not the sukha or dukkha of beings.

A person who practices upekkhā meditation becomes skilled in taking what is non-existent, that is beings, as object. So it is easier for such a person to take the non-existent, the other kinds of non-existent things as object, that is the base, which is non-existent as to individual essence of consciousness, which is a reality. The third arūpāvacara jhāna (the third immaterial jhāna) takes the non-existence of the first arūpāvacara jhāna.

Non-existence itself is non-existent. Non-existence is a concept. It is not reality. A person who is skilled in taking concept as object when he practices upekkhā meditation will find it easy to take the non-existent or nothingness of the first arūpāvacara consciousness when he tries to get the immaterial jhānas.

In order to get the third arūpāvacara jhāna you have to take the absence of the first arūpāvacara jhāna as object. You know that the arūpāvacara jhānas are the immaterial jhānas. Most of the jhānas that we are talking about are the material jhānas. How to get the immaterial jhānas will be described in the next chapter.

Student: Immaterial jhāna is formless jhāna?

Teacher: Formless jhāna, that's right. In order to get the third formless jhāna you have to meditate on the absence of the first formless jhāna. That absence is nothing. That is just a concept. If you are skilled in taking concept as object when you practice upekkhā meditation, then you will find it easier here to take nothingness as object. That is what is explained in paragraph 123. The sentences are long and involved, so it is not easy to understand.

So please keep in mind that when it says 'existent' here it means sukha and dukkha. And when it says 'non-existent' it means beings because beings are non-existent in the ultimate sense.

OK. The others are not difficult to understand. Footnote 20 is very good because even in the Burmese edition there is a mistake. In the Sinhalese edition the reading is right and he took the Sinhalese edition here.

You may not understand. "Reading in both cases 'avijjamāna-gahana-dakkham cittaṃ', not dukkham. Dukkha and dakkha have two very different meanings. 'Dakkha' means skill and 'dukkha' means suffering. So here the correct reading should be dakkha and not dukkha. There is just the difference of an 'a' and 'u'. He detected this. That is very good.

By the practice of these you fulfill the ten pāramitās. In Theravāda Buddhism there are ten pāramitās to be fulfilled by Bodhisattas and any person. These pāramitās are mentioned in paragraph 124. "And to all beings they give gifts." That means giving. That is the first pāramitā. "And in order to avoid doing harm to beings they undertake the precepts of virtue." That is the second pāramitā. The first is dāna and the second is sīla. "They practice renunciation for the purpose of perfecting their virtue." That is the third pāramitā. "They cleanse their understanding (Paññā that is the fourth.) for the purpose of non-confusion about what is good and bad for beings. They constantly arouse energy (vīriya) having beings' welfare and happiness at heart. When they have acquired heroic fortitude through supreme energy, they become patient (khantī) with beings' many kinds of faults. They do not deceive (That means truthfulness.) when promising 'We shall give you this; we shall do this for you.' They are unshakably resolute upon beings' welfare and happiness." Resoluteness is the eighth pāramitā. In Pāli it is called 'adhiṭṭhāna', firmness or resolution. "Through unshakable loving-kindness (That is the ninth.) they place them first [before themselves]." Actually what it means is they do favor first. The Pāli word is pubbakārī. 'Pubba' means first and 'kārī' means doing. 'They do first' means that they do not wait for you to ask a favor, they do first. So "Through unshakable loving-kindness they do favor first. Through equanimity (the tenth pāramitā) they expect no reward. Having fulfilled the [ten] perfections, these [divine abidings] then perfect all the good states classed as the ten powers, the four kinds of fearlessness, the six kinds of knowledge not shared [by disciples] and the eighteen states of the Enlightened One. This is how they bring to perfection all the good states beginning with giving." These ten pāramitās can be fulfilled by the practice of these four divine abidings.

There is so much to talk about. I intended to go to the next chapter, but I cannot. So please read chapter ten for next week.

Sādhu! Sādhu! Sādhu!

Chapter 10

(Tape 23 / Ps: 1-64)

Today's chapter is on the immaterial states, that is on the formless jhānas. We are still in the realm of concentration. This book was written on the three broad subjects of sīla (morality), samādhi (concentration), and paññā (wisdom). We are still in concentration. This chapter deals with four jhānas, the absorptions of immaterial or formless states.

A person who wants to attain these immaterial states or brahmā vihāras must have already attained the four or five form jhānas or material jhānas. Without getting those jhānas one will not be able to attain the immaterial states.

• One who wants firstly to develop the base consisting of boundless space sees in gross physical matter danger through the wielding of sticks, etc., because of the words." In order to go to the immaterial states or in order to attain the formless jhānas one needs to find fault with matter. So here he sees danger in gross physical matter. That means he sees danger in the physical body.

Then he sees danger in it through the thousand afflictions beginning with eye disease and so on. When we have this physical body we may quarrel with some other person. We may come to blows and take up knives. Also this physical body is the place of many diseases beginning with eye disease, ear disease and so on. So thus he finds fault with the physical body.

In order to surmount that he enters upon the fourth form (rūpāvacara) jhāna with any of the nine kasiṇas beginning with the earth kasiṇa and omitting the limited space kasiṇa. You know there are nine kasiṇas. If you want to go on to the arūpāvacara jhānas, you cannot practice limited space kasiṇa because that kasiṇa is already space and space cannot be removed. So only nine kasiṇas are mentioned here, the first nine kasiṇas.

• Now although he has already surmounted gross physical matter by means of the fourth jhāna of the fine material sphere, nevertheless he still wants also to surmount the kasiṇa materiality since it is the counterpart of the former." When he is in the jhānas, he is said to be out of physical matters, but still he wants to surmount the kasiṇa materiality.

Let us take the fourth jhāna. If he practices with earth kasiṇa meditation, then his fourth jhāna takes earth kasiṇa as object. So the fourth jhāna takes earth kasiṇa or the sign of earth kasiṇa which is materiality as object. So when he, let us say, hates matter, he hates any matter, whether it is the object of the jhāna or any other matter. So he wants to surmount the kasiṇa materiality.

It is like a person who sees a snake or who is pursued by a snake and he is afraid. Even after that when he sees a rope or a crack in the earth, he is afraid of that. In the same way since this meditator hates matter, he hates the kasiṇa materiality also. So he wants to surmount the kasiṇa matter too. The simile given is that it is like the man pursued by the snake.

The other similes are the dog attacked by a boar and the pisāca goblin and the timid man. Actually it means a man afraid of pisācas. It is not a goblin and a timid man, but it is just a man who is afraid of ghosts. A man who is afraid of ghosts sees something in the dark. Then he thinks it is a ghost. So he is afraid of that too. It is something like that.

Even those who have never seen a ghost in their life are afraid of ghosts because they have heard from other people about ghosts. A person who is afraid of ghosts may be afraid of a tree stump or even his own shadow.

• So when he has become disgusted with (dispassionate towards) the kasiṇa materiality, the object of the fourth jhāna, and wants to get away from it, he achieves mastery in the five ways." So he must achieve mastery in the five ways mentioned in the earlier chapters.

• Then on emerging from the now familiar fourth jhāna of the fine material sphere" - so he enters into the fourth jhāna with which he is very, very familiar. He gets into the jhāna and emerges from it.

• He sees the danger in that jhāna in this way. 'This makes its object the materiality with which I have become disgusted', and 'It has joy as its near enemy'." Now he finds fault with the fourth rūpāvacara jhāna. He says with reference to this fourth rūpāvacara jhāna, "This makes its object the materiality with which I have become disgusted." That means this is a friend of my enemy, so I hate him too. It is something like that.

“ ‘It has joy as its near enemy’ and ‘it is grosser than the peaceful liberations’.” ‘Peaceful liberations’ means the immaterial jhānas or the arūpāvacara jhānas.

- There is, however, no [comparative] grossness of factors here [as in the case of the four fine material jhānas]; for the immaterial states have the same two factors as this fine material [jhāna].” In the material jhānas one material jhāna is different from another material jhāna by the number of jhāna factors and also by the grossness or subtleness of the jhāna factors. But here all four immaterial jhānas have the same number of jhāna factors. So there is no difference in the number of factors in these four immaterial states. So there is no comparative grossness of jhāna in the four immaterial jhānas.

- When he has seen the danger in that in this way and has ended his attachment to it, he gives his attention to the base consisting of boundless space as peacefulness. Then, when he has spread out the kasiṇa to the limit of the world sphere” - that means he enters into the jhāna. His fourth material jhāna takes the kasiṇa sign as object. Then he expands this kasiṇa sign in his mind. He expands the kasiṇa sign as much as he likes to the limit of the world sphere or as far as he likes. Then he removes that sign because he does not like that sign. He doesn’t want to be attached to that sign. So he removes that sign by giving his attention to the space touched by it or covered by it regarding that as or saying to himself “space, space, space” or “boundless space, boundless space, boundless space.”

- When he is removing it, he neither folds it up like a mat nor withdraws it like a cake from a tin.” Actually it is from a pan. ‘A cake’ here means a flat cake or pancake. You take a pancake from a pan with a spatula. It is not like that. He does not pay attention to it. He does not review it.

- It is simply that he does not advert or give attention to it or review it; it is when he neither adverts to it nor gives attention to it nor reviews it, but gives attention exclusively to the space touched by it [regarding that] as ‘space, space’, that he is said to ‘remove the kasiṇa’.” When he wants to remove the kasiṇa or the sign of kasiṇa, he just stops paying attention to that sign. When he does not pay attention to that sign, that sign disappears. In its place there is void. There is just space left. That space he takes as object for his immaterial jhāna.

- And when the kasiṇa is being removed, it does not roll up or roll away. It is simply that it is called ‘removed’ on account of his non-attention to it, his attention being given to ‘space, space’. This is conceptualized as the mere space left by the removal of the kasiṇa.” This kind of space is called ‘space left by the removal of the kasiṇa’.

- Whether it is called ‘space left by the removal of the kasiṇa’ or ‘space touched by the kasiṇa’ or ‘space secluded from the kasiṇa’, it is all the same.” You can call it with any name you like, but it is the same whether it is called ‘space left by the removal of the kasiṇa’, or ‘space touched by the kasiṇa’, or ‘space secluded from the kasiṇa’. So the kasiṇa sign disappears. In its place there is space. There is void. The meditator takes that space (It is conceptualized space.) as his object of meditation. He dwells upon it again and again.

- He adverts again and again to the sign of the space left by the removal of the kasiṇa as ‘space, space’, and he strikes at it with thought and applied thought.” That means he pays attention to it again and again and again.

- As he adverts to it again and again and strikes at it with thought and applied thought the hindrances are suppressed, mindfulness is established and his mind concentrated in access. He cultivates that sign again and again, develops and repeatedly practices it.” Then he attains the first arūpāvacara jhāna.

When he attains the arūpāvacara jhāna there is a thought process. That thought process is mentioned briefly here in paragraph 10, the second half of the paragraph. “And here too in the prior stage there are either three or four sensual sphere impulses associated with equanimous feeling.” That means there are three or four moments of javana, or impulses, or sense-sphere consciousness. They are parikamma, upacāra, anuloma, and gotrabhū (preliminary, access, adaptation, and change of lineage). These four moments precede the arūpāvacara jhāna consciousness. Next comes the immaterial or arūpāvacara consciousness.

- The rest is the same as in the case of the earth kasiṇa. There is however, this difference. When the immaterial sphere consciousness has arisen in this way, the bhikkhu, who has been formerly looking at the kasiṇa disk with the jhāna eye, finds himself looking at only space (because the kasiṇa has disappeared) after that sign has been abruptly removed by the attention given in the preliminary work thus ‘space, space’. He is like a man who has plugged an opening in a [covered] vehicle, a sack or a pot with a piece of blue rag or with a

piece of rag of some such color as yellow, red or white and is looking at that, and then when the rag is removed by the force of the wind or by some other agency, he finds himself looking at space.”

The first arūpāvacara consciousness takes space as an object. It is not ordinary space or general space, but it is the space obtained or left after the removal of the kasiṇa sign.

Now comes the text. “With the complete surmounting of perceptions of matter, with the disappearance of perceptions of resistance, with non-attention to perceptions of variety, [aware of] ‘unbounded space’, he enters upon and dwells in the base consisting of boundless space.”

I have not talked about ‘base consisting of boundless space’ because it is not accurate. How many perceptions do we have here? There are 1. ‘complete surmounting of perceptions of matter’, 2. ‘the disappearance of the perceptions of resistance’, 3. ‘non-attention to perceptions of variety’. The first kind of perception is called ‘rūpa saññā’ in the Pāli Texts. ‘Rūpa saññā’ really means the five material jhānas and their objects. It is a little complicated. The word ‘saññā’ (perception) is used quite often in the Suttas to represent not only saññā but all mental states. The word used is ‘saññā’, but what we must understand is that it means all mental states. So here ‘rūpa saññā’ really means five material jhānas and their objects. The material jhānas take kasiṇas as their objects. Kasiṇas are matter. So ‘perception of matter’ here means the five or four material jhānas and also by play of the word ‘saññā’ their objects. That is explained here. First complete surmounting of perceptions of matter is explained. Perceptions of matter is explained in two ways here.

Student: Bhante, I have a question. I thought there were only four or five jhānas including the arūpāvacara jhānas.

Teacher: There are eight or nine. If you take rūpāvacara jhānas to be four, there are eight, four rūpāvacara jhānas and four arūpāvacara jhānas. If you take rūpāvacara jhānas to be five, there are nine jhānas.

When it means fine material jhānas, then it is defined as saññā (perception) of matter. ‘Perception of matter’ means perception taking matter as object and here it means jhānas. So ‘perception’ here means not only saññā but the whole jhāna.

Why does this word also signify their objects? Here the word is explained in another way. The word ‘saññā’ is taken to mean a name or in this book it is translated as a label. ‘Saññā’ can also mean name. The word ‘rūpa saññā’ is explained to mean something that has the name ‘rūpa’. So they come to be the objects of jhāna. The objects of jhānas are kasiṇas - earth kasiṇa, water kasiṇa and so on. They are also called ‘rūpa saññā’ because they are of matter and so they have the name ‘matter’. They all have the name ‘matter’ so they are called ‘rūpa saññā’. The word ‘rūpa saññā’ or ‘perception of matter’ is explained in two ways in the Visuddhi Magga. The first one is saññā of rūpa. The second one is something which has the name ‘rūpa’. That is why in the footnote the author says “This explanation depends on a play on the word ‘saññā’ as the (subjective) perception and as the (objective) sign, signal or label perceived.”

Surmounting both the fine material jhānas and their objects - that means he no longer pays attention to the objects of the five jhānas. If he is still paying attention to them, he will not be able to surmount them. Now he wants to surmount the five or four material jhānas. So he has to forsake all of them.

The next is what? “With the disappearance of perceptions or resistance” - ‘perceptions of resistance’ means perception of something where there is something like friction. When you see an object, there is said to be friction of the visible object and your eye. These two come together. When the visible object comes into the avenue of your eye, it is said to strike your eye. So it is called ‘friction’ but in the translation it is called ‘resistance’. The Pāli word is ‘paṭigha saññā’. There is resistance or friction. Where can there be friction? There is friction between visible object and the eye, audible object and the ear, the smell and the nose, taste and tongue, tactile object and the body. So there are five kinds of paṭigha saññā. They are rūpa saññā (‘Rūpa’ means visible object.), sadda saññā (sound), gandha saññā (smell), rasa saññā (taste), phoṭṭhabba saññā (touch). So it is saññā associated with two seeing consciousnesses, two hearing consciousnesses. Actually there are ten kinds of saññā.

Among the eighteen types of rootless consciousness there are ten (five pairs of two each) - seeing consciousness, hearing consciousness, smelling consciousness, tasting consciousness, and touching consciousness. These are called here ‘paṭigha saññā’. ‘Disappearance of the perceptions of resistance’ or ‘disappearance of the perceptions of friction’ means disappearance of these types of consciousness - seeing consciousness and so on. When you have entered into the jhāna, only jhāna consciousness arises again and

again for a long period - one hour, two hours, three hours or one day, two days and so on. At that time no seeing consciousness, no hearing consciousness and so on arise. So they are said to have disappeared.

(Sayādaw refers to a citta chart.)

These two are seeing consciousness. One is the result of bad kamma and one is the result of good kamma. If you see an ugly thing, then you see with this type of consciousness (cakkhuviññāna that is vipāka of akusala). When you see a beautiful thing, a desirable object, then you see with this consciousness (cakkhuviññāna that is vipāka of kusala). There are two seeing consciousnesses, two hearing, two smelling, two tasting, and two touching. They are called ‘paṭigha saññā’. They do not arise when you are in jhāna. That is paragraph 16.

Let’s go back a little to paragraph 14 with the surmounting, with the fading away, and with the cessation. “Both because of the fading away and because of the cessation, either in all aspects or without exception, of these perceptions of matter, reckoned as jhāna, which number fifteen with the [five each of the] profitable, resultant and functional.” These fifteen are the five rūpāvacara kusala, the five rūpāvacara vipāka and the five rūpāvacara kiriya.

In the footnote the numbers of the types of consciousness are given. Those numbers are according to table two at the end of the book. The sequence is not the same as this chart. In the footnote they are 9-13, 57-61, and 81-85.

Now we come to paragraph 16. “With the disappearance of perception of resistance” - that means with the disappearance of saññā accompanying the ten kinds of consciousness just shown.

Now paragraph 17 “Of course, these are not to be found in one who has entered upon the first jhāna, etc., either.” They do not arise in one who has entered the first jhāna. “For consciousness at that time does not occur by way of the five doors.” When you are in jhāna, you don’t see, you don’t hear, you don’t smell or whatever. You are completely in the mental world or something like that. They don’t arise even when you are in the first jhāna.

- Still the mention of them here should be understood as a recommendation of this jhāna for the purpose of arousing interest in it.” That is are praising it: ‘It is good. There are no perceptions of resistance in this’. It is something like that.

- Just as in the case of the fourth jhāna there is mention of the pleasure and pain already abandoned elsewhere.” So pleasure and pain are abandoned in the previous jhāna, but in the description of the fourth jhāna they are also mentioned. That is to recommend the fourth jhāna, that it is good.

- And in the case of the third Path there is mention of the [false] view of personality, etc., already abandoned earlier.” When describing the third enlightened person, the Buddha said that with the extinction of the five lower fetters and three of those five are abandoned at the first stage of enlightenment. So they are mentioned again with the person who has reached the third stage of attainment, just to recommend it or just to praise it. In the same way here although the perceptions of resistance are not arising when one is even in the first jhāna, yet they are mentioned here to praise this jhāna.

- Or alternatively, though these are also not to be found in one who has attained the fine material sphere, still their not being there is not due to their having been abandoned; for development of the fine material sphere does not lead to fading of greed for materiality, and the occurrence of these [fine material jhānas] is actually dependent on materiality.” That means that they are not there not because they are abandoned all together, for only through enlightenment can these be abandoned all together. So it is not that they are abandoned all together that they do not arise here. They are something like pushed back.

- But this development [of the immaterial] does lead to the fading of greed for materiality. Therefore it is allowable to say that they are actually abandoned here; and not only to say it, but to maintain it absolutely.” It is a way of forcing you to accept.

- In fact it is because they have not been abandoned already before this that it was said by the Blessed One that sound is a thorn to one who has the first jhāna.” If they were really abandoned, sound could not be a thorn to the first jhāna.

- And it is precisely because they are abandoned here that the imperturbability of the immaterial attainments and their state of peaceful liberation are mentioned, and that Ālāra Kālāma neither saw the five hundred carts that passed close by him nor heard the sound of them while he was in an immaterial attainment.” Once he was sitting in immaterial attainment (arūpāvacara). Then 500 carts passed close to him making noise, throwing up

dust and so on. Later on his disciples came to him and asked if he had heard the carts going by. He said “No, I did not.”

When this was told to the Buddha, Buddha said “Which is more difficult or which is more amazing, a man who did not know that 500 carts passed by him or a man who did not know while there was lightning and thunder and many people were killed by lightning, and he did not know anything about that?” The man said that the latter was more difficult, more wonderful. The Buddha said that once he was like that. He was in an immaterial state and there was thunder and lightning and people died. Later on a man came to him and said “Don’t you know anything about that?” The Buddha replied that he did not. You may read this in Dialogues of the Buddha, volume 2, page 141. In Thus Have I Heard, translated by Maurice Walsh it is on page 258.

When one is in the immaterial state (arūpāvacara jhāna) you will not know anything.

Student: So at a retreat you won’t hear the bell?

Teacher: No.

Student: Until you get out of it?

Teacher: Yes. Before attaining it the meditator makes up his mind ‘I want to be or let me be in this state for one hour, two hours’ and so on.

Student: Seven days is the maximum?

Teacher: Yes, seven days.

• With non-attention to perceptions of variety” - ‘perceptions of variety’ means perceptions that take a variety of objects or perceptions that are themselves varied. So it is explained in or perceptions that are themselves varied. So it is explained in two ways: either to perceptions occurring with variety - that means as their domain. Sometimes the word ‘domain’ is not a good word for the Pāli word ‘gocara’. It is simply as their object. They take many, many different objects so they are called ‘perceptions of variety’.

• Or to perceptions themselves various” - that means one perception is different from another perception. Although we are all human beings, one is still different from the other. We are all individually different. So in the same way although saññā is one, there are different saññās - saññās taking visible objects, saññās taking sounds and so on. Saññās themselves are varied and take varied objects. That is why in Pāli they are called ‘nānatta saññā (perceptions of variety)’. In paragraph 20 you see the word ‘domain’. When you see the word ‘domain’, please take it to mean object.

In about the middle of the paragraph you can see that 44 kinds of perception are given. “And secondly, because 44 kinds of perception - that is to say, eight kinds of sense-sphere profitable perception and so on - themselves have variety, have various individual essences, and are dissimilar from each other. With the complete non-attention to, non-adverting to, non-reaction to (That means not paying attention to.), non-reviewing of, these perceptions of variety; what is meant is that because he does not advert to them, give them attention or review them, therefore and so on.” The 44 perceptions are given in detail here. But the author does not give the numbers of the types of consciousness at the end of the book. Do you want to write them down? The eight kinds of sense-sphere profitable perception are 1-8. The twelve kinds of unprofitable perception are 22-33. The eleven kinds of sense-sphere profitable resultant perception are 39-41 and then 42-49. The two kinds of unprofitable resultant perception are 55 and 56. The eleven kinds of sense-sphere functional perception are 70-72 and 73-80. Eight kinds of sense-sphere profitable perception - ‘sense-sphere profitable’ means wholesome. ‘The twelve kinds of unprofitable perception’ means unwholesome. The eleven kinds of sense-sphere profitable resultant perception are the eight kāmāvacara sobhana vipāka and the two santīraṇas which are wholesome resultants. The two kinds of unprofitable resultant perception are the sampañicchana and the santīraṇa which are unwholesome resultants. The eleven kinds of sense-sphere functional perception are pañcadvārāvajjana, manodvārāvajjana, hasituppāda and the eight kāmāvacara kiriya. (Sayādaw was actually pointing at citta chart during this explanation.) Actually these are the 54 sense-sphere consciousnesses minus the dvipañcaviññāṇa. ‘Nānatta saññā’ or ‘perception of variety’ means saññā accompanying these 44 types of consciousness.

• And [two things] should be understood: firstly, that their absence is stated here in two ways as ‘surmounting’ and ‘disappearance’ because the earlier perceptions of matter and perceptions of resistance do not exist even in the kind of existence produced by this jhāna on rebirth, let alone when this jhāna is entered upon and dwelt in that existence.” That means the earlier two kinds of perception, perceptions of matter and

perceptions of resistance, do not exist in the kind of existence produced by this jhāna. That means that they do not exist in the rūpāvacara world in the rūpāvacara Brahmās. So in that realm they do not exist. They also do not exist when the jhānas are entered upon and dwelt in.

• And secondly, in the case of perceptions of variety (the third one), ‘non-attention’ to them is said because 27 kinds of perception still exist in the kind of existence produced by this jhāna.” The 27 kinds of perception are existent in the arūpāvacara realm. That’s why here he does not say ‘surmounting’, but he just says ‘non-attention’. There it says ‘surmounting’ because they are non-existent, but here they have to be given no attention, non-attention because they are there but they are not paid attention to. That is the difference.

The 27 kinds of perception are the eight kinds of sense-sphere profitable perception (1-8), the nine kinds of functional perception (72 and 73-80), and the ten kinds of unprofitable perception (22-29, 32 and 33).

• For when he enters upon and dwells in this jhāna, there too, he does so by non-attention to them also, but he has not attained when he does give attention to them.” So here it is just not paying attention to them. It is not surmounting them.

In paragraph 22 we have a very brief account of the meaning of the words. ‘With the surmounting of perception of matter’, what does it mean? Abandoning of all fine material is signified. By the words ‘with the surmounting of perceptions of matter’ is meant the surmounting of the fine material jhānas.

By the words ‘with the disappearance of perceptions of resistance’ and so on, what is meant? Non-attention to all sense-sphere consciousness, to all kāmāvacara consciousness. So in fact when a person enters into the arūpāvacara consciousness, there are no rūpāvacara consciousnesses and no kāmāvacara consciousnesses. Surmounting some and not paying attention to some he enters into the immaterial jhāna. When the meditator is in the immaterial jhāna, there are no rūpāvacara jhānas and no kāmāvacara consciousnesses. Actually when one gets the arūpāvacara jhāna the rūpāvacara jhānas disappear.

Unbounded space is not difficult to understand. It is ‘unbounded’ because it has neither an end as to its arising nor to its end, as to its disappearing - no arising, no disappearing. Therefore it is called ‘boundless’.

Paragraph 24 “He enters upon and dwells in the base consisting of boundless space.” Now we must examine this because ‘base consisting of boundless space’ is not an accurate translation. What do you understand by ‘base consisting of boundless space’? It really means the first arūpāvacara jhāna and its concomitants. The first arūpāvacara jhāna is called ‘ākāsānañcāyatana’. It is a long name. The word is composed of two parts, ākāsānañca and āyatana. Ākāsānañca is derived from ākāsānanta. This is Pāḷi grammar. ākāsānañca and ākāsānanta have the same meaning, namely, boundless space.

Now the word ‘āyatana’ means base in the sense of habitat here. So jhāna citta and its concomitants are called ‘ākāsānañcāyatana’ because they have boundless space as their habitat. That means as their object. It is not the base, but something that has the base; that is what is meant by the word ‘ākāsānañcāyatana’. The translation of ‘base consisting of boundless space’ is not accurate. Actually it is something which has boundless space as a base. ‘Base’ here means object.

Student: So this is similar to the two senses where you talked about saññā being both -

Teacher: Right. Because the word ‘ākāsānañcāyatana’ belongs to a kind of compound where the compound word signifies something other than those denoted by the individual words, not qualified by them, thereby denoting possession, habitation and so on. This is Pāḷi grammar. The individual words mean something and the compound word means another thing connected with them but not them.

Twenty Nine Palms is a good example. There is a community called ‘Twenty Nine Palms’ in Southern California. Why is that city called ‘Twenty Nine Palms’? Because there are 29 palms there. Maybe there are more than 29 palms now, but that is another thing. A city called ‘Twenty Nine Palms’ means a city where there are 29 palms. So the word ‘Twenty Nine Palms’ does not mean 29 palms. It means a city where there are 29 palms. So 29 is 29 and palms are palms. But when these words are used as a compound, they do not mean 29 palms, but a place which has or where there are 29 palms.

In the same way ākāsānañca and āyatana here - ‘ākāsānañca’ means boundless space and ‘āyatana’ means base. But when they are compounded and when they become a compound noun, they do not mean ‘boundless space as a base’ but they mean ‘something which has boundless space as a base’ and ‘base’ here means object. So it is not a base, but something which has that base. That is important. So we will have to understand this

whenever we see ‘base consisting of boundless space’. The other three jhānas are also the same. It is not ‘base’ but ‘something that has the base’.

Sometimes the word ‘āyatana’ means habitat, where something is born, where something is found or originated like the ‘base for the deities’. Do you know the ‘base for the deities’? What’s that? Actually in our countries we offer something to the deities or the spirits. We build houses for them. That is called ‘devāyatana’. A shrine for the deities is called ‘devāyatana’ in Pāli. Āyatana is that. ‘Habitat’ just means a place.

Student: It can also be a tree.

Teacher: Oh, yes.

In paragraph 24 “That ‘boundless space’ is a base in the sense of habitat for the jhāna whose nature it is to be associated with it.” That is not accurate. We should strike out the words ‘whose nature it is to be associated with it’ and replace that as ‘**with its associated states**’. So the sentence should read “in the sense of habitat for the jhāna with its associated states.” You will find these words in paragraph 49 of this chapter. Please go to paragraph 49 and you will see them there.

Student: At the beginning of the paragraph?

Teacher: Yes. The Pāli word is the same. He misunderstood the Pāli word ‘**dhamma**’. I’ve told you that the word ‘dhamma’ is very difficult to translate. You cannot translate that word with one word every time that you meet it. ‘Dhamma’ here means just the dhamma, the states, mental states and sometimes physical states, but here mental states. He took dhamma to mean nature. It doesn’t mean nature here. Sometimes it does mean nature as in the words ‘vaya dhammā saṅkhārā’. That means the formations have the nature of disintegrating or the nature of disappearing. In that context the word ‘dhamma’ means nature. But here sampayutta dhamma - if you are familiar with Abhidhamma, reading Pāli books, you will be familiar with this word. ‘Sampayutta dhamma’ means associated states. So the jhāna with its associated states is called ‘ākāsānañcāyatana’. So not only the jhāna but the associated states as well are called ‘ākāsānañcāyatana’.

Now we have the second one, the base consisting of boundless consciousness. We will have to modify that too. When you want to get the second arūpāvacara jhāna, you find fault with the first arūpāvacara jhāna and so on. You practice meditation again and again and get the second arūpāvacara jhāna.

In paragraph 27, the Text, “By completely, surmounting the base consisting of boundless space (That means by completely surmounting the first arūpāvacara jhāna.), then you practice ‘unbounded consciousness, unbounded consciousness’,” he enters upon and dwells in the base consisting of boundless consciousness.” That is a description of the second arūpāvacara jhāna. The second arūpāvacara jhāna takes the first arūpāvacara citta as object. That is why we have here ‘unbounded consciousness, unbounded consciousness’.

You want to surmount the first arūpāvacara jhāna, but you dwell upon it. You pay attention to it and say ‘unbounded consciousness, unbounded consciousness’. Then you surmount it.

Here the word is viññāṇaṅcāyatana. So there is viññāṇaṅca and āyatana. So viññāṇaṅcāyatana comes from viññāṇa, aṅca and āyatana. Viññāṇaṅca is also a compound of viññāṇa and aṅca. ‘Aṅca’ means boundless and ‘viññāṇa’ means consciousness. So we have boundless consciousness. Here ‘boundless consciousness’ means the consciousness of the first arūpāvacara jhāna. ‘Āyatana’ means a base in the sense of habitat. Here jhāna citta and its concomitants are called ‘viññāṇaṅcāyatana’ because they have boundless first arūpāvacara citta as their habitat or as their object. So it is not the base, but the jhāna and its concomitants which are called ‘viññāṇaṅcāyatana’.

Paragraph 30 “For it is said in the Vibhaṅga: ‘Unbounded consciousness: he gives attention to that same space pervaded by consciousness, he pervades boundlessly, hence unbounded consciousness is said’. But in that passage (taṃ yeva ākāsaṃ viññāṇena phutaṃ) the instrumental case ‘by consciousness’ must be understood in the sense of accusative.” Although the case is instrumental, the meaning is not instrumental. The meaning is accusative. Actually what is meant here is ‘not space pervaded by consciousness’, but ‘consciousness pervading the space’. That is the actual meaning that you have to take. Literally translated it means space pervaded by consciousness. The actual meaning here however is consciousness pervading the space. This second arūpāvacara jhāna takes the consciousness of the first arūpāvacara jhāna as object, not space as object. So here ‘consciousness’ must be understood in the accusative sense. That means he gives attention to consciousness which pervades the space or pervading the space. Viññāṇaṅcāyatana is explained here, but should be understood according to the explanation that I have given.

Now the third one, nothingness. Now we come to nothingness. The third one takes the absence or the nothingness of the first as an object. After getting the second arūpāvacara jhāna the meditator wants to go on to the third. In order to get the third arūpāvacara jhāna the meditator dwells on the absence of the first arūpāvacara jhāna. When he gets the second arūpāvacara jhāna, the first arūpāvacara is gone. After getting the second arūpāvacara jhāna, the first is said to be non-existent. When he wants to get to the third arūpāvacara jhāna, he takes that absence, the nothingness of the first arūpāvacara jhāna as object. That is conceptualized nothingness. It is real nothingness. It is not like ‘void of permanency, happiness’ and so on. In many cases when the word ‘void’ or ‘suñña’ in Pāli is used, it means it is void of permanency and so on. But here the word is used as void, or secluded and so on. What is meant here is that nothingness, that non-existence, that absence of the first arūpāvacara jhāna. So he dwells on the absence of the first arūpāvacara jhāna saying ‘void, void’ or ‘secluded, secluded’. He dwells upon it again and again until he gets the third arūpāvacara jhāna.

There is a simile here “Suppose a man sees a community of bhikkhus” and so on. Then there is the Text and Commentary.

• By completely surmounting the base consisting of boundless consciousness (That is the second arūpāvacara jhāna.), [aware that] ‘There is nothing’, he enters upon and dwells in the ‘base consisting of nothingness’.”

• By surmounting the base consisting of boundless consciousness - here too the jhāna is called ‘the base consisting of boundless consciousness’ - in the way already stated, and its object is so-called too.” So here ‘boundless consciousness’ means the jhāna and the object of jhāna.

• It is its ‘base’ in the sense of locality of the species, as Kambojā is the ‘base’ of horses.” Kambojā is a country maybe in the northwest of India. Good horses are said to be raised there. You get good horses when you go to Kambojā. Nowadays what do you say about horses? It is a place of well-bred or expensive horses? Kambojā is a country or a place where good horses are raised or where good horses come from. In the same way ‘base’ or ‘āyatana’ is used.

The third arūpāvacara jhāna and its concomitants are called ‘ākiñcaññāyatana’. There is ākiñcañña and āyatana. Ākiñcañña comes from akiñcana. The word ‘kiñcana’ is translated as owning in this book (paragraph 39). Actually ‘kiñcana’ is explained here in the Sub-Commentary as just nothing. The word ‘kiñcana’ has two meanings. One meaning is concern, concern for something. That is called ‘kiñcana’. One who has no concern for anything, who has no worry is called ‘akiñcana’ An Arahant is described as akiñcana because he has no worry and because he has nothing to be concerned about. That is one meaning.

Here ‘kiñcana’, the same word, means nothing whatsoever, not concerned, not owning. So here we say ‘akiñcana’ and that means nothing, nothing, nothing. It means the state of having nothing or simply nothingness, which here means nothingness or absence of the first arūpāvacara citta. ‘Āyatana’ means base, the same. Jhāna citta and its concomitants are called ‘ākiñcaññāyatana’ because they have nothingness or absence of the first arūpāvacara citta as their habitat or as their object. The third arūpāvacara takes the nothingness of or the absence of the first arūpāvacara citta as object. It is not just a base, but something that has nothingness as a base, nothingness as an object.

So these three words are the same. The Pāli words for the first, second and third arūpāvacara jhānas belong to the same kind of compound. So in the compound they mean something other than that which is denoted by the individual words. The last one is different.

The last one is called ‘neither perception nor non-perception’. It is a very strange expression, neither perception nor non-perception. You find fault with the third arūpāvacara jhāna. Then you dwell upon the third arūpāvacara jhāna saying ‘It is good. It is peaceful’. So you take the third arūpāvacara jhāna as object and you say that it is good and that it is peaceful. Then you gain the fourth arūpāvacara jhāna.

The fourth arūpāvacara jhāna is called ‘nevasaññānāsaññāyatana’ (neither perception nor non-perception). That word is explained in two ways. Do you see the difference between #1 and #2 on the sheet? The Pāli words are nevasaññā, nāsaññam plus āyatana. Do they look the same to you? Do you see the difference? Where?

Student: the last ‘A’.

Teacher: The last ‘A’, right. In #1 the last ‘A’ is short and in #2 the last ‘â’ is long. Very good.

Student: And if you saw this, you would know that?

Teacher: Yes. They can mean two quite different things, the one with short ‘A’ and the one with long ‘â’. Now #1 nevasaññānāsaññam - ‘nevasaññā’ means having no saññā and ‘nāsaññā’ means not having no saññā. Now

here jhāna citta and its concomitants are called ‘nevasaññānāsaññā’, not nevasaññānāsaññā. That is because they have no gross saññā, but they are not completely without subtle saññā. ‘Saññā’ means perception and ‘saññā’ means something that has perception. So here jhāna citta and its concomitants are called ‘nevasaññānāsaññā’ because they do not have gross saññā. Yet they are not completely without subtle saññā. Here ‘nevasaññānāsaññā’ means the jhāna and its concomitants.

So in this compound āyatana, a base, is the same as nevasaññānāsaññā. One is the adjective of the other. One qualifies the other. By āyatana or base are meant the jhāna citta and its concomitants. They are called ‘base’ because they are respectively included in the mana base and the dhamma base among the twelve bases.

There are twelve bases taught in Abhidhamma. Two of the bases are manāyatana (mind base) and dhammāyatana (dhamma base). ‘Manāyatana’ just means types of consciousness. ‘Dhammāyatana’ means cetasikas and some kinds of rūpa and others. Nibbāna is also included here.

So here nevasaññā and nāsaññā and nāsaññā and āyatana both mean the same thing. ‘Nāsaññā’ means jhāna citta and its concomitants and ‘āyatana’ also means jhāna citta and its concomitants. So it is different. This compound is different. The jhāna citta and its concomitants are called ‘nevasaññānāsaññāyatana’ because they have no gross saññā nor do they not have subtle saññā and at the same time they are bases.

This compound is different from the other three compounds. “Unlike the three previous words the word ‘nevasaññānāsaññāyatana’ is another kind of compound where the whole compound means what is signified by the individual members, one qualifying the other.”

The second meaning is ‘nevasaññā (neither saññā), nāsaññā (nor non-saññā) āyatana (base). Here ‘saññā’ is called ‘nevasaññānāsaññāyatana’. The whole word means saññā here because it is neither full saññā nor non-saññā and at the same time it is a base. It cannot function as full saññā but it is still saññā. So it is called ‘nevasaññānāsaññā’. It is saññā, but it does not function as a full-fledged saññā. Although it does not function as full-fledged saññā, it is still saññā, a very subtle saññā. So it is called ‘nevasaññānāsaññāyatana’ and ‘āyatana’ means the same thing.

• Here saññā is called ‘nevasaññānāsaññāyatana’ because it is neither full saññā nor non-saññā and at the same time it is a base or it is included in the dhamma base, or it is dhamma base. But here the presentation is done in the terms of saññā, which means saññā here is representative of nāma, and not saññā only. Therefore we are to understand that ‘nevasaññānāsaññāyatana’ means jhāna citta and its concomitants, not saññā only.” So the explanations here are very complicated.

The whole word means saññā, but we must understand that it is not only saññā that is meant. Saññā is meant along with the other mental states.

In this fourth arūpāvacara jhāna saññā becomes so subtle that it cannot function as full saññā, but since there is still a form of subtle saññā, we cannot call it ‘no saññā at all’. So it is neither saññā nor no saññā. Then the similes are given.

Student: So the object is saññā?

Teacher: No. The object of this jhāna is the third arūpāvacara jhāna. This fourth arūpāvacara jhāna is called ‘nevasaññānāsaññāyatana’. Although the word is saññā, we must understand that it means not only saññā but saññā and other mental states.

The similes given here are the smearing of oil on the bowl, and a teacher and his pupil going on a journey and so on.

Paragraph 52 “But in this context what is perception’s function? It is the perceiving of the object, and it is the production of dispassion if [that attainment and its object are] made the objective field of insight.” What does that mean? Now perception (saññā) - saññā’s function is to perceive the object. So its function here is perceiving the object. The other function is to become the object of vipassanā. That is what is meant here.

• It is the production of dispassion if made the objective field of insight.” That means it can produce dispassion if it is made the object of vipassanā. When you practice vipassanā, you can watch saññā itself. You see saññā arising and disappearing, so you become dispassionate towards saññā.

But it is not able to make the function of perceiving decisive, as the heat element in tepid water is not able to make the function of burning decisive; and it is not able to produce dispassion by treatment of its objective field with insight in the way that perception is in the case of other attainments.” In tepid water there is heat element,

but it is not able to burn or to heat. In the same way there is sañña here, but it cannot function in a decisive way or it cannot function fully.

- There is in fact no bhikkhu capable of reaching dispassion by comprehension of aggregates connected with the base consisting of neither perception nor non-perception unless he has already done his interpreting with other aggregates.” There is nobody, even if he is the Venerable Sāriputta capable of reaching dispassion by comprehension of aggregates. That means he must have practiced vipassanā meditation and then contemplating on the impermanence, suffering and soulless nature of things, of all phenomena group by group, one by one. Only after that will he be capable of reaching dispassion, otherwise no. Even if he is Venerable Sāriputta, he will not be able to reach. Those words are missing here. So we should insert the words “There is in fact no bhikkhu even if he is the Venerable Sāriputta capable of reaching dispassion” and so on.

- And furthermore, when the Venerable Sāriputta, or someone very wise and naturally gifted with insight as he was, is able to do so, even he has to do it by means of comprehension by groups.” Here also the meaning is something like this. One who has practiced vipassanā in the usual way (That means beginning with contemplating on the aggregates and so on.), such a person who is a wise one, who is as wise as Venerable Sāriputta, should be able to do so only by comprehension of groups. So even if one has practiced vipassanā meditation in the usual way beginning with the comprehension of impermanence and so on of mind and matter, even such a person has to do it by means of comprehension of groups, not comprehension of individual states. One must take the whole group as an object of meditation and not the individual members.

“ ‘So it seems, these states, not having been, come to be; having come to be, they vanish’ and not by means of [actual direct] insight into states one by one as they arise, such is the subtlety that this attainment reaches.” Even if one is an experienced practitioner of vipassanā, one can do so only by groups, but one cannot observe states one by one.

- This meaning should be illustrated by the simile of the water on the road.” This simile is similar to smearing the bowl with oil.

Now comes the general explanation. First is what? The first is that the arūpāvacara jhānas have to surmount the object rather than the jhāna factors. That means arūpāvacara jhānas have different objects rather than different jhāna factors. They have the same jhāna factors, two jhāna factors (upekkhā and ekaggatā). All of them have two jhāna factors. So when you want to reach the higher arūpāvacara jhāna, you have to surmount the object and not the factors. That means you cannot eliminate jhāna factors, but you must surmount the object. That means you have to take another object. That is the first one.

The second one is in paragraph 59. It is just a simile of how one is more subtle than the other. The example of a very fine piece of cloth weighing maybe one ounce, two ounces and so on is given. This means that the second is more subtle than the first, the third is more subtle than the second and so on. These are not difficult to understand.

The next one is in paragraph 64. The fourth arūpāvacara jhāna takes the third arūpāvacara jhāna as object. When you want to obtain the fourth arūpāvacara jhāna, you say “Oh this third arūpāvacara is good. It is peaceful. It is good.” You contemplate like that. If you say that it is good and that it is peaceful, it would seem that you are attached to it, that you like it. Right? But the answer here is “no”. It is similar to you finding fault with the king. There is nothing to do. You just follow him.

- It takes this for the object since
There is no other one as good,
As men depend upon a king,
Whose fault they see, for livelihood.”

The person cannot get away from the king because his livelihood depends upon the king. Although he does not like him, he has to be with him. It is something like that.

Then the last one, paragraph 66, gives how one has to hold on or take as object the third one. “As one who mounts a lofty stair leans on its railing for a prop” - so when you climb stairs, you have to lean on the railing. “As one who climbs an airy peak leans on the mountain’s very top” - so when you go up a mountain, you have to hold onto the top. “As one who stands on a crag’s edge leans for support on his own knees” - sometimes you have to lean on your own knees. “Each jhāna rests on that below; for so it is with each of these.” One jhāna depends upon another.

So this is the end of the fourth arūpāvacara jhāna. I had to rush through. The explanations sometimes are very involved. The word explanations also are complicated. Sometimes there is some ambiguity in Pāli words. You can make a word mean something other than what the word seems to mean. For example one may say this is an adjectival compound, but I may say no that it is another kind of compound and I can explain it. Therein lies the ambiguity of many words.

You know we have lost the accents in Pāli, but there were accents in the older Sanskrit, in Vedic Sanskrit. In the older Sanskrit the accents differentiate words. One and the same word can be an adjectival compound and another kind of compound. The word is the same, but the accent may be on the first word or the second word in the compound. By the accent they designate that this is the adjectival compound and not any other thing. In later Sanskrit and in Pāli we have lost the accents. When there is no accent, there is no way of asserting that this is this only and not that. So there comes confusion about words. I can explain it any way I like if I am familiar with these grammatical manipulations. Many words are explained in that way in the Commentaries. So the word ‘rūpasaññā’ is made to mean the jhānas and also the objects. So it is truly said here that it is a play upon words. OK.

Sādhu! Sādhu! Sādhu!

We offer this transcription of a Dhamma class with Venerable U Sīlānanda with the hope that it will be beneficial for your understanding of the Buddha’s teachings. This transcription has not been edited. It is the record of spontaneous exchanges between the teacher and students. Therefore it is possible that there are some errors. We are certain that such errors are infrequent and minimal. Sayādaw is a meticulous and careful teacher and offers these teachings in this manner out of compassion for those people who are interested in the serious study and practice of meditation and Buddhism.

Chapter 11

(Tape 24 / Ps: 1-83)

Today we come to chapter 11. In this chapter two kinds of meditation are treated. I'm afraid that the first one may not be popular with people in the West. It is the perception of repulsiveness in nutriment. We must understand that this meditation is not for not eating, not for refraining from eating. It is for eating without greed, for eating with non-attachment. Whether you are a lay person or a monk you have to eat enough to keep you healthy, to keep you in good shape. So this is for eating without attachment. In order to get rid of attachment we have to get the perception of repulsiveness in food.

This book is meant for monks. So monks have to practice restraint in all areas. So with regard to eating too there should be restraint. Especially in the teachings of Theravāda Buddhism what we eat is not so important as how we eat. The way that we eat is much more important than what we eat. When we eat we try to arouse this perception of repulsiveness in food so that we do not get too much attached to food.

Now comes the description of the development of the perception of repulsiveness in nutriment. Actually I think we should translate this word as food although the Pāli word 'āhāra' can mean nutriment as well as food. According to Abhidhamma 'āhāra' means nutriment. In popular usage the word 'āhāra' means food, so repulsiveness in food.

- Now comes the description of the development of the perception of repulsiveness in food, which was listed as the 'One Perception' next to Immaterial States." Then the author defines the Pāli word 'āhāra'. It nourishes, literally it brings on, thus it is nutriment (food).

- That is of four kinds as physical nutriment, nutriment consisting of contact, nutriment consisting of mental volition and nutriment consisting of consciousness." These four things are called by the name of āhāra in Pāli, by the name of nutriment.

The first one is physical nutriment. In fact it is not a direct translation of the Pāli word. The Pāli word is 'kabalīnkāra'. You will find the word in footnote 2. So it is kabalalīnkāra āhāra. In the word 'kabalalīnkāra' there is the word 'kabala'. 'Kabala' means a handful. We do not say a mouthful, but we say a handful because we eat with our hands. When we monks eat, we pick up the food with our hands, make it into a ball and put it into the mouth. This handful is called a 'kabala' in Pāli. The word 'kabalalīnkāra' came to mean food in general. It is translated as physical nutriment here.

According to Abhidhamma that which is āhāra is not the whole food itself, but the oja (nutritive essence) that is contained in the food. That is what is called 'āhāra' in Abhidhamma. Although physical nutriment or the Pāli word 'kabalīnkārāhāra' is stated, we must understand that it means the nutritive essence in the food. The first āhāra is food.

Nutriment consisting of contact - contact is also called food. Contact is a mental factor. That is also called food.

The next is mental volition. So volition is called food.

The last one is consciousness. In one of the Suttas Buddha said there are four kinds of food and these are mentioned. They are called food because they nourish something.

Then the question is: Which nourishes what? I think the first line in paragraph 2 should say like that. "But which nourishes what?", simply that.

- Physical nutriment (kabalīnkārāhāra) nourishes (brings on) the materiality of the octad that has nutritive essence as eighth." You need some Abhidhamma to understand this. There are material particles, or material qualities, or material properties. There are said to be 28. These material properties arise in groups. Some groups have eight material properties, some have nine, some have ten, some have eleven and so on. The least number of material properties contained in a group is eight. It is said according to Abhidhamma that we may find these eight material properties anywhere, in living beings or in outside things.

Here the eighth is said to be "material of the octad that has nutritive essence as the eighth." Do you remember the eight material qualities? The four primaries, color, smell, taste and this one āhāra or oja. These are said to be found everywhere, where there is matter or material properties. These eight are the result of or, or are caused by

sometimes kamma, sometimes citta (consciousness), sometimes utu (temperature or climate), and sometimes āhāra (nutriment). Here that caused by nutriment is needed. The kabalinkārāhāra brings on or nourishes the eight material properties which are caused by it (āhāra). That is why it is called nutritive essence or physical nutriment in Pāḷi language.

The second one, contact as nutriment, nourishes the three kinds of feeling. When there is contact, there is feeling. In the twelve links of Dependent Origination feeling is conditioned by what? By contact. So contact is said to nourish or bring the three kinds of feeling - pleasant feeling, unpleasant feeling and neutral feeling. If there were no contact, there would be no feeling. So contact is said to be the condition of feeling.

- Mental volition as nutriment nourishes (brings on) rebirth-linking in the three kinds of becoming.” ‘Mental volition’ means cetanā. Actually ‘mental volition’ means kamma or saṅkhāra in Dependent Origination, the second link (kamma formations). Mental volition is kamma formations. What does it bring? It brings paṭisandhi (rebirth-linking) in the three kinds of becoming. (That is sensuous becoming, fine material becoming and immaterial becoming.)

- Consciousness as nutriment nourishes (brings on) mentality-materiality at the moment of rebirth-linking.” This also is to be understood with reference to Dependent Origination. Consciousness conditions mentality-materiality or mind and matter. At the moment of rebirth there is rebirth consciousness. Together with rebirth consciousness there are mental factors and also there are material properties caused by kamma in the past. What we call ‘rebirth’ is rebirth consciousness, its concomitants and kamma-born matter. Consciousness or here actually rebirth consciousness nourishes or is the condition for mind and matter. ‘Mind and matter’ here means the mental factors and the material properties. So it is called ‘āhāra’ or in English nutriment.

- Now when there is physical nutriment there is attachment, which brings peril.” That means the danger in physical nutriment is attachment. We are attached to food. When we eat food, we get attachment. So the danger in physical nutriment is attachment.

- When there is nutriment as contact there is approaching (coming together) and that brings peril (or that is the danger).”

- When there is nutriment as mental volition there is reappearance which brings peril.” ‘Reappearance’ means rebirth in different existences which brings peril. Rebirth is the danger in mental volition because it brings about rebirth. And when there is nutriment as consciousness there is rebirth-linking. That means mental volition gives rebirth. It is something like throwing down something. That is the function of mental volition. The rebirth consciousness itself is the danger in consciousness. So rebirth-linking is the danger in consciousness.

- And to show how they bring fear thus, physical nutriment should be illustrated by the simile of the child’s flesh (S.2,98).” That is Kindred Sayings, Volume 2, page 68 and following pages. In that Sutta the Buddha said that food should be regarded as though one were eating the flesh of one’s own child. Contact should be regarded as a hideless cow. Mental volition should be regarded as a pit of live coals. And consciousness should be regarded as a hundred spears. You have to read that Sutta to understand this.

The first one is explained by a story, not an actual story, but a simile. Two people, a husband and wife, with a child go on a journey. They were going through a desert and lost everything. They were thirsty. They were hungry. So they decided to eat the flesh of their child just to get out of that wilderness. If they eat the flesh of the child, they will not feel happy. They may eat with tears and so on. In the same way food should be eaten with that kind of perception, as though you were eating the flesh of your own child. When you have to eat the flesh of your own child, there will be no attachment to that food. It is something like that.

Contact as nutriment is shown by the simile of the hideless cow. A cow whose skin or hide has been taken off will be bitten by flies, mosquitoes and so on where ever it goes. Even if it goes into water there are those who will bite or sting it. In the same way where there is contact, there is always feeling. Feeling always accompanies contact. Feeling is compared to the biting of insects and so on.

Student: Unpleasant feeling?

Teacher: Unpleasant feeling, that’s right.

And volition is compared to the simile of the pit of live coals. Nobody wants to fall into the pit of live coals. It brings suffering. In the same way mental volition throws us into a new existence. When we are reborn in a new existence we suffer the dukkha inherent in that life. So mental volition is to be regarded as a pit of live coals.

The last one, consciousness as nutriment, is compared to the simile of the hundred spears. A thief is caught and sentenced to be executed. He is carried through the street and given a hundred blows here and a hundred blows there and so on.

Out of these four kinds of nutriment or what is called 'nutriment' only one will be treated only the first one is relevant in this chapter or for this meditation. In the footnote the explanations are given and I hope that you have read it.

About the middle of footnote 4 'approaching' is explained as "meeting, coinciding, with unabandoned perversions [of perception] due to an object [being perceived as permanent, etc., when it is not]." I think that is a little incorrect. What is meant is that the 'approaching' is meeting, coinciding or coming into contact, not with unabandoned perversions, but for those whose perversions are as yet unabandoned.

He misunderstood the Pāli compound word here. It is very difficult to decide what Pāli compounds mean. The same word may mean two different things. Here what is really meant is "for those whose perversions as of yet are unabandoned meeting with an object." That meeting with an object is perilous since it is not free from the three kinds of suffering. When there is meeting with the object, there is contact and feeling.

- But of these four kinds of nutriment it is only physical nutriment, classed as what is eaten, drunk, chewed and tasted that is intended here as 'nutriment' in this sense." So food is intended as nutriment or as āhāra in this chapter. "The perception arisen as the apprehension of the repulsive aspect in that nutriment is 'perception of repulsiveness in nutriment.'"

- One who wants to develop that perception of repulsiveness in nutriment should learn the meditation subject" and all these things. We should develop or arouse the perception of repulsiveness in ten ways. It is for monks. The ten ways are going for food, seeking food, 'using' which means eating food, secretions, receptacle, what is undigested, what is digested, result or fruit, outflow and smearing. All these are designed to help us get the sense of repulsiveness towards food.

Nowadays people say "Please enjoy food. Please enjoy food." Here we don't enjoy. If we eat, we eat with this kind of reflection, so that we don't get attached to food.

The first one is going. A monk has to go out every day for alms in the morning. So this passage is for monks. "Even when a man has gone forth in so mighty a dispensation, still after he has perhaps spent all night reciting the Enlightened One's word or doing the ascetic's work (That means meditation.), after he has risen early to do the duties connected with the shrine terrace and the Enlightenment Tree terrace, set out water for drinking and washing, to sweep the grounds and to see to the needs of the body, after he has sat down on his seat and given attention to his meditation subject twenty or thirty times" - twenty or thirty times is not so clear. I think also the Sub-Commentary did not know exactly what is meant because you will see that in the footnote different opinions are given.

- Here some say that the definition of the number of times is according to what is present-by-continuity." That means one continuity after another. When you enter a cell from light, at first you cannot see clearly because you come from light into darkness. After some seconds or minutes you can see. This is called 'one continuity'. If you go out from the dark into the light, the same thing will happen. You will not see clearly as you go out. You have to adapt to the difference of light. In this way the time should be taken as one continuity after another. That is the opinion of some.

- But others say that it is by way of 'warming the seat'. If you sit for some time, the seat becomes warm. "For development that has not reached suppression of the hindrances does not remove the bodily discomfort in the act of sitting, because of the lack of pervading happiness." Before you get good concentration, you will still want to move or want to change your position every now and then. One heating up of the position is what is meant by time here. That is what the authors say.

What about twenty or thirty? "Then 'twenty or thirty' is taken as the number already observed by the time of setting out on the alms round." In fact it means taken as a number by the formerly noted time of setting up. I will set out for alms at such a time. That is decided beforehand. According modern times let us say I will go out at 6:30am. Until 6:30am I will be practicing meditation. It is something like that.

Student: Venerable Buddhaghosa preferred the last one?

Teacher: No. Another one will come.

• Or alternatively from ‘going’ up to ‘smearing’ is one turn (one time).” There are ten reflections to be made. From the first reflection to the tenth reflection you get one round, one turn, one time. That means the monk contemplating in these ten ways twenty or thirty times before he gets up and goes for alms. Actually it is not clear which is meant. We can take the last one.

Student: Perhaps one way to understand it is that if the meditation subject is the breath, it is twenty or thirty breaths?

Teacher: No. It could be that when you take the breath as an object and say “in one, out one, in two, out two, in three, out three” until ten and that would be one. Then again you say “in one, out one, in two, out two” until ten and that would be two and so on.

In paragraph 7 line 3 what is a ‘gecko’?

Student: Geckos are little animals that sometimes eat cockroaches and insects. They are like a lizard.

Teacher: House lizards, right. They are small house lizards. We don’t see many of them in this country.

Student: Actually one time when we had a community and we were discussing the problem of cockroaches. Someone suggested that we obtain geckos. That’s how I know what a gecko is.

Teacher: paragraph 8 “In due course, after standing in the debating lodge” - I don’t know whether it can be called ‘debating’ because it is a place where a monk decides which way to go for alms round. Footnote 11 “in a lodge for thinking in the way beginning ‘Where must I go for alms today?’” Maybe there are two or three villages not far from the monastery. He may go to one village on one day and another village the next day. So he decides where to go or which village to go to standing in that lodge, standing in that place. That is translated as debating lodge. He may be debating internally which village he should go to. So he does all these things. This is the repulsiveness of food with regard to going.

The next one is seeking. After going to the village a monk must go from one house to another. “When he has endured the repulsiveness of going in this way and has gone into the village, and is clothed in his cloak of patches, he has to wander in the village streets from house to house like a beggar with a dish in his hand” and so on. It may not be so bad nowadays and also in Buddhist countries. If not all of the people are Buddhist, some may just drive us away if we go and stand in front of their houses. So you see in paragraph 12 “Others treat him with harsh words such as ‘Go away, you bald-head’.” When we were in Sri Lanka, we did not know which houses were Buddhist and which were not. So sometimes we stood in front of a house that was Christian or Muslim. When Buddhists saw us, they would drag us to their house. They would say “Don’t stand there.” They may not drag us away, but it must have happened in the olden days when not all people were Buddhist. That is seeking.

The third is how as to using. ‘How as to using’ is how as to eating. Sometimes to be literal may miss the real point. Here ‘using the food’ means eating. In eating too there is repulsiveness.

India, Sri Lanka and Myanmar are troubled countries. When you have to go from your monastery to the village on your alms rounds, you may be sweating. So your hands may be smeared with sweat. That is why here it says “After he has sought the nutriment in this way and is sitting at ease in a comfortable place outside the village, then so long as he has not dipped his hand into it he would be able to invite a respected bhikkhu or a decent person, if he saw one, [to share it;] but as soon as he has dipped his hand into it out of desire to eat he would be ashamed to say ‘Take some’.” That is because now the food is smeared with his sweat.

This is eating. The food is put in the mouth. The jaws function as a pestle. The teeth function as a mortar and so on. We have to contemplate on this when we eat. I do not know whether it would be good to eat thinking of this. You may even want to vomit.

In footnote 13 it says “Kummāsa - jelly: usually rendered ‘junkt’, but the Vinaya Commentaries give it as made of corn.” Yava is not corn. It is barley or wheat. I don’t know what ‘junkt’ is.

Student: Junket is a custard. So it is a custard made out of barley or wheat.

Teacher: Yes, barley or wheat. It is something like rice, not necessarily jelly.

Then we have as to secretions. “Buddhas and Pacceka Buddhas and Wheel-turning Monarchs have only one of the four secretions consisting of bile, phlegm, pus and blood.” I don’t know whether that is true. ‘Only’ is not needed here. Instead of ‘only’ I want to say ‘any’. I think we should say “Even Buddhas and Pacceka Buddhas and Wheel-turning Monarchs have any one of the four secretions consisting of bile, [phlegm, pus and blood, but those with weak merit have all four.”

• So when [the food] has arrived at the stage of being eaten and] it enters inside, then in one whose secretion of bile is in excess it becomes as utterly nauseating as if smeared with thick madhuka oil.” ‘Madhuka’ is also difficult to translate. It is a kind of seed which gives thick oil.

• In one whose secretion of phlegm is in excess it is as if smeared with the juice of nāgabālā leaves.” Maybe you get a sticky substance from that kind of leaf.

• In one whose secretion of pus is in excess it is as if smeared with rancid buttermilk; and in one whose secretion of blood is in excess it is as utterly nauseating as if smeared with dye. This is how repulsiveness should be reviewed as to secretion.”

Then there is as to receptacle. “When it has gone inside the belly and is smeared with one of these secretions, then the receptacle it goes into is no gold dish or crystal or silver dish and so on.”

Paragraph 19 as to what is undigested. ‘Uncooked’ here means what is undigested. We believe there is something like a fire in the stomach. That fire or that heat digests the food.

The next one is what is cooked, what has been digested. “When it has been completely cooked there by the bodily fires, it does not turn into gold, silver, etc., as the ores of gold, silver, etc., do [through smelting]. Instead, giving off froth and bubbles, it turns into excrement and fills the receptacle for digested food, like brown clay squeezed with a smoothing trowel and packed into a tube.” ‘Receptacle for digested food’ really means the later part of the intestines. “And it turns into urine and fills the bladder. This is how repulsiveness should be reviewed as to what is cooked.”

• How as to fruit?” That means ‘How as to result’. “When it has been rightly cooked (That is well-digested.), it produces the various kinds of ordure consisting of head hairs, body hairs, nails, teeth and the rest. When wrongly cooked (That means when it is not well-digested.), it produces the hundred diseases beginning with itch, ringworm, smallpox, leprosy, plague, consumption, coughs, flux, and so on. Such is its fruit. This is how repulsiveness should be reviewed as to fruit.”

Then as to outflow. “On being swallowed, it enters by one door, after which it flows out by several doors in the way beginning ‘Eye-dirt from the eye, ear-dirt from the ear’. And on being swallowed it is swallowed even in the company of a large gathering. But on flowing out, now converted into excrement, urine, etc., it is excreted only in solitude. That is repulsiveness as to outflow.”

Then there is as to smearing. “At the time of using it he smears his hands, lips, tongue and palate, and they become repulsive by being smeared with it. And even when washed, they have to be washed again and again in order to remove the smell.” That is very true. If you eat with your hands and the dishes may be smelly, the smell will remain for a long time.

• And just as, when rice is being boiled, the husks, the red powder covering the grain, etc., rise up and smear the mouth, rim and lid of the cauldron so too, when eaten it rises up during the cooking and simmering by the bodily fire that pervades the whole body, it turns into tartar, which smears the teeth, and it turns into spittle, phlegm etc., which respectively smear the tongue, palate etc., and so on.”

Towards the end of the paragraph it say “And after one has washed a certain one of these, the hand has to be washed again.” Then there is footnote 17. I think that number should be moved one line down. “And after one has washed a certain one of these” - then the footnote should be there after the second ‘after one has washed a certain one of these’. Here the first ‘one of these’ refers to the urinal orifice. The second ‘one of these’ means the anal orifice. This is according to smearing. So we have ten ways of developing the perception of repulsiveness.

• As he reviews repulsiveness in this way in ten aspects and strikes at it with thought and applied thought, physical nutriment becomes evident to him in its repulsive aspect. He cultivates that sign again and again.” That sign - in other meditations how many signs do we have? For example in kasiṇa meditation? Do you remember the signs? Two signs. What is the first sign? It is translated in this book as the learning sign. That means the grasped sign actually. The other one is the counterpart sign. In Pāḷi the first one is uggaha nimitta and the second one is paṭibhāga nimitta.

There are two kinds of sign. For example if you practice kasiṇa disk meditation, when you have memorized the disk and when with your eyes closed you can see the disk, then you are said to have got the first sign, the learning sign. Later on you concentrate on that sign again and again so that it becomes very refined. At that time

you are said to have got the second kind of sign, the counterpart sign. So the counterpart sign is much more refined than the learning sign. So there are two signs.

But here there is no such sign. ‘Sign’ here simply means the object of meditation. The footnote also explains this, but it is very difficult to understand this in the footnote. It is a translation of the Sub-Commentary and it is not so understandable. ‘The sign’ here just means the object of meditation. The object of meditation here is nutriment. Although we call it ‘physical nutriment’, actually it is the nutritive essence in the food. Nutritive essence in the food is paramattha, ultimate reality. It is one of the 28 material properties. But the aspect of repulsiveness is concept. Through contemplating on the aspect of repulsiveness, you take the real thing as object. That real thing is called ‘sabhāva dhamma’, dhamma that has individual essence. Dhammas that have individual essence are by nature difficult to understand, by nature profound. Since in this meditation the object is profound, there can be no jhāna. Samādhi reaches only the access stage. So you cannot get jhāna by practicing this kind of meditation. That is because the object belongs to the dhammas which have individual essence, or in other words the object belongs to paramattha, ultimate reality. So it is difficult to see. It is profound. The meditation cannot reach absorption. It can only reach the level of access.

That is what is meant in footnote 18. He did not translate the whole passage. Here it is given as the translation of the whole passage, but some lines are omitted here, so it doesn't really seem connected. Further down there is an inaccuracy in the translation. The Sub-Commentary gives two reasons why the meditation cannot reach absorption with this object of meditation. The first is “the occurrence of development is contingent only an individual essence.” That is because this meditation has to take a dhamma with individual essence as an object. And the dhamma with individual essence is by nature profound, is by nature difficult to see. That is why the samādhi cannot reach to the jhāna stage in this meditation.

Generally we say that if you want to get jhānas, you practice samatha meditation or sometimes we say that the practice of samatha meditation leads to the attainment of jhānas. But not all kinds of samatha meditation lead to jhāna. This is one kind of samatha meditation that does not lead to jhāna. There are others that we have already studied that do not lead to jhāna like recollection of the Buddha, recollection of the Dhamma and so on.

- When a bhikkhu devotes himself to this perception of repulsiveness in nutriment, his mind retreats, retracts and recoils from craving for flavors. He nourishes himself with nutriment without vanity and only for the purpose of crossing over suffering, as one who seeks to cross over the desert eats his own dead child’s flesh. Then his greed for the five cords of sense-desire comes to be fully understood without difficulty through the means of the full understanding of the physical nutriment.”

- Full understanding’ or ‘fully understood’ really means surmounting the desire. This word is used in the Suttas many times. The Pāḷi word is ‘pariññā’. We will find it in the second part of the book, maybe towards the end of the book. There are three kinds of full understanding - clearly understanding, deciding that things are impermanent and so on, and then the third one is abandoning, getting rid of, or overcoming. In most cases that is what is meant when the Pāḷi word ‘pariññā’ is used. So here ‘sense-desire comes to be fully understood’ means sense-desire comes to be overcome or abandoned. When you really understand food, you will not have attachment to food. You will be able to get rid of attachment to food when you understand this.

Student: The repulsiveness makes you understand the error of desire, but it isn’t repulsiveness itself that is being sought, but repulsiveness as an antidote to desire.

Teacher: That’s right. If we do not see repulsiveness, we will not be able to get rid of attachment.

- He fully understands the materiality aggregate through the means of full understanding of the five cords of sense-desire.” ‘Full understanding’ should be understood in the sense of overcoming or abandoning.

The next one is defining of the elements or breaking down into elements, four great elements here. “Herein, ‘defining (vavatthāna)’ is determining by characterizing individual essences [the compound] ‘catudhātuvavatthāna (four-element defining) is [resolvable into] ‘catunnaṃ dhātūnaṃ vavatthānaṃ (defining the four elements)’.” These are the grammatical explanations of the formation of words. Although it is included in the translation, it is not so important.

This meditation is given in two ways, in brief and in detail. It is given in brief in the Mahā Satipatṭhāna Sutta. That is Sutta #22 in The Long Discourses. It is given in detail in the Mahā Hatthipadopama Sutta. It is the simile of the elephant’s footprint. That is in the Majjhima Nikāya, Sutta #28. It is also given in detail in the Rāhulovāda Sutta. It is the advice of the Buddha given to his own son Rāhula. That is in the Majjhima Nikāya,

Sutta #62. It is also given in detail in the Dhātuvibhaṅga Sutta. That is in Majjhima Nikāya, Sutta #140. In these Suttas the four elements are treated in more detail.

Now we come to the Text and Commentary in brief. This Text is from the Mahā Satipaṭṭhāna, the Four Foundations of Mindfulness Sutta. “Bhikkhus, just as though a skilled butcher or butcher’s apprentice had killed a cow and were seated at the cross-roads with it cut up into pieces, so too, bhikkhus, a bhikkhu reviews this body however placed, however disposed, as consisting of elements: In this body there are the earth element, the water element, the fire element, and the air element.” This is what is taught in the Mahā Satipaṭṭhāna Sutta. Then there are the word meanings.

Paragraph 30 gives us more understanding or explanation of this simile. The simile in the Text is so short that without the help of this Commentary we will not understand the meaning intended there. This explanation is very important. Until the cow is cut up into pieces the person cannot get rid of the notion that it is a cow. The cow is led to the slaughtering place and it is slaughtered. Still a person has the notion of a being or a cow. He may think to himself “I am taking the cow to the slaughtering ground. I am slaughtering the cow” and so on. As soon as the cow has been cut into pieces, his notion of a cow disappears. Just the notion of pieces or just the notion of meat arises in him. After he will think “I am selling meat” or “They are carrying away meat.”

In the same way if we do not reduce ourselves to the four elements, then we will still have the notion of being. When we have broken ourselves down into four elements, then we lose the sense of being. This is the meaning intended in this simile.

- In the Mahā Hatthipadopama Sutta, it is given in detail for one of not over-quick understanding”, not so quick understanding, not so intelligent. These people need a little explanation in detail. It is also given in the Rāhulovāda and Dhātuvibhaṅga Suttas. In these three Suttas the passages and explanations are more or less the same.

- What is the internal earth element, friends?” There are two kinds of earth element, internal and external. Only internal is shown here. “Whatever there is internally in oneself that is hard, harsh and clung to (acquired through kamma).” Sometimes we want to make the meaning clear, so we put some words that are not in the original. These very words if they are not correct lead us to misunderstanding. This is the case here. The Pāli word is ‘upādiṇṇa’. ‘Upādiṇṇa’ means grasped or clung to. Here it is not clung to through kamma, but clung to through attachment, by grasping. We should strike out ‘acquired through kamma’.

- That is hard, harsh and clung to” - and ‘clung to’ really means existing in living beings, not existing in outside things such as rocks, trees and so on. That is because here the internal earth element is explained.

Student: There is internally in oneself something that is hard? Could you explain?

Teacher: Earth element is something in us which is hard, something which has the characteristic of hardness or softness. We will come to that later.

The 32 parts of the body are divided into earth elements and water elements. We get the first 20 as earth elements. “That is to say, head hairs, body hairs” and so on until what? “Dung or whatever else there is internally in oneself that is hard, harsh and clung to - this is called the ‘earth element’.” This is the definition of the earth element inside the living beings.

- And what is the internal water element, friends? Whatever there is internally in oneself that is water, watery, and clung to, that is to say, bile, phlegm” and so on.

The next is the fire element. There are four kinds of fire element. “Whatever there is internally in oneself that is fire, fiery, clung to, that is to say, that whereby one is warmed, ages, and burns up, and whereby what is eaten, drunk, chewed and tasted gets completely digested, or whatever else there is internally in oneself that is fire, fiery, and clung to - this is called the internal fire element.” Do you get four kinds of fire elements in this passage? You will get it in paragraph 36.

- here is the commentary on the words that are not clear. Internally in oneself (ajjhataṃ paccattaṃ): both these words are terms for what is one’s own (niyaka), since what is one’s own is what is produced in one’s own self (attani jātaṃ)” and so on. There is an example taken from world speech, that is from the conversation of the people. “Just as in the world speech among women is called [speech] belonging to women (adhiṭṭhi)” - this is a kind of compound. Actually here is not speech among women or belonging to women, but speech about or concerning women. That is called ‘adhiṭṭhi’ in Pāli. Here also the Pāli word ‘ajjhatta’ is divided into ‘adhi’ and

‘attā’. ‘Adhi’ and ‘attā’ becomes ajjhatta according to Pāli grammatical rules. The Commentary is explaining this. The word ‘ajjhatta’ simply means internal. If you understand it to mean internal, that is enough.

At the end of paragraph 33 “Clung to: taken firmly [by kamma]; the meaning is, firmly taken, seized, adhered to, as ‘I’, ‘mine’.” We should strike out ‘kamma’ and put some other words - by craving etc. “Clung to: taken firmly [by craving etc.]; the meaning is, firmly taken, seized, adhered to, as ‘I’, ‘mine’.”

With regard to this word ‘upādiṇṇa’ it is important. Many people make mistakes with this word ‘upādiṇṇa’. In Abhidhamma terms ‘upādiṇṇa’ means the result of kamma or caused by kamma. If a material property, let us say, is called ‘upādiṇṇa’, it means that it is caused by kamma. There is ‘upādiṇṇa rūpa’ and ‘anupādiṇṇa rūpa’ in Abhidhamma. The word ‘upādiṇṇa’ normally means that which is taken or grasped by kamma and so it simply means caused by kamma. But here and in many other passages the word ‘upādiṇṇa’ means residing in the body. That means in living beings whether it is caused by kamma, or caused by consciousness, or whatever, it is called ‘upādiṇṇa’.

In Vinaya this word is also used. For example monks are not supposed to touch women. What about touching a statue of a woman? A statue of a woman is not ‘upādiṇṇa’, while a living woman is ‘upādiṇṇa’. So monks are not to touch a living women. If they touch with sensual thoughts, they incur some kind of offense. What about touching a statue? Touching a statue with lustful thoughts also incurs an offense, but not so grave as touching a real woman. This is differentiated in Vinaya with the terms ‘upādiṇṇa’ and ‘anupādiṇṇa’, real living beings and non-living things.

Student: Can you have internal cetanā?:

Teacher: Actually cetanā is always internal.

Student: Craving is not cetanā. Craving is -

Teacher: Craving is attachment.

Student: Cetanā is -

Teacher: Cetanā is kamma, volition. Here kamma is not meant because the four elements are said to be caused by all four causes. There are four causes of matter - kamma, citta (consciousness), utu (climate or let us say temperature.), and āhāra (food). These are the four causes of matter taught in Abhidhamma. The four elements are caused by all four causes, not by kamma only. Therefore here the Pāli word ‘upādiṇṇa’ cannot mean kamma because they are caused by all four causes.

At the end of paragraph 34 “Or whatever else: the earth element included in the remaining three portions.” ‘In the remaining three portions’ means the water, fire and air elements, not the remaining parts of the body but the remaining elements.

In paragraph 35 there is the explanation of the word ‘āpo’. At the end of the paragraph “What is that? It is what has the water elements characteristic of cohesion.” When we say for example ‘the earth element’ we do not necessarily mean the earth. We mean the characteristic of earth. That means we mean some quality inherent in earth which is hardness or softness. When we say ‘earth element’, we mean hardness or softness. If we say ‘water element’, we mean cohesion or flowing. The characteristic is itself the element. That is why we do not need the word ‘what has’ here. “What is that? It is the water element’s characteristic of cohesion.” Cohesion is the water element. The characteristic and something which has that characteristic are not differentiated in this case. The characteristic itself is the element.

Student: Can we go back? Could we say that the characteristic of the earth element is texture?

Teacher: Texture? I don’t know. Maybe not. Since we take the hardness or softness as the earth element, earth element is existent in water also, in fire also. There is hardness or softness in water. So hardness or softness does not reside in the earth only. In everything there is this hardness or softness, cohesion, temperature and distension. These four elements are found everywhere. “What is that? It is the water element’s characteristic of cohesion.” Or simply put it is cohesion. Cohesion is water element. Water element is cohesion.

• Fire (tejo) [is definable] as heating.. What is that? It is the characteristic of heat.” Strike out the two words ‘what has’. “Whereby: by means of which fire element, when excited” - ‘excited’ really means when it is disturbed when it becomes abnormal - “this body is warmed, becomes heated by the state of one day fever” and so on. You have fever lasting for one day and then disappearing and then appearing the next day and so on.

• Ages: whereby this body grows old, reaches the decline of faculties, loss of strength, wrinkles, grayness, and so on. Burns up: when excited, it causes this body to burn, and the person cries out ‘I am burning, I am

burning!” That means when you have a high fever. When you have a high fever, you think that you are burning inside. Such a person “longs for ghee a hundred times washed and for gos?sa sandalwood ointment, etc.” Sandalwood ointment is said to be cold. That is why especially women use the sandalwood ointment on their body.

- And whereby what is eaten, drunk, chewed and tasted gets completely digested: whereby the boiled rice, etc., that is eaten or the beverage, etc., that is drunk, or the hard food consisting of flour biscuits, etc., that is chewed, the mango fruit” - it should be ripe mango fruit, not just mango fruit - “honey, molasses, etc., that is tasted.” I think I have told you about this word in Pāli. Actually it is not just tasting. Here ‘tasting’ means licking with your tongue and enjoying the taste. When we eat honey or molasses, we put it in our mouth on our tongue and let it dissolve slowly. That is how we eat honey or molasses and maybe also ripe mango fruit. Ripe mango fruit is very soft. So you put a piece of ripe mango fruit on your tongue and it will dissolve by itself. So there are four kinds of food that we eat - that which is eaten, that which is drunk (That means liquids.), what is chewed (hard food) and what is tasted or what is licked. These are the four kinds of food.

- Gets its juice, etc., extracted, is the meaning.” Sometimes you need to have a knowledge of Ayurveda to understand some of the explanations in the Commentaries. In the Indian medicine books it is stated that if food is properly digested, it becomes seven kinds of elements in the body. The Pāli word ‘rasa’ is one of the seven elements. Here that is translated as ‘its juice, gets its juice extracted’. Actually there are seven kinds of these in our body - blood, flesh, fat, bone, bone marrow, semen and then the other one is called ‘rasa’. It is chyle. Please look it up in the dictionary. The first one, ‘rasa’, is translated as juice here. It is translated as chyle in one Sanskrit-English dictionary. It is some kind of juice or liquid which is produced in the body when food is well-digested. When the food is well-digested by the body, the food we eat becomes the seven kinds of things in our body.

- And here the first three kinds of fire element, [that is to say, ‘is warmed’, ‘ages’, and ‘burns up’,] are fourfold origin (That is caused by four causes.), while the last is only kamma - originated.” The last one we call ‘digestion fire’ and it is said to be caused by kamma. Not everybody has the same digestion. Some have good digestion and some have bad digestion. That is caused by kamma. The others are caused by all four causes. The four kinds of fire element are the element by which the body is warmed, by which the body ages, by which the body burns up and by which what is eaten and so on gets completely digested. There are four kinds of fire element.

The air element - there are six kinds of air element. “What is that? It is what has the characteristic of distension.” There are six kinds of air element - up-going winds, down-going winds (They are in the body.), winds in the belly, winds in the bowels, winds that course through all the limbs and then in-breath and out-breath. How many? There are seven, but in-breath and out-breath are taken as one. So there are six kinds of wind element.

The method of development in brief that is the head hairs are the earth element, the body hairs are the earth element and so on. You practice this meditation along with the meditation on the 32 parts of the body.

- Suppose two bhikkhus are reciting a Text with many elided repetitions” and so on - that is the explanation of how one method of development appears to one monk as redundant and the same thing appears to the other as not enough. When we recite Suttas, there are many repetitions. When we do not want to say the repetitions, we use what is called ‘peyyāla’, elided repetitions. Suppose we want to say “Itipi so Bhagavā araha? sammāsambuddho vijjācaraṇasampanno” - the last word is ‘bhagavā’. If we have to say it again and again, we avoid saying it again and again by just saying “Itipi so pe bhagavā”. The word put in between is something like three dots in English. So in this example it is “Itipi so pe bhagavā”.

Student”: In The Heart Sutra we say ‘until’ every morning instead of repeating the whole list.

Teacher: That is unusual in The Heart Sutra. In Pāli Suttas we use the word ‘pe’ instead of ‘until’.

- After which he goes on doing the recital with only the two end parts of the elisions.” ‘Two end parts’ means the beginning and the end. One end is the beginning and the other end is the end. You just say the beginning and the end.

The others are not difficult to understand. With constituents in brief - “In twenty of the parts what has the stiffened mode (That is hardness.) is the earth element.” So with regard to head hairs we would say the hardness element in head hairs is the earth element. The cohesiveness in head hairs is the water element and so on.

• In four parts what matures is the fire element.” ‘In four parts’ means the four kinds of fire element. “In what has the mode of distending is the air element.” ‘In six parts’ means the six kinds of wind element.

With constituents by analysis - “The bhikkhu should carry out all the directions given for the thirty-two-fold aspect in the Description of Mindfulness Occupied with the Body as a meditation subject.” So he must practice as described in that chapter and then at the end he must add something. “The only difference is this: there after giving attention to the head hairs, etc., as to color, shape, direction, location and delimitation, the mind had to be fixed by means of repulsiveness.” That means he must try to get the notion of repulsiveness there and he stops there. The head hairs, body hairs are repulsive by way of location, by way of shape and so on. Here in this meditation you do not stop there, but at the end of each part after giving attention to head hairs, etc., by way of beginning with color, etc., attention should be given as follows. That means here that the head hairs grow on the outer skin of the head. The skin doesn’t know that the head hairs are growing on me and the head hairs don’t know that we are growing on the skin and so on. You have to contemplate in that way. That is the defining of the four element meditation. If you stop at just repulsiveness, then you are doing the contemplation on the parts of the body. You do that and go on saying that they don’t know each other. You go through all the 32 parts that way. They are not difficult to understand.

In paragraph 69 at the end “So what is called bile is a particular component of this body, without thought, indeterminate, void, not a living being, liquid (There should be a comma.), (Strike out the ‘in’.) “the mode of cohesion”. So it reads as “void, not a living being, liquid, water element, the mode of cohesion.” Water element and the mode of cohesion are the same. This sentence recurs in other paragraphs too. So you have to correct.

In paragraph 81 “That whereby one is warmed - this is a particular component of this body, without thought, indeterminate, void, not a living being (There should be a comma.), (Strike out ‘it is’.) fire element, (Strike out ‘in’.) the mode of maturing (ripening).” The same is repeated at the end of paragraph 81 and should be changed in the same way.

In paragraph 82 in the middle of the paragraph “without thought, indeterminate, void, not a living being (comma), (Strike out ‘it is’.) air element (comma), (Strike out ‘in’.) the mode of distending.” Change the end of the paragraph in the same way.

• Indeterminate’ means neither kusala nor akusala. That is because the four elements belong to rūpa and rūpa is abyākata, neither kusala nor akusala. In the first chapter of Abhidhamma the dhammas are classified as kusala, akusala and neither kusala nor akusala. ‘Kusala’ means kusala cittas and their concomitants. ‘Akusala’ means akusala cittas and their concomitants. ‘Abyākata’ which is neither kusala nor akusala covers all the remaining dhammas - resultant cittas, functional cittas, rūpa and Nibbāna. When it says indeterminate here, it means that it is neither kusala nor akusala.

Next week we will study up to paragraph 48 in chapter 12.

Sādhu! Sādhu! Sādhu!

(Tape 25 / Ps: 84 -126)

Today we begin in chapter 11 paragraph 84. We have not yet come to contemplation on the four great elements or the four great essentials.

• But if his meditation is still not successful when he gives his attention to it in this way, then he should develop it with characteristics in brief. How? In the twenty components” - you must remember the 32 or 42 components. There are the 32 parts of the body, four elements of fire, six elements of air. Here the contemplation is to be done in brief. Among the 32 parts the first 20 are said to be characteristic of solidity. They have the characteristic of stiffenedness or solidity. In this method the yogi takes these 20 components as a whole. In these 20 components the characteristic of stiffenedness is the earth element. The characteristic of cohesion is the water element. The characteristic of maturing or ripening is the fire element. The characteristic of distension is the air element. In this way we define the four elements in these 20 components.

In the remaining 12 components the characteristic of cohesion is the water element. The characteristic of maturing is the fire element. The characteristic of distension is the air element. And the characteristic of stiffenedness is the earth element.

He defines all four elements in these components, but he does not take the components one by one in this method. In the next method he will take them one by one.

- In the four components (That is of the fire element.) the characteristic of maturing (ripening) should be defined as the fire element, the characteristic of distension unresolvable (inseparable) from it is the air element, the characteristic of stiffenedness is the earth element and the characteristic of cohesion is the water element.”
- In the six components (That is the six kinds of air element.) the characteristic of distension should be defined as the air element, the characteristic of stiffenedness there too is the earth element, the characteristic of cohesion is the water element, and the characteristic of maturing (ripening) is the fire element.”

These elements are in everything, in living beings and outside things. The meditator defines or tries to see these four elements in everything, taking them as a whole.

- As he defines them in this way the elements become evident to him. As he adverts to them and gives attention to them again and again access concentration arises in him in the way already stated.” There is only access concentration. There is no absorption.

The next method is characteristics by analysis. That means going into detail. “After discerning head hairs, etc., in the way already described the characteristic of stiffenedness in head hairs should be defined as the earth element, the characteristic of cohesion there too is the water element, the characteristic of maturing (ripening) is the fire element, and the characteristic of distension is the air element.’ Here the meditator takes the components one by one and tries to define these four elements in each component - head hairs, body hairs, nails, teeth, skin and so on.

- As he defines them in this way the elements become evident to him. As he adverts and gives attention to them again and again access concentration arises in him in the way already described.” There can only be access concentration with this type of meditation, no jhāna or absorption concentration.

Now we have additional ways of giving attention. “In addition, attention should be given to the elements in the following ways: (1) as to word meaning, (2) by groups, (3) by particles, (4) by characteristic, etc., (5) as to how originated, (6) as to variety and unity, (7) as to resolution (separability) and non-resolution (inseparability), (8) as to the similar and the dissimilar, (9) as to distinction between internal and external, (10) as to inclusion, (11) as to condition, (12) as to lack of conscious reaction, (13) as to analysis of conditions.” In these 13 ways we give attention to the four elements.

The first is the meaning of the Pāli words. The Pāli words are pathavī, āpo, tejo, and vāyo. They are explained in paragraph 87. “It is earth (pathavī) because it is spread out (patthata).” The word ‘pathavī’ is defined as something spread out. “It flows (appoti) or it glides (āpiyati) or it satisfies (appāyati), thus it is water (āpo); it heats (tejati), thus it is fire (tejo); it blows (vāyati), thus it is air (vāyo).” They are just the word explanations.

- But without differentiation (That means in general.) they are elements (dhātu).” That means all of them are called dhātus or elements. Each one is called by its individual name (pathavī, āpo, tejo, vāyo). Generally or collectively they are called dhātus or elements.

The word ‘dhātu’ is made to mean here because of bearing their own characteristics, because of holding their own characteristics, and because of grasping suffering, and because of sorting out suffering. Here we are not

sure about the correct reading of the text in the original book. The first word you see is ādāna. Some teachers think that word is not necessary, or not needed here, or that it may be a wrong reading. Some teachers say that the correct reading is ādhāna. The Sub-Commentary comments about this, but it is not quite clear. So the word 'dhātu' is explained as something which bears its own characteristic, or which grasps suffering, or which sorts out suffering. 'Sort out suffering' here actually means to create suffering or to produce suffering. I don't know what 'sorting out' means. Can it mean 'to produce' or 'to make'?

Student: I think so.

Teacher: So they are called elements. Actually there are many other elements in Abhidhamma. Consciousness is also called an element. There are other elements like dhammadhātu. It is a famous name in this country.

• By groups: there is the earth element described under the 20 aspects (modes) beginning with head hairs, body hairs, and also the water element described under the 12 aspects (modes) beginning with bile, phlegm. Now as to these,

Color, odor, taste, and nutritive
Essence, and the four elements -
From combination of these eight
There comes the common usage head hairs;
And separately from these eight
There is no common usage head hairs.”

These eight are the basic unit of matter. You may reduce matter to the smallest particle. Let us say it is an atom. Even the atom contains these or is a combination of these eight material particles. That is what Abhidhamma teaches us. Everything which we call matter is composed of these eight material properties - color, odor, taste, nutritive essence and these four elements.

• Consequently head hairs are only a mere group of eight states. Likewise body hairs and the rest.” When you define head hair, you define as this head hair is nothing but the eight material properties and these eight are color, odor and so on. They are inseparable material properties. You cannot separate them. You can separate them only in your mind, only with your wisdom, but they cannot be physically separated. If with your mind you separate these eight elements one by one, you lose the usage head hair. There is no head hair. It is like when you take the parts of a cow one by one. You lose the sense of a cow. In the same way when you take these eight material properties apart, there is no head hair, body hair, or whatever. 'By group' here means by the group of material properties, here the group of eight material properties.

Footnote 29 “ ‘Because of bearing their own characteristics’: these are not like the Primordial Essence (pakati or in Sanskrit prākṛti) and the Self (attā) imagined by the theorists, which are non-existent as to individual essence.” Whenever they had an occasion they rejected the idea of other sects, other teachers, other people. This was the characteristic of books written when there was much debate among the different sects. As Buddhists we do not accept the Primordial Essence (prakṛti). That is in the Samkhya system of Hindu philosophy and Self is also not accepted. They always say this is just imagination in their mind. They do not have existence or individual essence. However the four primary elements have individual essence and they are real things unlike those which are not real. “On the contrary these do bear their own characteristics, which is why they are elements.”

Student: I think this is where Mahāyāna and Theravāda traditions differ. In the Prajñāpāramitā Sūtra I think one of the points is that even the elements do not have a self or are not real. So this is an apparent contradiction. I can see it as a useful description but not that it would be real itself from the Mahāyāna perspective. What about Theravāda?

Teacher: No. Theravāda accepts these elements as real. They have their own essence or they have their own existence. 'Existence' means having the three phases of existence - arising, staying for some time, and disappearing. Whatever has these three is supposed to be existent. Theravāda Buddhism takes them as existent, takes them as real, as ultimate reality.

In Mahāyāna nothing has its own existence. Everything is void, su??a. That is the difference.

Footnote 30 “ ‘From resolution of these eight’: the eight dhammas beginning with color, when resolved by means of understanding (wisdom), are apprehendable in the ultimate sense through mutual negation.” That means earth is not water, water is not earth. That is an example of mutual negation. A is not B, B is not A.

- But head hairs are not apprehendable in the ultimate sense through negation of color and so on.” You cannot say color is different from hair and hair is different from color because hair has color inherent in it. So you understand this by separating them in your mind one from the other, but not one from color and so on.

- Consequently the term of common usage ‘head hairs’ is applied to these dhammas in their co-arisen state.” When these eight properties arise together, the designation for it is head hair, body hair and so on.

- The meaning is that it is a mere conventional term. ‘Only a mere group of eight states’ is said, taking the color, etc., which are real, as a unity by means of the concept ‘a head hair’, not only because they are merely the eight states.” There is something I want to correct. ‘Only a mere group of eight states’ - this is mentioned in the Visuddhi Magga. It is said there “taking the color, etc., which are the basis for the concept head hair as one.” It is not “real, as a unity by means of concept”. This is a wrong understanding of the word there. What it really means is the eight states, the eight material properties are a basis for head hairs, body hairs and so on. Here the eight material properties are taken as one.

So “Which are a basis for the concept head hairs, etc., which are taken as one, and not because (I have stricken out the word ‘only’.) they are only the eight states.” ‘Only’ should go there instead of ‘merely’. ‘Not because they are only eight states’ means that you look at a head hair and in the head hair there are thousands and thousands of particles of matter. There are not just eight particles of matter, but there are thousands and thousands of material properties. However there are just eight kinds of material properties. A hair consists of thousands and thousands of material properties, but if you divide them into kinds, you get only eight kinds of material properties.

- A component here that is kamma-originated is a group of ten states, [that is to say, the former eight] together with the life faculty and sex.” So it is kamma-originated. That means if it is in living beings, we may add the life faculty and sex (male or female). In this way we get ten material properties.

- But it is on account of respective prominence [of stiffenedness or cohesion] that it comes to be styled ‘earth element’ or ‘water element’.” In the hair all four elements are present, but when we divide them into elements, we say that head hairs belong to earth element. It does not mean that there is only earth element in the hair, but that that element is prominent in the hair. That is why it is called earth element. In fact all four elements are present everywhere.

The next is by particles. “In this body the earth element taken as reduced to fine dust and powdered to the size of the smallest atom might amount to an average *doṇa* measure full.” It is difficult to ascertain this measure. Let us say a pound of dust. “That is held together by the water element measuring half as much. Being maintained by the fire element (so that it does not decay). And distended by the air element, it does not get scattered or dissipated. Instead of getting scattered or dissipated, it arrives at the alternative states of female and male sex, etc., and manifests smallness, bigness, length, shortness, toughness, rigidity, and so on.” These particles are to be contemplated on in this way. The earth element is taken or reduced to fine dust.

- The liquid water element that is the mode of cohesion, being founded on earth, maintained by fire, and distended by air, does not trickle or run away.” It is supported by the other three elements. That is why they stay together.

- And here the fire element that cooks what is eaten, drunk, etc., and is the mode of warming and has the characteristic of heat, being established on earth, held together by water, and distended by air, maintains this body and ensures its proper appearance. And this body, being maintained by it, shows no putrefaction.” If we lose fire element all together, our body will decompose. It is this fire element in the body that keeps it from putrefaction.

- The air element that courses through all the limbs and has the characteristic of moving and distending, being founded upon earth, held together by water, and maintained by fire, distends this body. And this body, being distended by the latter kind of air, does not collapse, but stands erect.” Everything that stands erect is supported by the air element. If we take away air element all together, it would fall.

- Being propelled by the other [motile] air, it shows intimation and it flexes and extends and it wriggles the hands and feet, doing so in the postures comprising walking, standing, sitting and lying down. So this mechanism of elements carries on like a magic trick, deceiving foolish people with the male and female sex and so on.” These deceive us into thinking that this is a man, this is a woman, this is an animal, this is a human being and so on. But if you can see through them, through the appearance of beings, you will arrive at the four elements.

As to characteristics - this passage is important. “The earth element - what are its characteristic, function, manifestation? The earth element has the characteristic of hardness.” In fact when we say hardness we also mean softness. Softness is just a degree of hardness. Hardness is reduced little by little and we get softness. Hardness and softness are pretty much the same. The characteristic of earth element is hardness. “Its function is to act as foundation. It is manifested as receiving.”

- The water element has the characteristic of trickling. Its function is to intensify. It is manifested as holding together. The fire element has the characteristic of heat. Its function is to mature (maintain). It is manifested as a continued supply of softness.” When there is heat, when we put something on fire, it becomes soft. So it is the continued supply of softness.

- The air element has the characteristic of distending. Its function is to cause motion. (That means to push.) It is manifested as conveying (taking something to some place). This is how they should be given attention by characteristic, and so on.”

These can be seen during meditation practice. Especially the air element is evident when you practice walking meditation. You walk with full awareness of the lifting, moving, putting and so on. In that case you see the air element at work there. First you have the intention to lift your foot. There is intention which is mental. This mental state causes some material properties to arise in your foot. There are many moments of consciousness going on when you have intention to move. Each moment of consciousness causes some material properties to arise. What we call lifting is just the arising of material properties at adjacent locations. According to Abhidhamma nothing moves to another place. When I move my finger, I think that I move my finger, but according to Abhidhamma there is nothing that moves. Caused by my mind this movement occurs. ‘Movement’ really means arising of material properties at different moments or at different locations.

It may be like a picture in movie film. On one frame there is one picture. On the next frame there is a picture with a very slight difference. In the same way or similarly what happens when there is movement really is

arising of material properties at successive locations or at adjacent locations. That is also explained somewhat in footnote 37 - desantaruppatti.

Student: So there is no continuity. There is closeness.

Teacher: There is no one thing moving from one place to another or from one moment to another. Whatever arises at this moment disappears at this moment. It does not go to the next moment. At the next moment another thing is created. Another thing arises.

Student: Which is close -

Teacher: Which may be identical with the one that has just disappeared. When you practice walking meditation, you may be able to see some of these characteristics and functions. When you pay very close attention, sometimes you feel that something is pushing you from behind or something is pushing your foot from behind. That is the function of causing motion. The air element is something that takes your foot from the position on the ground up or to move forward. That is conveying. So these characteristics and others can be seen through direct experience during intense practice of meditation.

- As to how originated: among the 42 components beginning with head hairs shown in the detailed treatment of the earth element, etc., the four consisting of gorge, dung, pus, and urine, are temperature-originated only.” Later on I think we will get the four causes of matter. In paragraph 111 the four causes of matter are given - kamma, consciousness, nutrition and temperature. Now he is talking about that.

- The four consisting of gorge, dung, pus and urine are temperature-originated only.” That means they are caused by temperature or climate. “the four consisting of tears, sweat, spittle and snot are temperature-originated and consciousness-originated only; the fire that cooks what is eaten, etc., is kamma-originated only.” We call it stomach fire. That element is said to be caused by kamma only. Those who have good kamma will have good digestion. If you don’t have good digestion, blame your kamma.

- In-breath and out-breath are consciousness-originated only; all the rest are of fourfold origination. (they are caused by all four causes.) This how they should be given attention as to how originated.”

As to variety and unity - that means as to difference and similarity. “There is variety in the specific characteristics, etc., of all the elements; for the characteristic, function and manifestation of the earth element is one, and those of water element, etc., are different.” According to characteristic they are different. Earth element is different from water element. Water element is different from fire element and so on. “But there is unity in them as materiality.” Although they are different as earth, water, fire and air, they are all material properties. In that way they are the same.

There is unity in them as materiality, or they are called great primaries, or they are called elements, or they are called states, and all of them are described as impermanent and so on, “notwithstanding the fact that they are various according to [specific] characteristic, etc., and according to origination by kamma and so on.” There is variety as well as unity among these elements. ‘Variety’ means one is different from the other. Unity is that they are all rūpas, they are all great primaries, they are all elements and so on.

- All of these elements are ‘instances of materiality’ because they do not exceed the characteristic of ‘being molested’.” ‘Being molested’ is the definition of the word ‘rūpa’. Something which is molested by heat, cold, etc., is called rūpa in Pāḷi. The word ‘rūpa’ is defined as something which is molested by heat, cold, hunger, thirst and so on.

They are called great primaries because they are the basis for the other material properties depending upon them. “They are great primaries (mahā bhūtā) by reason of great manifestation and so on. By reason of great manifestation and so on, means that these elements are called great primaries for the following reasons, namely, a. manifestation of greatness, b. likeness to great creatures, c. great maintenance, d. great alteration, and e. because they are great and because they are entities.” This may be useful for Abhidhamma students. In the chapter on material properties there is the word ‘mahā bhūtā’. So you may study this and understand the word.

The first one is manifestation of greatness. They manifest greatness, therefore they are called great primaries. “They are manifested as great both in the continuity that is not clung to (acquired through kamma).” Now we will have to strike out ‘acquired through kamma’. Here ‘continuity that is not clung to’ means in outside things, in inanimate things. ‘Continuity that is clung to’ means living beings. ‘Acquired through kamma’ is not correct. I have told you about this Pāḷi word ‘upādinna’.

• For their manifestation of greatness in a continuity that is not clung to is given in the Description of the Recollection of the Buddha in the way beginning:

• Two times a hundred thousand [leagues]

And then four nahutas as well;

This earth, this Bearer of all wealth,

Has that much thickness as they tell’.”

This is the dimension of the earth. The earth is said to be 200,000 and four nahutas in depth.

Student: How much is that?

Teacher: So the earth is said to be 240,000 leagues deep. “And they are manifested on a great scale also in a continuity that is clung to, for instance, in the bodies of fishes, turtles, deities, Dānava demons, and so on. For this is said: ‘Bhikkhus, there are individual creatures of a hundred leagues in the great ocean and so on’.” In the great ocean there are creatures that have very big bodies.

Next is likeness to great creatures. Here great creatures are those that are called great because they have magic power. So magicians are called great creatures here. “Just as a magician turns water that is not crystal into crystal, and turns a clod that is not gold into gold, and shows them, and being himself neither a spirit or a bird, shows himself as a spirit or a bird so too, being themselves not blue-black, they turn themselves into blue-black materiality and so on.” These elements are not blue, nor black, nor red, but they make us believe they are blue, or black, or red and so on. They deceive us into believing what is not real is real.

Student: It seems to me what you have just said is the Mahāyāna point of view that the great primaries deceive us into thinking that they are real. I don’t see the difference.

Teacher: They themselves are not blue-black, but we take them to have shape, to have form.

Student: To be real.

Teacher: To be real in the conventional sense. But according to Abhidhamma what is real is just the elements and the particles of matter mentioned in the books. So according to Abhidhamma a cup is not reality. Those particles which are contained in the cup are real. They have their own existence. A cup has no existence of its own because it is just a concept. So here ‘great creatures’ are magicians. They can make us believe that they can turn things into other things.

The word ‘mahā bhūtā’ - there is something like word play in footnote 38. The word ‘abhūta’ means not real. And ‘abhūta’ means something wonderful or a miracle. The word ‘mahā bhūtā’ is taken to have these two

meanings. So a magician is a man who has so many unreal things and he is a man who has wonderful things. He is a man who create wonders.

In about the middle of the footnote “The deception lies in causing the apparent individual essences of blue-black, etc., though they themselves have no such individual essences of blue-black, etc., and it lies in causing the appearance of what has the aspect of woman and man, etc., though they themselves have no such individual essences of woman, man and so on. Likewise their undemonstrability, since they are not found inside or outside each other though they rely upon each other for support. For if these elements were found inside each other, they would not each perform their particular functions, owing to mutual frustration. And if they were found outside each other, they would be already resolved (separate), and that being so, any description of them as unresolved (inseparable) would be meaningless. So although their standing place is undemonstrable, still each one assists the other by its particular function, the functions of establishing, etc., whereby each becomes a condition for the others as conascence condition and so on.” ‘Conascence condition’ means helping together while arising together. These conditions are from the 24 causal conditions taught in the last book of Abhidhamma.

In fact the sentences of the footnote beginning with “Likewise their undemonstrability” and so on pertain to the next paragraph, paragraph 99. There in the Visuddhi Magga it says “They have no standing place either inside him or outside him and yet they have no standing place either inside him or outside him and yet they have no standing independently of him, so too, these elements are not found to stand either inside or outside each other yet they have no standing independently of one another.” These are really separated. One does not stand or exist in the other, but they have no standing independently of one another because they depend upon one another. So there is dependence upon one another but they are not used so that there may be no distinction of one from the other.

- Thus they are also great primaries (mahā bhūtā) in being equal to the great creatures (mahā bhūtā) such as the spirits because they have no thinkable standing place [relative to each other].”

- And just as the great creatures known as female spirits (yakkhinī) conceal their own fearfulness with a pleasing color, shape, and gesture to deceive beings, so too, these elements, conceal each their own characteristic and function classed as hardness, etc., by means of a pleasing skin color of women’s and men’s bodies, etc., and pleasing shapes of limbs and pleasing gestures of fingers, toes and eyebrows, and they deceive simple people by concealing their own functions and characteristics beginning with hardness and do not allow their individual essences to be seen.” If we do not concentrate, if we do not really meditate on these elements, we will not know or we will not see their true characteristics and so on. So long as we do not see their characteristics we will always be deceived by them into believing this is a man, this is a woman and so on.

Student: What does it mean ‘conceal their own fearfulness’ (with regard to the yakkhinī) ?

Teacher: The female spirits or ghosts may assume another form so that they do not look fearful. There are stories in the Jātakas where female spirits entice people and then eat them. Although the female spirits or yakkhinī are supposed to be of very fearful appearance, they may change their form. They may change to a beautiful girl in order to entice you and then they will eat you.

- Great maintenance: this is because they have to be sustained by Great Requisites. For these elements are great primaries (mahā bhūtā) since they have become (bhūtā), have occurred, through the means of the food, clothing, etc., which are great (mahant) [in importance] because they have to be found every day. Or alternatively, they are great primaries (mahā bhūtā) since they are primaries whose maintenance is great.”

• Great alteration’ means great change. The sentence (in paragraph 102) should read: “Whether they are unclung-to or clung-to they are the Great Alterations.” That means whether they belong to outside things or whether they belong to living beings, they are great alterations, they are great changes.

• Herein, the great alteration of the unclung-to (That means outside things.) evidences itself in the emergence of an eon.” This word appears in another context also. He made the same translation. In chapter nine paragraph 32 it says “He was sprinkled with medicinal charms resembling the fire that ushers in the end of an eon.” Here also it should be the end of an eon, not emergence. The Pāli word here is deceptive. At the time of the destruction of the world you see this change very clearly. Everything is destroyed.” The great alteration of the un-clung-to (lifeless things) evidences itself in the end of an eon and that of the clung-to in the disturbances of the elements [in the body].

We believe that these four elements should be well balanced. If there is too much of the earth element, or water element and so on, you get sick. In Myanmar there is a native medical practice which makes the elements the basis of their practice. They always explain with reference to these elements. If you eat food that is sticky, it will cause constipation for example. They say this food has the earth element as its prominent property. If you eat something which is bitter, you will get a lot of wind element. It promotes wind element. So they base their medical practice on these four elements. They divide food into those which have earth element as prominent property or water element as prominent property. They treat patients by giving them food appropriate for the disease. They always say food is medicine and medicine is food.

The verses are the explanation of the destruction of the world. We will come to that later too in the next chapter. Then there are four verses that describe the alteration in living beings.

- The bite of Wooden-mouths can make
The body stiff; to all intent,
When roused is its earth element,
It might be gripped by such a snake.”

They believe that there are snakes whose bite can cause your body to be stiffened. Also there are some kinds of snakes that can make your body like water element and so on. So when you are bitten by such a snake there is disturbance of the elements in your body. And so your body alters. They are great primaries because they have become the basis of great alterations.

Paragraph 103 “Because they are great and because they are entities: great (mahant) because they need great effort to discern them, and entities (bhūtā) because they are existent; thus they are great primaries (mahā bhūtā) because they are great (mahā) and because they are entities (bhūtā).”

• Again, they are elements (dhātu) because of bearing (dhāraṇa) their own characteristics, because of grasping (ādāna) suffering and because of sorting out (producing) (ādhāna) suffering and because none of them are exempt from the characteristic of being elements. They are states (dhammas) owing to bearing (dhāraṇa) their own characteristics and owing to their so bearing (dhāraṇa) for the length of the moment appropriate to them.” The Sub-Commentary explains the word ‘**dhāraṇa**’ as not bearing but just as existence, so existing for the length of the moment appropriate to them. Citta is called an element and rūpa is called an element. Citta exists for only one moment. Rūpa has 17 moments of life. That is why it says “for the length of the moment appropriate to them.” If it is citta or cetasikas, it has only one moment of life, one moment of existence. If it is rūpa, it has 17 moments of life.

Then we have as to resolution (separability) and non-resolution (inseparability). “They are positionally unresolvable (inseparable) since they always arise together in every single minimal material group consisting of the bare octad and others.” ‘Bare octad’ means those mentioned in this chapter, paragraph 88, color, odor, taste, nutritive essence and the four elements. They are called the bare octad. “But they are resolvable (separable) by

characteristic.” They are different according to characteristic. “This is how they how they should be given attention ‘as to resolution (separability) and non-resolution (inseparability).”

- As to the similar and dissimilar: and although they are unresolved (inseparable) in this way, yet the first two are similar for heaviness, and so are the last two in lightness.” Earth and water are heavy and fire and air are light. “The first two are dissimilar to the last two and the last two to the first two. This is how they should be given attention ‘as to the similar and dissimilar’.”

- As to distinction between internal and external: the internal elements are the [material] support for the physical bases of consciousness (That means eyes, ears and so on.), for the kinds of intimation and for the material faculties. They are associated with postures, and they are of fourfold origination (That means caused by four things.) The external elements are of the opposite kind.” The external elements are not caused by all four causes but just by one, temperature. They are not associated with posture. They are not basis for consciousness and so on.

- As to inclusion: kamma-originated earth element is included together with the other kamma-originated elements because there is no difference in their origination.” They are similar in being kamma-originated. “Likewise the consciousness-originated is included together with other consciousness-originated elements.” They are grouped together.

- As to condition: the earth element, which is held together by water, maintained by fire and distended by air, is a condition for the other three great primaries by acting as their foundation” and so on. So they help each other and they do their own functions. So they are conditions for each other.

As to lack of conscious reaction - that means that they have no consciousness, no understanding of their own. “Here too the earth element does not know ‘I am the earth element’ or ‘I am a condition by acting as foundation for the three great primaries’. And the other three do not know ‘The earth element is a condition for us by acting as our foundation’. And similarly in each instance. This is how they should be given attention ‘as to lack of conscious reaction’.” They are non-cognizing things. They do not have consciousness. They do not have thinking.

- As to analysis of conditions: there are four conditions for the elements.” This is important. There are four conditions or four causes for the elements or the material properties. They are kamma, consciousness, nutriment and temperature.

- Herein kamma alone is a condition for what is kamma-originated, not consciousness and the rest. And consciousness, etc., alone are the respective conditions for what is consciousness-originated, etc., not the others. And kamma is the producing condition for what is kamma-originated; it is indirectly decisive support condition for the rest.” You will have to use the knowledge of Paṭṭhāna to understand this. In Paṭṭhāna there are 24 conditions mentioned. ‘The producing condition’ means that which produces. There is no producing condition among the 24 conditions mentioned in Paṭṭhāna. In footnote 40 “The term ‘producing condition’ refers to causing origination, though as a condition it is actually kamma condition.” Among the 24 conditions mentioned in Paṭṭhāna it is kamma condition. Here it is said to be producing condition. They are the same.

- For this is said ‘Profitable and unprofitable volition is a condition, as kamma condition, for the resultant aggregates and for materiality due to kamma performed.”

It is indirectly decisive support condition for the rest. Decisive support condition has the widest application of the 24 conditions. If you cannot explain a certain thing by the other conditions, you may point to the decisive support condition. It is very wide, so you can include everything in that. Strictly speaking decisive support only applies to those that are mental, to citta and cetasikas, not rūpa. So here we cannot have direct decisive support.

That is why it says indirect decisive support. That means decisive support condition not mentioned in Paṭṭhāna but decisive support that is mentioned in some of the Suttas.

The Sub-Commentary gives some of the passages from some of the Suttas, but those Suttas cannot be traced. That's why there are blanks between the parentheses. Until this time nobody has been able to trace those quotations in the Sub-Commentary. “ ‘With a person as decisive support’ () and ‘With a grove as decisive support’ () in the Suttas the decisive support condition can be directly understood according to the Suttas in the sense of ‘absence without’.” That means not arising without. Without it something does not arise. That is the condition for that. If I cannot exist without you, you are my decisive support condition. It is something like that, so not arising without. The others are also explained in that way. The knowledge of Paṭṭhāna is needed. So I think I will skip this.

- And when these elements have been made to occur through the influence of the consciousness, etc., conditions,
With three in four ways to one due,
And likewise with one due to three;
With two in six ways due to two -
Thus their occurrence comes to be.”

Please have in mind the four elements - one, two, three, four. What it is explaining here is that one is dependent upon the other three. Let us say one is dependent upon two, three and four. Two is dependent upon one, three and four. Three is dependent upon one, two and four. Four is dependent upon one, two and three. It is like that. And then two, three and four depend upon one. One, three and four depend upon two. One, two and four depend upon three. One two and three depend upon four. There is mutual dependency. That is explained here. Then you take one and two and they are dependent upon three and four. Three and four are dependent upon one and two. So you get all these things.

Paragraph 115 “At the time of moving forward and moving backward, the earth element among these is a condition for pressing (pushing). That, seconded by the water element, is a condition for establishing on a foundation. But the water element seconded by the earth element is a condition for lowering down.” When you are lowering down, there is the prominence of water element. “The fire element seconded by the air element is a condition for lifting up.” When you lift your foot up, the fire element and air element are prominent at that time. When the foot is going down, the heaviness or something like that is prominent. When you lift your body or your foot up, there is lightness. You see the prominence of a given element when you raise your foot or when you put it down.

- As he gives his attention to them ‘as to word meaning’, etc., in this way the elements become evident to him under each heading. As he again and again adverts and gives attention to them access concentration arises in the way already described.” Only access concentration, no absorption is attained with this meditation subject. “And this concentration too is called ‘definition of the four elements’ because it arises in one who defines the four elements owing to the influence of his knowledge.”

Next are the benefits of this meditation. What are the benefits you will get from the development of concentration - these benefits are given in detail from paragraph 120 onwards. The first benefit is what? A blissful abiding here and now. That is the first one. “For the development of absorption concentration provides the benefit of a blissful abiding here and now for the Arahants with cankers destroyed who develop concentration, thinking ‘We shall attain and dwell with unified mind for a whole day’.” The Arahants and Noble Ones enter into jhāna to enjoy happiness. That happiness is called ‘happiness here and now’. The absorption concentration has this benefit.

The next one is what? “When ordinary people and Trainers develop it, thinking ‘After emerging we shall exercise insight with concentrated consciousness’, the development of absorption provides them with the

benefit of insight.” They make the jhāna the basis of insight. So it gives the benefit of insight or it has insight as benefit.

- So too does access concentration as a method of arriving at wide open [conditions] in crowded [circumstances].” That means in this Saṃsāra (Saṃsāra is explained as being a very crowded place.) you get some wide place when you get the access concentration. That means you get a little happiness, some peacefulness when you get concentration. You get a good chance there. In footnote 45 “The process of existence in the round of rebirths, which is a very cramped place, is crowded by the defilements of craving and so on.” This is what is meant here. You get some moments that are free from the mental defilements such as craving and so on.

The next paragraph, paragraph 122, is a little complicated. The development of concentration has direct knowledge as benefit. The development of absorption concentration can give the benefits of direct knowledge. When a person has attained all eight attainments (That means the eight jhānas.), he may want to get the direct knowledge. If he wants to get the direct knowledge, what must he do? He enters into the eight attainments. Then he makes one of them, actually the fourth jhāna, the basis of direct knowledge. He enters into that jhāna and then emerges from that jhāna. After emerging from that jhāna he wishes that he get some miracle power. Here it says “Having been one, he becomes many.” That means I am one, but I want to be many. So he can create many resemblances of himself like Cūḷa Panthaka did. The meditator may wish for that kind of power. Then he practices meditation and then he gets the direct knowledge. That is what is explained in this paragraph, but it is difficult to understand. That is the meaning. After getting all eight attainments (jhānas) if he wants the direct knowledge, he enters into one jhāna as the basis for direct knowledge. That jhāna is the fourth jhāna. Emerging from that jhāna he makes a wish such as “having been one, may I become many.” And as a result of his meditation he will get the direct knowledge. ‘Direct knowledge’ means in this case the ability to make himself into many persons. The other abhiññās may be attained depending upon his wish.

- When ordinary people have not lost their jhāna, and they aspire to rebirth in the Brahmā World thus ‘Let us be reborn in the Brahmā World’, or even though they do not make the actual aspiration, then the development of absorption concentration provides them with the benefits of an improved form of existence since it ensures that for them.” That means development of concentration can lead you to get a better existence, to be reborn in a better existence as Brahmās and so on. So it has this benefit.

The last one in paragraph 124 is that development of concentration has the attainment of cessation as benefit. Those who have attained to the third stage of enlightenment and Arahants can enter into the attainment of cessation. During this attainment of cessation all mental activities are suspended for as long as the person wishes. The maximum period for human beings is seven days. For seven days or one day this meditator is like a statue. There is no mental activity. That state of being without mental activity is said to be very peaceful. It is the highest form of happiness in this world. The development of concentration can give this benefit too. We come to the end of this chapter.

Chapter 12

Chapter 12 deals with the supernormal powers, direct knowledge. We have a glimpse of direct knowledge in the previous chapter. In this chapter the different kinds of direct knowledge are explained. In this chapter there are a lot of stories. What we should note is that there are five kinds of direct knowledge. In paragraph 2 they are listed as 1. Performing some kinds of miracles, 2. The knowledge of the Divine Ear (That means hearing sounds far away, hearing sounds that cannot normally be heard.), 3. The knowledge of Penetration of Minds (That means reading other people's minds.), 4. The knowledge of Recollection of Past Lives, 5. The knowledge of Passing Away and Reappearance of Beings. These are called direct knowledge.

If the meditator wants to achieve the supernormal powers, he must achieve the eight attainments (the eight jhānas) on each of the eight kasiṇas ending with the white kasiṇa. That is the first eight kasiṇas and the last two are left out. What are the last two? Space and light. Space is left out because it cannot be the basis for attaining immaterial jhānas. The Sub-Commentary explains that the light kasiṇa is to be taken as the same as white kasiṇa. In the Visuddhi Magga only eight kasiṇas are mentioned. The sub-Commentary says that we can also take the light kasiṇa, that it is included in the white kasiṇa.

You have to make yourself very familiar with the kasiṇas and the jhānas. There are 14 ways to make yourself familiar with these jhānas. That is in the order of the kasiṇas, in the reverse order of the kasiṇas and so on. So you enter into jhāna on this kasiṇa, and then the next jhāna on this kasiṇa, and the next jhāna on this kasiṇa. Then again you enter into first jhāna on this kasiṇa and then first jhāna on another kasiṇa and so on. It is in order to make you very familiar with the jhānas and the kasiṇas that you have to go in many different ways.

At the end of paragraph 10 the Giribhaṇḍavāhana offering is mentioned and there is a footnote. In Pāli the word for an island and a lamp is the same. It is the word 'dīpa'. He took dīpapūjā to mean island offering. It is a light offering. During that festival lights are offered at different places "starting with the Cetiyaḡiri and extending over the whole island and up to a league in the sea." That is light offering festival, not island offering.

There are many stories in this chapter. Some of the stories have been given already in the chapters that we have read. Many may be new to you. I want to give you the page numbers of some stories if you want to read in more detail. At the end of paragraph 28 a reference is given for the Dhammapada Commentary. If you have the book Buddhist Legends, you may read part 2, page 238. At the end of paragraph 29 no reference is given, but I have the reference. Please read Buddhist Legends, part 3, page 179. Then at the end of paragraph 32 you may read Middle Length Sayings, first volume, page 396. At the end of paragraph 33 the reference may be found in Buddhist Legends, part 2, page 246. For the next paragraph the reference can be found in Buddhist Legends, part 3, page 103. For paragraph 35 the story may be found in Buddhist Legends, part 1, page 286. Paragraph 41 the first reference can be found in Buddhist Legends, part 3, page 319. The second reference is in Buddhist Legends, part 3, page 327. The third reference in this paragraph may be found in Buddhist Legends, part 1, page 256. The last reference in this paragraph may be found in Buddhist legends, part 3, page 130. Then at the end of paragraph 42 you may find that reference in Buddhist legends, part 2, page 59. these are the references.

At the end of paragraph 41 it says "made of the seven gems." Actually it is made of the seven precious things. The seven precious things are gold, silver and other jewels.

In the part that we have covered the ten kinds of success power (iddhi) are given. All of them are interesting. So if you have time please study it again. There is one thing that is very interesting. In paragraph 26 "A distinction

brought about by the influence of knowledge either before the arising of the knowledge or after it or at that moment is called success by intervention of knowledge.” If a person is going to become an Arahant in that life, he will not die without becoming an Arahant. The knowledge of Arahantship which he is going to acquire in that life protects him from being killed even though an attempt is made on his life. That is a very strange thing. If you are going to become an Arahant, you will not die without becoming an Arahant. Nothing can cause you to be killed.

The first story is of Venerable Bakkula. In this story he was swallowed by a fish. His mother was bathing him in the river and he was swallowed by a fish. The fish was caught by a fisherman and sold to a lady. The lady wanted to cook the fish, so she cut it open and found the child still alive there. So he did not die in the stomach of the fish because he was destined to reach enlightenment in that life. That’s why he was not killed. Normally he would not survive being swallowed by a fish.

The next story is about Venerable Saṅkicca. While he was in the womb, his mother died. As was the custom in those days they tried to cremate the body. When they cremate the body, they use sticks. One stick hit the child. He made a noise. When they heard the noise, they cut open the belly of the woman and got the child. He was named **Saṅkicca** because he was injured by the stick which is called in Pāli saṅku. That is why he was called Saṅkicca.

So many stories are given. There is also the story of Bhūtapāla. Also those who are in attainment cannot be harmed. Such stories begin in paragraph 30. Venerable Sāriputta was in attainment and so no harm could come to him. It is a similar case with Venerable Sañjīva and so on. I think we had reference to the devotee Uttara some weeks back and also to Sammāvati. They are to us miracles.

These miracles are caused by the intervention of concentration or the intervention of knowledge and so on. These are interesting stories. Some are not caused by any concentration or any meditation. The fact that birds can fly is also called a success or miracle. They got that ability just by birth, just by being born as a bird. So they can fly and we cannot. So these ten kinds of success are mentioned in the first part of this chapter. OK.

Sādhu! Sādhu! Sādhu!

Chapter 12

(Tape 25 / Ps: 1-44)

Chapter 12 deals with the supernormal powers, direct knowledge. We have a glimpse of direct knowledge in the previous chapter. In this chapter the different kinds of direct knowledge are explained. In this chapter there are a lot of stories. What we should note is that there are five kinds of direct knowledge. In paragraph 2 they are listed as 1. Performing some kinds of miracles, 2. The knowledge of the Divine Ear (That means hearing sounds far away, hearing sounds that cannot normally be heard.), 3. The knowledge of Penetration of Minds (That means reading other people's minds.), 4. The knowledge of Recollection of Past Lives, 5. The knowledge of Passing Away and Reappearance of Beings. These are called direct knowledge.

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Sādhu! Sādhu! Sādhu!

(Tape 26 / Ps: 45 - 118)

Up until paragraph 45 the ten kinds of success were described. Among them the first one is “only (1) success by resolve is actually mentioned in the clause ‘kinds of supernormal power (success)’”- it is from the Texts - “but (2) success as transformations and (3) success as the mind-made [body] are needed in this sense as well.” In the clause ‘kinds of supernormal power or supernormal success’ we should take not only one but three of the kinds of success mentioned above.

Now the Commentator goes on explaining the other clauses in the Text. “To the kinds of supernormal power: to the components of supernormal power, or to the departments of supernormal power.” That means the constituents of supernormal power.

“He directs, he inclines, his mind: When that bhikkhu’s consciousness has become the basis for direct knowledge in the way already described, he directs the preliminary work consciousness with the purpose of attaining the kinds of supernormal power, he sends it in the direction of the kinds of supernormal power, leading it away from the kasiṇa as its object.” In order to do a supernormal thing first the meditator enters into jhānas. He makes the fourth jhāna of the fourfold method the basis of supernormal power or supernormal knowledge. The bhikkhu’s consciousness has become the basis for direct knowledge in the way already described. “He directs the preliminary work consciousness with the purpose of attaining the kinds of supernormal power.” After entering into the fourth jhāna, he emerges from the fourth jhāna. Then he does the preparation work for the supernormal knowledge. ‘Preliminary work consciousness’ means kāmāvacara (sense-

sphere) consciousness. “He sends it in the direction of the kinds of supernormal power.” That means he inclines his mind towards that.

“Inclines: makes it tend and lean towards the supernormal power to be attained.” These are word explanations, so they are repetitive. “He: the bhikkhu who has done the directing of his mind in this way. The various: varied, of different sorts. Kinds of supernormal power: departments of supernormal power. Wiolds: paccanubhoti - paccanubhavati (alternative form).” Sometimes it cannot be translated into English or another language because the two words are just variations. The second word is just a variation of the first word. There is no difference in meaning. Paccanubhoti and paccanubhavati are the same. In the first word the ‘A’ should be short, not long. The only difference between the words is that one is ending in ‘bhota’ and the other is ending in ‘bhavati’. It is just a grammatical peculiarity. “The meaning is that he makes contact with, realizes, reaches.”

The Commentator is going to show us one by one the supernormal powers a monk may perform. “Now in order to show that variousness, it is said: ‘Having been one, [he becomes many; having been many, he becomes one].’” Actually this Text has not been given in full in the Visuddhi Magga because the Commentator takes it that his readers already know this passage. We are lucky that the translator gives us the full Text here. That is why the brackets appear.

“Having been one, [he becomes many; having been many, he becomes one.” That means he multiplies himself. He will create many likenesses of himself, hundreds or thousands. “He appears and vanishes. He goes unhindered through walls, through enclosures, through mountains, as though in open space. He dives in and out of the earth as though in water. He goes on unbroken water as though on earth. Seated cross-legged he travels in space like a winged bird. With his hand he touches and strokes the moon and sun so mighty and powerful. He wields bodily mastery even as far as the Brahmā World.” This is taken from the Dīgha Nikāya.

Now the Commentator will explain one by one. “Herein, having been one: having been normally one before giving effect to the supernormal power.” A monk is only one, but here he is going to make likenesses of himself. He is going to create images. “He becomes many: wanting to walk with many or wanting to do a recital or wanting to ask questions with many, he becomes a hundred or a thousand. But how does he do this? He accomplishes (1) the four planes, (2) the four bases (roads), (3) the eight steps, (4) the sixteen roots of supernormal power and then he (5) resolves with knowledge.” Here ‘planes’ means stories, as in one story, two stories high and so on. The Pāḷi word used is bhūmi. ‘Bhūmi’ can mean planes of existence as well as floors in a building.

“The four planes should be understood as the four jhānas.” The four jhānas are said to be the four planes or the four stages for the supernormal power. Four jhānas here is according to the fourfold method.

“For this has been said by the General of the Dhamma.” That means the Elder Sāriputta. Venerable Sāriputta was called ‘the General of the Dhamma’ by other monks.

“What are the four planes of supernormal power?” This is taken from the Paṭisambhidāmagga. You will find the reference in the middle of paragraph 49.

“And he reaches supernormal power by becoming light, malleable and wieldy in body after steeping himself in blissful perception and light perception due to the pervasion of happiness and pervasion of bliss, which is why the first three jhānas should be understood as the accessory plane since they lead to the obtaining of supernormal power in this manner. But the fourth is the natural plane for obtaining supernormal power.” That means he enters into first jhāna, second jhāna, third jhāna and fourth jhāna. “The fourth jhāna is the natural plane for obtaining supernormal power.” That means the fourth jhāna is the basis for supernormal power. Without entering into and emerging from the fourth jhāna, nobody can exercise the supernormal powers. ‘The four planes’ mean the four jhānas, the four material jhānas.

“The four bases (roads) should be understood as the four bases of success.” The Pāḷi word is iddhipāda, roads to power. Here ‘roads’ means just causes of.

“For this is said: ‘What are the four bases for success? Here a bhikkhu develops the basis for success (road to power) that possesses both concentration due to zeal and the will to strive; he develops the basis for success (road to power) that possesses both concentration due to energy and the will to strive; he develops the basis for success (road to power) that possesses both concentration due to [natural purity of] consciousness and the will to strive; he develops the basis for success (road to power) that possesses both concentration due to inquiry and the will to strive.’ ‘Inquiry’ really means paññā (knowledge), not just inquiring. The Pāḷi word is vīmaṃsā. The Sanskrit word is mīmamsā. ‘Mīmamsā’ means investigation. Here ‘investigation’ does not necessarily mean just to investigate, but it means to investigate and understand correctly. It is the name for paññā.

“These four bases for success lead to the obtaining of supernormal power.. to the fearlessness due to supernormal power” and so on. What are these four? Did you get four? Zeal is one thing. The Pāḷi word is chanda. It is just the will-to-do. Chanda has two meanings - sometimes it is just the will-to-do and sometimes it is the desire for sensual things. Here it is just the will-to-do, not the desire for sensual things. The first one is chanda. The second one is energy (vīriya). The third is consciousness (citta). And the fourth is inquiry or paññā. These four are called ‘iddhipāda, roads to power or causes of power. So a person has to develop these four qualities in order to get supernormal power.

“And here the concentration that has zeal as its cause, or has zeal outstanding, is concentration due to zeal.” That means zeal which is prominent. “This is a term for concentration obtained by giving precedence to zeal consisting in desire to act.” It is just the desire to act. It is not attachment to sensual things.

“Will (formation) as endeavor is will to strive.” This is the word explanation. “This is a term for the energy of right endeavor accomplishing its fourfold function.” Among the 37 constituents of enlightenment there are the four great efforts. Here they are called ‘right endeavor’. They are trying to get rid of akusala that has arisen in the past, avoiding akusala, getting kusala, and developing kusala. With regard to akusala there are two kinds of endeavor and also with regard to kusala there are two kinds of endeavor. “Possesses: is furnished with concentration due to zeal and with the [four] instances of the will to strive.”

“Road to power (basis for success): The meaning is the total of consciousness and its remaining concomitants [except the concentration and the will], which are, in the sense of resolve, the road to (basis for) the concentration due to zeal and will to strive associated with the direct knowledge consciousness, which latter are themselves termed ‘power (success)’ either by treatment as ‘production’ or in the sense of ‘succeeding’ or by treatment in this way, ‘beings succeed by its means, thus they are successful; they are enriched, promoted’.” It is still hard to understand this passage. This phrase, ‘road to power’, has two words, ‘road’ and ‘power’. In Pāḷi the words are ‘iddhi’ and ‘pāda’. ‘Iddhi’ means simply energy and concentration. Here they are called ‘iddhi (success or power)’. ‘Pāda’ really means their basis. Their basis is what? Consciousness and its remaining concomitants. It is not accurate here. It should be the remaining consciousness and its concomitants. In order to understand this you have to understand supernormal power consciousness. When a person achieves this power, there arises in his mind a kind of consciousness. That kind of consciousness is called ‘supernormal power consciousness’. Along with that consciousness there are mental factors, many mental factors. Among them the two, concentration and energy, are called ‘iddhi’ here. The consciousness and the other mental factors are called ‘road’ or ‘power’ (pāda). By the compound word ‘iddhipāda’ is meant the supernormal power consciousness and its concomitants.

“The meaning is,”- ‘total is not a good here and there is no ‘total’ in the original - “consciousness and its concomitants [except the concentration and the will],” - ‘will’ here means actually energy, not chanda - “which are, in the sense of resolve,” - in the sense of basis, not in the sense of resolve. “In the sense of basis the road to the concentration due to zeal and will to strive associated with the direct knowledge consciousness.”

Student: Will to strive?

Teacher: 'Will to strive' means -

Student: Citta?

Teacher: No. it is energy or effort. 'Will to strive' really means striving.

Student: Vīriya?

Teacher: The word used here is not simply vīriya. There are two compound words used here - chanda samādhi and padhāna saṅkhāra. 'Chanda samādhi' means samādhi caused by chanda and chanda is will. 'Padhāna saṅkhāra' means striving, striving formation. That means vīriya (energy or effort). They are explained in paragraph 51. "Will as endeavor is will to strive." It is not chanda here. It is vīriya. Concentration and energy are called 'iddhi' here and consciousness and the other remaining concomitants are called 'pāda (road)'. So 'iddhipāda' means the direct knowledge consciousness and the concomitants and then concentration and energy. This is just the word explanation.

"Or alternatively: it is arrived at by means of that thus that is a road; it is reached, is the meaning." That meaning is arrived at.

"Iddhipāda = iddhiyā pāda (resolution of compound) this is a term for zeal, etc., according as it is said." Iddhipāda is made to mean the four things - will-to-do, energy, consciousness, and inquiry or paññā.

Student: What is the Pāli word for consciousness?

Teacher: Citta. Next paragraph 54 "The eight steps should be understood as the eight beginning with zeal." Actually there are only four roads to success, but here concentration is combined with each, so we have eight.

"If a bhikkhu obtains concentration, obtains unification of mind, supported by zeal, then the zeal is not the concentration; the concentration is not the zeal. The zeal is one, the concentration is another." So we get two here, zeal and concentration. In the next sentence we have energy and concentration. In the next we have consciousness and concentration. Last we have inquiry and concentration. So we have eight steps or we can call them eight causes. These eight steps one has to perform, by just trying to get into jhāna and developing them.

In paragraph 55 we have the sixteen roots. "The mind's unperturbedness should be understood in sixteen modes, for this is said." Here the sixteen modes are given. "What are the sixteen roots of success (power)?" Undejected consciousness, this is one. Unrelated consciousness, this is another. Unattracted consciousness is another and so on. There are sixteen all together.

In about the middle of the paragraph "Consciousness rid of barriers is not perturbed by the barrier of defilement." Here 'consciousness with barriers' means the distractions that come in between the moments of samādhi. It is not moments of samādhi following one after the other. There are something like buffers between moments of samādhi. When a person's samādhi is not yet good, he will have these distractions or thoughts in between the samādhi moments. If it is like that, it is called 'consciousness with barriers'. If the samādhi is one uninterrupted flow, it is called 'consciousness rid of barriers'. Here 'consciousness' means consciousness accompanied by concentration, concentrated consciousness.

Paragraph 56 "Of course, this meaning is already established by the words 'When his concentrated mind', etc., too, but it is stated again for the purpose of showing that the first jhāna, etc., are the three planes" - let us strike out 'three'. There is no word for 'three' in the original and it does not fit here. There are four planes, not three.

So the first jhāna, etc., are the planes of success to supernormal power, bases of, steps of and roots of success to supernormal power. In order to show that it is mentioned again.

“And the first-mentioned method is the one given in the Suttas, but this is how it is given in the Paṭisambhidāmagga.” There are two kinds of treatment. The one is given in the Suttas and the other is given in the Paṭisambhidāmagga. The Paṭisambhidāmagga is said to be later than the Suttas. It is ascribed to Venerable Sāriputta. If that is true, it may not be so much later than the Suttas. The Paṭisambhidāmagga is something like a Commentary, but not exactly a Commentary. It resembles a Commentary on some teachings in the Suttas. Venerable Buddhaghosa has very great respect for that book, the Paṭisambhidāmagga. Whenever he wrote about meditation, he always quoted from the Paṭisambhidāmagga. So we have many quotations in the Visuddhi Magga from the Paṭisambhidāmagga. Today we will find many quotes. “So it is stated again for the purpose of avoiding confusion in each of the two instances.”

Paragraph 57 “He resolves with knowledge.” These words also appear in paragraph 48. “When he has accomplished these things consisting of planes, bases (roads), steps, and roots, of success (to supernormal power), then he attains jhāna as the basis for direct knowledge and emerges from it.” Here the author is describing how one goes about it until one reaches the direct knowledge consciousness. What is the first thing to do? He obtains jhāna as the basis for direct knowledge and emerges from it. So first he attains first jhāna, second jhāna, third jhāna, and the fourth jhāna. Then he makes that a basis for direct knowledge and emerges from it.

“Then if he wants to become a hundred, he does the preliminary work thus ‘let me become a hundred, let me become a hundred’.” That is the second stage. That is called ‘the preliminary work’. That is done by kāmāvacara consciousness, not by rūpāvacara consciousness. Then he enters into jhāna and in jhāna only rūpāvacara consciousness arises. Then he emerges from jhāna and does the preliminary work ‘Let me become a hundred, let me become a hundred’. He does this with cittas belonging to the sense-sphere. “After which he again attains the jhāna.” Again he enters into jhāna, the fourth jhāna, as a basis for direct knowledge. Then he emerges from it and resolves. So he makes a determination then. “He becomes a hundred simultaneously with the resolving consciousness.” That ‘resolving consciousness’ really means direct knowledge. There are four stages. First there is the basic jhāna. Then there is preliminary work. And again there is basic jhāna. And last there is direct knowledge. So there are four stages.

“If he does not succeed in this way, he should do the preliminary work again, and attain, emerge, and resolve, a second time. For it is said in the Saṃyutta Commentary that it is allowable to attain once or twice.” He may try once or twice.

“Herein, the basic jhāna consciousness has the sign as its object.” ‘Sign’ means the counterpart sign. The object of jhānas is the counterpart sign. The object of basic jhāna consciousness is the counterpart sign.

“But the preliminary work consciousnesses have the hundred as their object or the thousand as their object.” Preliminary work is done by kāmāvacara consciousness. So the counterpart sign is not the object of these cittas. If he wants to become a hundred, then a hundred is the object. If he wants to become a thousand, then a thousand is the object.

“And these latter are objects as appearances, not as concepts.” ‘Appearances’ means visible objects - just as visible objects and not as concepts.

“The resolving consciousness has likewise the hundred as its object or the thousand as its object.” ‘Resolving consciousness’ really means direct knowledge consciousness. So it has a hundred or a thousand as its object.

“That arises once only, next to change-of-lineage [consciousness], as in the case of absorption consciousness already described.” It is said that the direct knowledge consciousness arises only once and then disappears.

Jhāna consciousness at the first attainment arises only once and then disappears. Later on when that person wants to spend some time with jhāna only, he enters into that jhāna. At that time jhāna citta may arise in succession for one hour, two hours, or the whole day. This direct knowledge consciousness arises only once. It is actually a kind of fourth jhāna consciousness. It is not the same as the fourth jhāna consciousness, but it is reckoned as fourth jhāna consciousness. The difference is that direct knowledge consciousness does not take the counterpart sign as object. It takes the hundred appearances or the thousand appearances, or whatever it may be as object. That is the difference.

Student: It takes the same object as the kāmāvacara consciousness?

Teacher: Same as the preliminary consciousness, right. Here the preliminary consciousness takes a hundred or a thousand as object. The direct knowledge consciousness also takes that object.

This page is important for Abhidhamma students when they read the ninth chapter. In the ninth chapter the direct knowledge is treated very briefly. Students may take something from here.

Student: I'm not understanding the difference between appearance and concept. Appearance seems like a concept.

Teacher: 'Appearance' means - you know paramattha (ultimate reality). What it takes is something like color. When we see something, we actually see color. We see with our eyes the color. Then we think we see a form or a shape. That is we think that we see them or we see with manodvārāvajjana mentally the shape or form. But what we really see is the visible data. In the same way what the preliminary consciousness takes is the visible data, not the concept of a man, or a monk, or something like that.

“Normally one, he adverts to [himself as] many or a hundred or a thousand; having adverted, he resolves with knowledge ‘Let me be many’. He becomes many like the Venerable Cūḷa Panthaka. Here he adverts is said with respect only to the preliminary work. Having adverted, he resolves with knowledge is said with respect to the knowledge of the direct knowledge (abhiññā). Consequently he adverts to many. After that he attains with the last one of the preliminary work consciousnesses.” Instead of ‘with’ it should be ‘after’ the last of the preliminary work consciousnesses. There are four or three moments of preliminary work consciousness. Then there is direct knowledge consciousness. So it is not with the last one, but after the last one that he attains the direct knowledge consciousness.

“After emerging from the attainment, he again adverts thus ‘Let me be many’, after which he resolves by means of the single [consciousness] belonging to the knowledge of direct knowledge” - so the direct knowledge consciousness arises only once - “which has arisen next to the three, or four, preparatory consciousnesses that have occurred (‘Preparatory consciousness’ means preliminary consciousness.), and which has the name resolve ‘owing to its making the decision’.” The last one is called ‘resolve’. “This is how the meaning should be understood here.” In a thought process for abhiññā there will be four or three kāmāvacara thought moments and then the fourth jhāna. That fourth jhāna is called ‘abhiññā’ or ‘direct knowledge’. Then life-continuum follows. It is so powerful that just by arising once it can create miracles.

“like the Venerable Cūḷa Panthaka is said in order to point to a bodily witness of this multiple state.” ‘Bodily witness’ really means direct witness. It is not hearsay. “That must be illustrated by this story.” I think that I have told this story many times. Cūḷa Panthaka was born very dull. He could not even learn a four line stanza for four months. It is said that he learned one line in one month. Then when he went to the next line, he lost the first one. After the fourth month he had nothing. So his brother said “You are useless in this dispensation.”, and expelled him from the monastery. Now his brother was an Arahant, but here he seemed to be angry with him. Actually he was not useless. He was going to be an Arahant a few moments later. The elder brother was not as wise as the Buddha. His opinion was that his younger brother was useless because he could not learn even four lines of a stanza. If he could not learn, he would not be able to practice. In order to practice you have to know

something. You have to learn something from the teacher. That is why he said “You are useless in this dispensation.” But the Buddha would turn him into a very useful disciple.

He became an Arahant. The next day when the others went to take a meal at Anāthapiṇḍika’s house, he was left behind. At that time he was an Arahant. The Buddha wanted to let other people know that he had become an Arahant. At the end of the water-offering ceremony the Buddha covered his bowl. That means pouring water on the hand of the Buddha or the one who accepts. It is symbolic. It is like we do now at the water-pouring ceremony. The ceremony is done before eating here in the story. In Sri Lanka they still do this way. Lay people bring food to the monastery or invite monks to their houses. They offer food to the monks and then one of the monks does this ceremony. Then the monks eat. But in our country (Myanmar) the ceremony is done after eating. There is a difference of customs.

Here the Buddha did it before eating. When the gruel was being given out at the end of the ceremony, he covered his bowl. He did not accept the gruel. “Jīvaka asked ‘What is it, Venerable Sir?’ - ‘There is a bhikkhu at the monastery’.” So there is one bhikkhu left. Somebody was sent to take him to that place. But at that time -

“Now, having multiplied himself

Up to a thousand, Panthaka

Sat in the pleasant mango wood

Until the time should be announced.”

He was waiting. He had created himself into a thousand monks. When the people went there, they saw many monks. So they went back and reported to the Buddha “The monastery is crowded with bhikkhus. I do not know which of them the lord is (which of them is Cūḷa Panthaka).”

“Then the Blessed One said ‘Go and catch hold of the hem of the robe of the first one you see; tell him “The Master calls you” and bring him here’. He went and caught hold of the robe of the Elder himself.” That means he managed to take hold of the Elder and not one of the created images. Even if he took hold of the robe of one of the images, all the images would disappear and just Venerable Cūḷa Panthaka would remain. The man happened to take hold of the robe of the Elder himself. “At once all the creations vanished.”

So Venerable Cūḷa Panthaka went there and took the meal. Then the Buddha left him to give a Dhamma talk. When he became an Arahant, he was endowed with the supernormal knowledge and all of the jhānas. Now he was able to repeat all of what the Buddha had taught. It is not mentioned in this book, but in the Dhammapada Commentary it is mentioned that the Buddha left him to give a Dhamma talk. He gave a good talk, basing his talk on the whole of the Tipiṭaka.

Student: Which he could now memorize?

Teacher: Right. This is the story of Venerable Cūḷa Panthaka. We will have many stories today.

“The many who were created there were just like the possessor of the supernormal power because they were created without particular specification.” If there is specification, they will appear as specified. If there is no specification, all the creations will be doing as the monk does. If he is sitting, they will all be sitting. If he is walking, they will all be walking. However here Venerable Cūḷa Panthaka did not do that way. Here the jhāna is entered. Then there is emergence from the jhāna and resolution. Next the jhāna is entered. Then he emerges and resolves again and again. “May some be walking, may some be sitting, may some be reciting.” It is something like that. The meditator has to be very familiar with entering into and emerging from jhāna.

Paragraph 68 “The same method of explanation applied to the clause having been many, he becomes one, but there is this difference. After the bhikkhu has thus created a manifold state, then he again thinks, ‘As one only I will walk about, do a recital, ask a question’ or out of fewness of wishes he thinks ‘This is a monastery with few bhikkhus. If someone comes, he will wonder “Where have all these bhikkhus who are all alike come from? Surely it will be one of the Elder’s feats?” and so he might get to know about me’. Meanwhile wishing ‘Let me

be one only, he should attain the basic jhāna and emerge. Then after doing the preliminary work thus ‘Let me be one’, he should again attain and emerge and then resolve thus ‘Let me be one’. He becomes one simultaneously with the resolving consciousness.” If he wants to become one again, he has to enter into jhāna and emerge and make resolution. Simultaneously with the direct knowledge consciousness he becomes one again.

“But instead of doing this, he can automatically become one again with the lapse of the predetermination.” That is he makes a resolution “May there be a thousand monks for one hour or two hours”. Then at the end of one hour or two hours they will all disappear. If he wants the creations to disappear before that time, then he has to enter into jhāna and get the direct knowledge consciousness.

“He appears and vanishes.” So he can appear before people or he can vanish from the view of the people.

“Now this possessor of supernormal power who wants to make an appearance makes darkness into light, or he makes revealed what is hidden, or he makes what has not come into the visual field come into the visual field. How? If he wants to make himself or another visible even though hidden or at a distance, he emerges from the basic jhāna and adverts thus ‘Let this that is dark become light’ or ‘Let this that is hidden be revealed’ and so on.”

“But by whom was this miracle formerly performed? By the Blessed One. For when the Blessed One had been invited by Cūḷa Subhaddā and was traversing the seven league journey between Sāvattthī and Sāketa and with 500 palanquins created by Vissakamma (That is a god or celestial being.), he resolved in such wise that citizens of Sāketa saw the inhabitants of Sāvattthī and citizens of Sāvattthī saw the inhabitants of Sāketa. And when he had alighted in the center of the city, he split the earth in two and showed Avīci (the hell), and he parted the sky in two and sowed the Brahmā World.” It is Buddha’s miracle letting people in this city see people in another city, like letting people in San Francisco see people in Los Angeles without going there.

“This meaning should also be explained by means of the Descent of the Gods (devorohana). When the Blessed One, it seems, had performed the Twin Miracle and had liberated 84,000 beings from bonds, he wondered ‘Where did the Past Enlightened Ones go to when they had finished the Twin Miracle?’” This is a story connected with how the Buddha taught the Abhidhamma to the celestial beings. In his seventh year Buddha went up to Tavatīmsa heaven after he had performed the Twin Miracle. I think later on we will know what the Twin Miracle is. He went up to Tavatīmsa heaven and took up residence there for the rains. That means he observed the Vassa there for three months by human reckoning. He taught Abhidhamma there to the deities of 10,000 world-spheres. “At the time for wandering for alms he created an artificial Buddha to teach the Dhamma.” I think I have told you about this story. This is what Theravāda Buddhists believe. We believe that the Buddha went to Tavatīmsa heaven and taught Abhidhamma non-stop to the celestial beings there. When it was time to go for alms, he left a created image and went to Uttarakuru (northern kuru) it is said. He took food at Lake Anotatta. There Venerable Sāriputta met him. Then the Buddha would tell him in brief what portions of the Abhidhamma he had taught. Buddha taught the deities for three months.

Many people who saw the Twin Miracles did not leave that place because the Buddha just disappeared. They were yearning to see the Buddha again. Buddha simply disappeared from their field of vision. The people were waiting there for the Buddha to come back. At the end of the Vassa Venerable Mahā Moggallāna went up to the Buddha and asked where he would descend into the world of human beings. The Buddha told him that he would appear at Sankassa. On the specified day the Buddha came back to the human world. That was on the last day of the three month rainy season retreat for monks. So it was on the full moon day of October that he came down to the world of human beings. There was a very grand descent into the human world. He came down three staircases made of gold, silver and crystal. In Myanmar to commemorate that event we have the festival of lights. It is believed that when Buddha came down to the human world it was dark. Instead of offering him food the people offered him lights. In order to commemorate that we have the festival lights on the full moon day of October. In Sri Lanka they offer lights at Vesak, the full moon day of May.

There are other stories. One is of hiding himself or hiding others by miraculous powers. Paragraph 82 “But by whom was this miracle formerly performed? By the Blessed One. For the Blessed One so acted that when the clansman Yasa was sitting beside him, his father did not see him.” Yasa was a clansman who left his home during the night. He went to where the Buddha was. It was just after the Buddha had given the first sermon. He met the Buddha there and the Buddha taught him. He became a Sotāpanna and also he became a monk. In the morning Yasa’s father came to that place. He asked the Buddha “Did you see my son?” Buddha said “You will see him. Just sit down.” Then the Buddha taught him Dhamma and he became a Sotāpanna. Only then did he show Yasa to him. So he hid Yasa with supernormal power so that the father did not see him. That is because if the father saw the son, he would not be able to listen to the Dhamma. He would not be able to become a Sotāpanna.

“Likewise, after traveling 2000 leagues to meet [king] Mahā Kappina and establishing him in the fruition of Non-return and his 1000 ministers in the fruition of Stream Entry, he so acted that Queen Anojā, who had followed the king with a 1000 women attendants and was sitting nearby, did not see the king and his retinue.” It is the same miracle. That story you may read in Buddhist Legends, part 2, page 167. The story is given in detail there.

“Furthermore, this was performed by the Elder Mahinda.” The Elder Mahinda was the son of King Asoka who brought Buddhism to Sri Lanka. “He so acted on the day of his arrival in Tambapaṇṇi Island (Sri Lanka) that the king did not see the others who had come with him.” He went with five persons, but when he first met the king, he did not let him see the other persons.

“Furthermore, all miracles of making evident are called an appearance, and all miracles of making unevident are called a vanishing. Herein, in the miracle of making evident both the supernormal power and the possessor of the supernormal power are displayed.” So power and person evident and power and person not evident. “That can be illustrated with the Twin Miracle; for in that both are displayed thus: ‘Here the Perfect One performs the Twin Miracle, which is not shared by disciples’.” Only the Buddhas can do the Twin Miracle. “He produces a mass of fire from the upper part of his body and a shower of water from the lower part of his body” and so on. It is called ‘Twin Miracle’ because both fire and water are produced from his body. Fire comes out of the upper part and water comes out of the lower part, or fire may come out of one eye and water come out of the other eye. It is called the ‘Twin Miracle’. In footnote 15 it says “The only book in the Tipiṭaka to mention the Twin Miracle is the Paṭisambhidāmagga’.” In the other books it is not mentioned, but it is mentioned again and again in the Commentaries.

“In the case of the miracle of making unevident only the supernormal power is displayed not the possessor of the supernormal power. That can be illustrated by means of the Mahaka Sutta (in the Saṃyutta Nikāya) and the Brahmanimantanika Sutta (in the Majjhima Nikāya). The passage from Saṃyutta Nikāya is given below, so we don’t have to give you a reference number. The Brahmanimantanika is Sutta 49 of The Middle Length Sayings.

Here Venerable Mahaka did a miracle. A fire came out from the gaps in the fastenings and from the keyhole and burned hay without burning the upper robe. He put the upper robe on the hay. Then he resolved that only the hay burn and not the upper robe.

Another one is when the Buddha met the Brahmā. The Brahmā’s name was Baka. He thought that he could make himself vanish from the sight of all others. In that Sutta it is said that he was not able to do that. So Buddha said “I will do it.” So Buddha disappeared from all the Brahmās. In order that all the Brahmās know that he was there he said this verse:

“I saw the fear in [all kinds of] becoming.
Including becoming that seeks non-becoming;
And no becoming do I recommend;
I cling to no delight therein at all.”

When he uttered this stanza, everybody knew that he was there, but nobody could see him.

“He goes unhindered through walls, through enclosures, through mountains, as though in open space: here through walls is beyond walls” and so on.

Here an interesting piece of information is in paragraph 89 with regard to the Elder Tipiṭaka Cūḷa Abhaya. He had some different opinions about how to perform the direct knowledge. He said: “Friends, what is the use of attaining the space kasiṇa [jhāna]? Does one who wants to create elephants, horses, etc., attain an elephant kasiṇa jhāna or a horse kasiṇa jhāna, and so on? Surely the only standard is mastery in the eight attainments, and after the preliminary work has been done on any kasiṇa, it then becomes whatever he wishes.” But the other bhikkhus said: “Venerable Sir, only the space kasiṇa has been given in the Text, so it should certainly be mentioned.” There was a little difference of opinion between that Elder and the other monks. It seems that the Elder Tipiṭaka based his opinion on his experience. The others have much respect for the Texts so they said that the space kasiṇa is in the Texts so it should be mentioned. Then the Text is given.

Paragraph 91 “What if a mountain or a tree is raised in this bhikkhu’s way while he is traveling along after resolving; should he attain and resolve again? - There is no harm in that. For attaining and resolving again is like taking the Dependence in the Preceptor’s presence.” When you become a monk, you have to become dependent upon the Preceptor. He will teach you everything. He is like a father to you. When we are living with our preceptor, we say I regard you as my Preceptor. But sometimes we cannot live with our Preceptor for five years. We have to move to another place. Let us say I live with my Preceptor for one year and then I want to go to another place for study or practice. When I go to another place, I have to approach a teacher there, a teacher of Texts or a teacher of meditation. Then I have to regard him as my teacher. That is called ‘Dependence’. One may say: “Reverend Sir, may you be my teacher. May you be one on whom I depend.” That is called ‘taking Dependence’. When you live with your Preceptor, you don’t have to take Dependence because there is the Preceptor. In the same way here when you have done the attaining and resolving, then there is no sense in doing that again. So this only monks can understand. Even though you pick up a Vinaya book and read it, there will still be something you pick up a Vinaya book and read it, there will still be something you don’t understand. Taking dependence in the Preceptor’s presence really means when living with the Preceptor, you don’t have to take Dependence. You don’t have to formally regard another person as your teacher.

“And because this bhikkhu has resolved ‘Let there be space’ there will be only space there, and because of the power of his first resolve it is impossible that another mountain or tree can have sprung up meanwhile made by temperature.” ‘Temperature’ means utu, climatic conditions. “However, if it has been created by another possessor of supernormal power and created first, it prevails” and so on.

“He dives in and out of the ground. Here it is rising up out of that is called ‘diving out’ and it is sinking down into that is called ‘diving in’.” He is normally an obtainer of the water kasiṇa attainment. This is what a monk must do to perform this miracle.

Paragraph 95 on unbroken water - this is walking on water. “Here water that one sinks into when trodden on is called ‘broken’, the opposite is called ‘unbroken’. But one who wants to go in this way should attain the earth kasiṇa [jhāna] and emerge.” You have to enter into the appropriate jhāna. ‘The appropriate jhāna’ means that you have to practice the appropriate kasiṇa in order to get jhāna. For example you want to make water seem hard, unbroken, or unyielding. So you have to enter the earth kasiṇa jhāna. Otherwise you will not be able to do that.

Seated cross-legged he travels in the air. “Like a winged bird: like a bird furnished with wings.” In the Pāḷi Texts it always says winged bird. The Commentators explain that there may be some birds which have no wings. So it is said here winged bird. That means a bird which has wings and which can fly. “One who wants to do this should attain the earth kasiṇa and emerge” and so on. “Here is the text: ‘Seated cross-legged he travels in space like a winged bird: he is normally an obtainer of the earth kasiṇa attainment’” and so on.

Paragraph 100 “And a bhikkhu who wants to travel in space should be an obtainer of the divine eye. Why? On the way there may be mountains, trees, etc., that are temperature-originated (that are created by climatic conditions), or jealous nāgas, supannas, etc., may create them.” Supanna is spelled with only one ‘P’. Supannas are garudas. Garudas are mythical birds. It is the vehicle of Vishnu, one of the gods in Hinduism. They may create them.. “He will need to be able to see these. But what should be done on seeing them? He should attain the basic jhāna and emerge, and then he should do the preliminary work thus ‘Let there be space’; and resolve.”

“But the Elder [Tipiṭaka Cūḷa Abhaya] said ‘Friends, what is the use of attaining the attainment? Is not the mind concentrated? Hence any area that he has resolved thus “Let it be space” is space.’ Though he spoke thus, nevertheless the matter should be treated as described under the miracle of going unhindered through walls” and so on. So this Elder did not find any favor with Venerable Buddhaghosa and other monks.

“With his hand he touches and strokes the moon and sun so mighty and powerful.” So he could stretch out his hand and stroke the sun and moon. “This supernormal power is successful simply through the jhāna that is made the basis for direct knowledge; there is no special kasiṇa attainment here.” Any jhāna will do.

In paragraph 104 we have the words ‘clung to’. In the Sub-Commentary it is explained that ‘clung to’ may mean just those born of kamma and those belonging to the living body, those belonging to the bodies of living beings.

“Here the Elder Tipiṭaka Cūḷa Nāga said ‘But, friends, why does what is clung to not become small and big too? When a bhikkhu comes out through a keyhole, does not what is clung to become small? And when he makes his body big, does it not become big, as in the case of the Elder Mahā Moggallāna?’”

That opinion is also rejected by Venerable Buddhaghosa. Paragraph 117 “So it was with reference to this enlarged form created during this taming of Nandopananda that it was said ‘When he makes his body big, does it not then become big, as in the case of the Elder Mahā Moggallāna? Although this was said the bhikkhus observed ‘He enlarges only what is not clung to supported by what is clung to’. And only this is correct here.” The opinion of the Elder Cūḷa Nāga was also not accepted by the monks.

When the monk creates a body that is bigger than his normal body, then there is enlargement. So the question here is: does he enlarge what is clung to or what is not clung to. Does he enlarge the rūpa born of kamma only or does he enlarge rūpa born of others? The answer is that he does not enlarge or he cannot enlarge what is born of kamma, but the mind-born material properties he can enlarge by the power of his mind. Along with that the material properties born of temperature can be enlarged.

Here the reference is given to Venerable Mahā Moggallāna and a long story follows where Venerable Mahā Moggallāna tamed the royal nāga named Nandopananda. Here the Elder Mahā Moggallāna transformed himself into a nāga, maybe a dragon or a snake. Have you read the story? The nāga did not like a monk flying through the air above him. He was angry. So he coiled around Mount Meru seven times and covered it with his hood. When Buddha and his disciples went there, some of the disciples said “Formerly when we reached this place, we could see Mount Meru. What has happened?” Buddha said “There is a nāga. He does not like you.” The disciple said “Let me tame him. Let me tame him.” But the Buddha did not allow the other monks to tame him. At last Venerable Moggallāna said “Let me tame him.” The Buddha said “Go.” Buddha knew that Venerable Mahā Moggallāna alone was able to tame that serpent because he was very powerful. So in order to tame his Venerable Moggallāna turned himself into a nāga, twice the size of that nāga. Then he coiled himself around Nandopananda fourteen times. Then he put pressure upon him so that he was crushed between the mountain and the monk-serpent.

So when Venerable Mahā Moggallāna did that, did he enlarge the material property born of kamma or what did he do? The answer is what? “He enlarges only what is not clung to supported by what is clung to. And only this is correct here.” So he enlarges only those born of mind or caused by mind and those caused by temperature or

climatic conditions. They are supported by what is clung to. What is clung to is what is born of kamma. There is the translation of the explanation given in the Sub-Commentary as a footnote.

At the end of footnote 20 “It should be taken that it is the consciousness-born matter that is enlarged by the influence of the supernormal power, and the temperature-born is enlarged pari passu.” What is ‘pari passu’? It is a foreign word.

Student: It might mean ‘in passing’, not as a consequence but along with. The Pāli word is ‘???’ and that means following that. So ‘along with’ is close to that. One can enlarge only matter born of consciousness. When consciousness-born matter is enlarged, the temperature-born matter is also enlarged, but one cannot enlarge kamma-born rūpa. Kamma-born matter is caused by kamma in the past, so nothing can be done about the kamma-born material properties. With regard to consciousness-born material properties we can do something. Even if we don’t have jhāna, our appearance is different when we are happy from when we are sad. These are caused by citta (consciousness). So we can enlarge consciousness-born material properties.

OK. I think that is all we will do today. Next week we will begin with paragraph 119 and go on to the next chapter. We will have a description of how the world ends and how the world begins, the Buddhist genesis.

Sādhu!

Sādhu!

Sādhu!

Chapter 13

(Tape 27 / Ps: 1-27)

So chapter 13 is the chapter on direct knowledge. ‘The divine ear element’ simply means divine ear. “It is now the turn for the description of the divine ear.” Then the translator gave the Text. It is good because if we do not see the Text, we would not be able to understand the explanations given.

“[The Text is as follows: ‘He directs, he inclines his mind to the divine ear element. With the divine ear element, which is purified and surpasses the human, he hears both kinds of sounds, the divine and the human, those that are far as well as near’.]”

“Herein, with the divine ear element: it is divine here because of its similarity to the divine; for deities have as the divine ear element the sensitivity that is produced by kamma consisting in good conduct and is unimpeded by bile, phlegm, blood, etc., and capable of receiving an object even though far off because it is liberated from imperfections.” Deities have ears too. The sensitivity in their ears is so free from imperfections, so free from impediments that they can hear sounds far away. Also they do not have impediments like blood, bile, phlegm and so on. So their ears are much more sensitive than human ears.

“And this ear element consisting in knowledge, which is produced by the power of this bhikkhu’s energy in development, is similar to that, so it is ‘divine’ because it is similar to the divine.” Here the Commentary is explaining the word ‘divine’. The Pāli word is dibba. Here the Pāli word is dibbasota. ‘Dibbasota’ literally means divine ear. But here what is really meant is not divine ear. It is the knowledge which is similar to the divine ear. “So it is ‘divine’ because it is similar to the divine.”

Then there is another explanation. “Furthermore, it is ‘divine’ because it is obtained by means of divine abiding and because it has divine abiding as its support.” Here ‘divine abiding’ means jhānas.

Student; Is it the brahmā vihāras?

Teacher: No. No. Although ‘brahmā vihāra’ is translated as divine abiding even in this book, here ‘divine abiding’ does not mean brahmā vihāras. It just means the four jhānas. “And because it has divine abiding as its support.” If you do not have the four jhānas, then you cannot get this direct knowledge.

In our Pāli books there are three kinds of abiding. The first one is dibba vihāra. Then there is brahmā vihāra. And the last one is Ariya vihāra. There are three kinds of abiding - dibba vihāra, brahmā vihāra, Ariya vihāra. ‘Dibba vihāra’ means jhānas. ‘Brahmā vihāra’ means loving-kindness, compassion and so on. ‘Ariya vihāra’ means Fruit attainment. After becoming an Ariya a person enters into that attainment again and again to enjoy it. Here ‘divine abiding’ means jhānas and not the four divine abodes.

“And it is an ‘ear element’ in the sense of hearing and in the sense of being soulless.” The word ‘element’ or dhātu is defined as something that is without a soul, that is soulless. The Commentator is explaining the word ‘sota dhātu’. It is called ‘sota’ because it hears in the sense of hearing. It is called ‘dhātu’ because it is without a soul. Sometimes dhātu is explained as something which is without a soul, which is just a phenomenon, that is not an entity. “Also it is an ‘ear element’ because it is like the ear element in its performance of an ear element’s function. With that ear element” -

Student: Actually it is the mind?

Teacher: It is actually knowledge (paññā), paññā associated with mindfulness.

Student: So direct knowledge -

Teacher: All direct knowledge is paññā. “Which is purified: which is quite pure through having no imperfection. And surpasses the human: which in the hearing of sounds surpasses, stands beyond, the human ear element by surpassing the human environment.” That means it is beyond the normal range of hearing.

“He hears both kinds of sounds: he hears the two kinds of sounds. What two? The divine and the human, the sounds of the deities and of human beings, is what is meant.” Here ‘sounds’ means the sounds of speech. That is why it is said “This should be understood as partially inclusive”, not other sound but just the speech sounds. “Those that are far as well as near: what is meant is that he hears sounds that are far off, even in another world sphere, and those that are near, even the sounds of the creature living in his own body. This should be understood as completely inclusive.” This includes everything - sounds of animals, sounds of insects, sounds of germs, and of other things.

“But how is this [divine ear element] aroused?” What follows is how to practice. “The bhikkhu should attain jhāna as basis for direct knowledge and emerge. Then with consciousness belonging to the preliminary work concentration he should advert first to the gross sounds in the distance normally within range of hearing: (so little by little) the sound in the forest of lions, etc., or in the monastery the sound of a gong, the sound of a drum, the sound of a conch, the sound of recitation by novices and young bhikkhus reciting with full vigor.” If you go to a Burmese monastery, you can still hear young monks and novices reciting loudly. You can hear from a distance everyone learning aloud. They are memorizing actually. (One should listen to) “the sound of their ordinary talk such as ‘What, Venerable Sir?’, ‘What, friend?’, etc., the sound of birds, the sound of wind, the sound of footsteps, the fizzing sound of boiling water, the sound of palm leaves drying in the sun, the sound of ants, and so on. Beginning in this way with quite gross sounds, he should successively advert to more and more subtle sounds. He should give attention to the sound sign of the sounds (That just means the sound.) in the eastern direction, in the western direction, in the northern direction, in the southern direction, on the upper direction, in the lower direction, in the eastern intermediate direction, in the western intermediate direction, in the northern intermediate direction, and in the southern intermediate direction. He should give attention to the sound sign of gross and of subtle sounds.” ‘Sound sign’ just means the sound or here the gross or subtle aspects of sound.

“These sounds are evident even to his normal consciousness.” That means not yet the direct knowledge consciousness but this is evident to his normal consciousness. If you pay attention to these sounds, you will hear them normally. “But they are especially evident to his preliminary work concentration consciousness.” That is when he is doing this. After emerging from the jhāna, he adverts to these sounds. “As he gives his attention to the sound sign in this way, [thinking] (Let us strike out ‘thinking’.) Now the divine ear element will arise.” He makes this mistake always. He misunderstood the Pāli idiom. What is really meant here is “When the divine ear element is about to arise, then mind-door adverting arises” and so on, not thinking. Now the divine ear element will arise. Instead of that we should say “When the divine ear element is about to arise, then mind-door adverting arises making one of these sounds its object.” He is describing the thought process of direct knowledge. When direct knowledge is about to arise, first there is mind-door adverting. “When that (mind-door adverting) has ceased, then either four or five impulses impel.” They are sense-sphere consciousness.

Student: Why the mind-door and not the five senses?

Teacher: These are out of the range of the five senses. It is going to be direct knowledge thought process which comes through mind-door, not through five sense doors. “Four or five impulses impel, the first three, or four of which are of the sense-sphere and are called preliminary work, access, conformity and change-of-lineage, while the fourth or the fifth is the fine material sphere absorption consciousness (This is direct knowledge consciousness.) belonging to the fourth jhāna.” So direct knowledge consciousness is actually fourth jhāna consciousness, but not the ordinary fourth jhāna consciousness. Ordinary fourth jhāna consciousness takes the

object of meditation like a kasiṇa and so on. Here it takes sound as an object because it is the divine ear element.

“Herein, it is the knowledge arisen together with the absorption consciousness that is called the divine ear element.” The ‘divine ear element’ really means knowledge or paññā.

“After that [absorption has been reached, the divine ear element] becomes merged in that ear [of knowledge.” Sometimes it is unfortunate that the same word has two very different meanings. The word for ear is sota. The same word can mean stream or flow. Here it should be “The divine ear element becomes merged in that stream of knowledge or that flow of knowledge.” The same word is used here in two different senses. In fact the Pāli word used is “falls into the stream of knowledge, into the flow of knowledge.”

“When consolidating it, he should extend it by delimiting a single finger-breadth thus ‘I will hear sounds within this area’ (a very small area), then two finger-breadths, four finger-breadths, eight finger-breadths, a span, a ratana (= 24 finger-breadths).” We understand ratana as from the elbow to the tip of the fingers. It is about 18 inches. A ‘span’ means the distance between the thumb and the little finger. He tries to hear sounds within the area - “a span, a ratana, the interior of the room, the verandah, the building, the surrounding walk, the park belonging to the community, the alms-resort village, the district, and so on up to the [limit of the] world sphere or even more. This is how he should extend it by delimited stages.”

“One who has reached direct knowledge in this way hears also by means of direct knowledge without re-entering the basic jhāna any sound that has come within the space touched by the basic jhāna’s object.” For other sounds he doesn’t have to get into basic jhāna again and do the preliminary work. He does not have to do that.

“And in hearing in this way, even if there is an uproar with sounds of conches, drums, cymbals, etc., right up to the Brahmā World he can, if he wants to, still define each one thus.” Although all the sounds are mixed together he can define each one: “This is the sound of the conches, this is the sound of the drums” and so on. This is the divine ear. By the power of the divine ear element a person can hear sounds far away, out of reach of the human ear.

Now penetration of mind - “As to the explanation of knowledge of penetration of minds, [the Text is as follows: ‘He directs, he inclines his mind to the knowledge of penetration of minds (reading minds). He penetrates with his mind the minds of other beings, of other persons, and understands them thus: he understands [the manner of] consciousness’ - actually it is the types of consciousness - “affected by greed as affected by greed, and understands [types of] consciousness unaffected by greed as unaffected by greed” and so on. ‘Affected’ really means associated with. These are the 16 kinds of consciousness. You may find these also in the Mahā Satipatṭhāna Sutta in the contemplation of mind or consciousness.

Towards the end of paragraph 8 is the word explanation of the Pāli word ‘cetopariya’. First the word ‘pariya’ is explained. “It goes all round, thus it is pariya or penetration. That means the delimiting.” The meaning is that it delimits. “The penetration of the heart is ‘penetration of minds’.” In Pāli it is just cetaso pariyaṃ. We can say the penetration of mind is the penetration of minds, which is ridiculous. Actually it cannot be translated. “It is penetration of hearts and that is knowledge, thus it is knowledge of penetration of minds (cetopariyañāṇa).” ‘Ceto’ means mind. ‘Pariya’ means delimiting or penetration. ‘Ñāṇa’ means knowledge. “[He directs his consciousness] to that, is what is meant.”

“Of other beings: of the rest of beings, himself excluded. (‘Of other beings’ means not of himself.) Of other persons: this has the same meaning as the last, the wording being varied to suit those susceptible of teaching [in another way], and for the sake of elegance of exposition.” Sometimes words are used, although they are synonyms, again and again so that listeners could understand.

“With his mind the minds: with his consciousness of other beings. Having penetrated: having delimited all round. He understands: he understands them to be of various sorts beginning with that affected by greed.” That means with greed, without greed and so on.

“But how is this knowledge to be aroused? That is successfully done through the divine eye (So first one has to get the knowledge of the divine eye.), which constitutes its preliminary work.” So the knowledge of divine eye or the divine eye element is a preliminary to this penetration of minds.

“Therefore the bhikkhu should extend light, and he should seek out another’s [type of] consciousness by keeping under observation with the divine eye the color of the blood present with the matter of the physical heart as its support.” Footnote 5 “The ‘matter of the heart’ is not the heart-basis, but rather it is the heart as the piece of flesh described as resembling a lotus bud in shape outside and like a kosātakī fruit inside.” Here ‘heart’ does not mean the heart-base which is one of the material properties. Here it means the whole heart.

“For when consciousness accompanied by joy is present, blood is red like a banyan fig fruit; when consciousness accompanied by grief (domanassa - unpleasant feeling) is present, it is blackish like a (ripe) rose-apple fruit.” Please put ‘ripe’ before rose-apple. Do you have rose-apple fruits in this country? Have you seen them? Their color is a mixture of black and purple.

Student: So it is more like a plum?

Teacher: Yes.

Student: Yes, I have a tree at home.

Teacher: It’s a little sour. So here we should have a ripe rose-apple fruit. “When a consciousness with serenity is present, it is clear like sesamum oil. So he should seek out another’s consciousness by keeping under observation the color of the blood in the physical heart.” He looks into the heart and looks into the color of the blood in the heart. “This matter is originated by the joy faculty.” So when he sees the color red, then he knows that mind is accompanied by joy and so on. “This is originated by the grief faculty; this is originated by the equanimity faculty and so consolidates his knowledge of penetration of hearts.”

“It is when it has been consolidated in this way that he can gradually get to understand not only all manner (all types) of sense-sphere consciousness but (all of) those of fine material and immaterial consciousness (rūpāvacara and arūpāvacara) consciousness as well by tracing one consciousness from another without any more seeing the physical heart’s matter. For this is said in the Commentary: ‘When he wants to know another’s consciousness in the immaterial moods, whose matter can he observe?’ Because there is no physical heart. “Whose material alteration [originated] by the faculties can he look at? No one’s. The province of a possessor of supernormal power is [simply] this, namely, wherever the consciousness he adverts to is, there he knows it according to these 16 classes.” ‘16 classes’ means those given in paragraph 8 - those accompanied by greed, those not accompanied by greed and so on. “But this explanation [by means of the physical heart] is for one who has not [yet] done any interpreting.” ‘Interpreting’ really means contemplating. ‘Interpreting’ may be misleading. Here it means abhinivesa. It is reflecting or contemplating.

In footnote 6 “Of one who has not done any interpreting (abhinivesa) reckoned as study for direct knowledge.” I think it is not ‘study’ but striving for direct knowledge. It is not just studying but practicing for direct knowledge. He left out some words that are important. Please add after ‘direct knowledge’ “A beginner is what is meant.” That should be added. “A rather special use of the word abhinivesa, perhaps more freely renderable here as ‘practice’.” Right. I think that is nearer to the original meaning.

“As regards [the manner of consciousness affected by greed (That means associated with greed.) etc., the eight [manners of] (eight types of) consciousness accompanied by greed should be understood as [the manner of]

consciousness affected by greed. The remaining profitable and indeterminate [manners of] consciousness in the four planes are unaffected by greed.” You will need the citta chart. There are 12 types of akusala consciousness and 8 are accompanied by greed, and 2 are accompanied by anger, and the last 2 are accompanied by ignorance only. So 8 are accompanied by greed. The remaining profitable and indeterminate types of consciousness (There are other types of consciousness) are unaffected by greed.

“The 4, namely, the 2 consciousnesses accompanied by grief and the 2 consciousnesses accompanied by uncertainty (That means doubt.) and agitation are not included in this dyad, though some elders include them too.” It is a little difficult to understand here. Among the 12, 8 are associated with lobha or rāga. Here the word ‘rāga’ is used. So 8 are associated with rāga (greed), but 4 are not associated with greed. However these 4 are not included in this dyad. This is explained here. The Sub-Commentary also explains, but it is not so convincing. In the Sub-Commentary it is said that these 4 types of consciousnesses are not associated with greed, but since greed can be a condition for these 4 types of consciousness to arise, there may be some suspicion for those who do not know Abhidhamma that they may be accompanied by greed. So they are not included in those accompanied by greed or those not accompanied by greed. They are left out of this dyad all together. “The four, namely, the 2 consciousnesses accompanied by grief and the 2 consciousnesses accompanied respectively by uncertainty and agitation are not included in this dyad, though some elders include them too.” I think we should side with some elders. It’s easier. Some elders said they should be included with those unaffected by greed because they are not accompanied by greed.

“It is the 2 consciousnesses accompanied by grief that are called consciousness affected by hate.” That means the two dosa mūla cittas. “And all profitable and indeterminate consciousness in the 4 planes are unaffected by hate. The remaining 10 kinds of unprofitable consciousnesses are not included in this dyad, though some elders include them too. Affected by delusion.. unaffected by delusion: here only the 2, namely, that accompanied by uncertainty and that accompanied by agitation, are affected by delusion simpliciter [without being accompanied by the other 2 unprofitable roots].” The last 2 types of consciousness among the 12 are affected by delusion. What are unaffected by delusion? “the 2, namely, that accompanied by uncertainty and that accompanied by agitation, are affected by delusion” - that means they are affected by delusion only - “without being accompanied by the other two unprofitable roots.”

“But [all] the 12 kinds of unprofitable consciousnesses can also be understood as consciousness affected by delusion since delusion is present in all kinds of unprofitable consciousnesses.” The 12 types of unwholesome consciousness, all 12 of them are accompanied by delusion. We can say in two ways here. ‘Affected by delusion’ can mean only 2, the last 2, because they are affected by delusion only. But if we take it not as ‘affected by delusion only’, then we can take all 12. “[All] the 12 kinds of unprofitable consciousness can also be understood as consciousness affected by delusion since delusion is present in all kinds of unprofitable consciousnesses. The rest are unaffected by delusion.”

“Cramped is that attended by stiffness and torpor. (That means you are sleepy.) Distracted is that attended by agitation. Exalted is that of the fine material and immaterial spheres (rūpāvacara and arūpāvacara). Unexalted is the rest. Surpassed is all that in the three [mundane] planes (kāma vacara, rūpāvacara, arūpāvacara). Unsurpassed is the supramundane (lokuttara). Concentrated is that attained to access and that attained to absorption (the 2 kinds of concentration). Unconcentrated is that not attained to either. Liberated is that attained to any [of the 5 kinds of] deliverance, that is to say, deliverance by substitution of opposites [through insight], by suppression [through concentration], by cutting off [by means of the Path], by tranquilization [by means of Fruition], and by renunciation [as Nibbāna].” So there are 5 kinds of deliverance. The first one is momentary. The second one is temporary. The third one is total cutting off. The fourth one is stilling. Let us say that first you put out a fire. Then you pour some more water on it so that it is really extinguished. That is done by tranquilization. By ‘renunciation’ means when a person gets enlightenment, Nibbāna is the object there. Taking Nibbāna as object, enlightenment consciousness eradicates mental defilements. There it is by renunciation because at the enlightenment moment everything is renounced or given up. “Unliberated is that which has not attained to any of the 5 kinds of liberation.”

“So the bhikkhu who has acquired knowledge of penetration of hearts understands all these [types of consciousness, namely] consciousness affected by greed as affected by greed” and so on. This is how those who possess supernormal knowledge read the minds of other people.

Now we have the recollection of past lives. “As to the explanation of knowledge of recollection of past life, [the Text is as follows: ‘He directs, he inclines, his mind to the knowledge of recollection of past life’ ” and so on.

About the middle of paragraph 13 “Herein, to the knowledge of recollection of past life [means] for knowledge concerning recollection of past life. Past life is aggregates lived in the past in former births. This is one explanation. “ ‘Lived’ [in that case means] lived out, undergone” - the Commentary explanation for the word ‘undergone’ is arisen again and again - “arisen and ceased in one’s own [subjective] continuity.” This is one explanation of the words ‘past life’. ‘Past life’ means aggregates lived in the past. That means aggregates which have arisen in one’s own continuity.

Now there is a second explanation. “Or alternatively, [past life] is mental objects” - no. Past life is all phenomena, not just mental objects. The Pāli word used is dhamma. ‘Dhamma’ does not mean mental objects, it is all phenomena. In the first explanation only the aggregates are taken. ‘Past lives’ means let us say past aggregates. In this explanation ‘past lives’ means all past things - aggregates, Nibbāna and any other thing. It is wider in scope than the first one. “Or alternatively, [past life] is all phenomena lived” - ‘lived’ means what? “In that case it means lived by living in one’s [objective] resort.” Do you understand that?

Student: I don’t understand ‘resort’.

Teacher: Right. ‘Living in one’s resort’ just means remembered, taken as an object.

Student: It’s memory?

Teacher: Yes. “Which has been cognized and delimited by one’s own consciousness, or cognized by another’s consciousness, too” - here also we have to make some changes. After ‘too’ there should be a comma and the word ‘in’ should start with a small ‘I’, “in the case of recollection of those [past Enlightened Ones] who have broken the cycle, and so on.” It is a full stop there. Then there is a capital ‘T’ for the next sentence. “These last are only accessible to Enlightened Ones.”

The second explanation is that ‘lived’ here is just taken as object, so it is like remembered, and remembered by oneself as well as by others. Let us say somebody can remember his past life. You can remember your past life. That means the past life which you can take as an object. In that case you can remember other people too, but you cannot remember what other people experienced. That is one kind.

The other is ‘cognized by another’s consciousness, too’. That is “in the case of recollection of those [past Enlightened Ones]” - that means Arahants and Buddhas - “who have broken the cycle and so on. These last are accessible only to Enlightened Ones.” That means only the Buddhas have such knowledge. Disciples cannot remember what is experienced by other persons. They can remember their own experiences in the past. Suppose I can remember my past life. Then I can tell you that I had such a father and such a mother, but I cannot remember what my father experienced or thought in that life. Buddhas can remember all this. When the Buddha talked about the Jātakas, he talked about his experiences as well as other people’s experiences.

“Recollection of past life: the mindfulness (memory) by means of which he recollects the past life is the recollection of past life. Knowledge is the knowledge associated with that mindfulness” and so on.

“Manifold: of many kinds; or that has occurred in many ways. Given in detail is the meaning. Past life is the continuity lived here and there, taking the immediately previous existence as the beginning [and working

backwards].” So one begins with the immediately preceding life and goes backward. “ He recollects: he recalls it, following it out by the succession of aggregates, or by death and rebirth-linking.”

“There are 6 kinds of people who recollect this past life. They are: other sectarians (non-Buddhists), ordinary disciples, Great Disciples, Chief Disciples, Pacceka Buddhas, and Buddhas.”

Student: So anybody.

Teacher: Yes, anybody. That is why jhānas and supernormal knowledge are not found in Buddhism only according to our books. So those who are not Buddhist can have this kind of knowledge, but there is a difference.

“Herein, other sectarians recollect only as far back as 40 eons but not beyond that.” They are limited. “Why? Because their understanding is weak for lack of delimitation of mind and matter.” Because they did not practice vipassanā. “Ordinary disciples recollect as far back as 100 eons and as far back as 1000 eons because their understanding is strong. The 80 Great Disciples recollect as far back as 100,000 eons. The 2 Chief Disciples recollect as far back as an incalculable age and 100,000 eons. The Pacceka Buddhas recollect as far back as two incalculable ages and 100,000 eons. For such is the extent to which they can convey [their minds back respectively].” The Pāli word used here is abhinihāra. That means accumulating perfections. For example if you want to become one of the Great Disciples, you have to accumulate pāramīs (the perfections) for 100,000 eons. Since you have accumulated for 100,000 eons when you become a Great Disciple, you can remember all these lives, all these eons, not beyond that. It is something like if you have lived here for only one year, you cannot remember beyond that. It is something like that. So it is not ‘they can convey [their mind back respectively]’. It should be “For such is the extent to which they have accumulated their perfections.”

“Again other sectarians only recollect the succession of aggregates; they are unable to recollect according [only] to death and rebirth-linking, letting go of the succession of aggregates.” When you recollect the past life, then you can recollect from this moment backwards to rebirth in this life, and then you can go beyond rebirth to death in the previous life and so on. Ordinary persons can go back gradually, not jumping to the relinking and then to the death in the previous life. But Buddhas can do all that.

Here it is said that other sectarians are like blind people unable to descend upon any place they choose. “They go as the blind do without letting go of their sticks (so going little by little).”

“Buddhas, however, have nothing to do either with succession of aggregates or with tracing through death and rebirth-linking; for whatever instance they choose in many millions of eons, or more or less, go, is evident to them. So they go, and so they descend with the lion’s descent wherever they want.” That means a lion can jump anywhere it wants. They don’t have to go one by one. It is called ‘lion’s descent’, “wherever they want, even skipping over many millions of eons as though they were an elision in a text.” When you recite a text, you can use peyyāla. Sometimes when we recite the texts, we use peyyāla because we don’t want to repeat it in full. It is like the Heart Sutra.

Student: And so forth.

Teacher: We say the word in the beginning and then the word at the end. “And just as an arrow shot by such a master of archery expert in hair-splitting Sarabhaṅga (He was a Bodhisatta, the Buddha in one of his past lives.) always hits the target without getting held up among trees, creepers, etc., on its way, and so neither gets held up nor misses so too, since Buddhas go in this way their knowledge does not get held up in intermediate births or miss; without getting held up or missing, it seizes any instance required.”

Paragraph 22 is the explanation of how to go about getting the recollection of a past life. One gets the basic jhāna. Then one emerges from basic jhāna and then one adverts to his most recent act of sitting down for this

purpose. Then you go back little by little, next to the preparation of the seat, to the entry into the lodging, to the putting away of the bowl and outer robe and so on. You recollect your actions backwards from the time you sit down backward - to the time of eating, to the time of returning from the village, to time of wandering for alms in the village, to the time of entering the village and so on.

“While this much, however, is evident even to his normal consciousness it is especially evident to his preliminary work consciousness.” If you recall this with normal consciousness, you can see them clearly. With the preliminary work consciousness you see more vividly. “but if anything there is not evident, he should again attain the basic jhāna, emerge and advert.” So you should do it again. “By so doing it becomes as evident as when a lamp is lit. And so in reverse order too, he should advert to the things done on the second day back, and on the third, fourth and fifth day, and in the ten days, and in the fortnight, and as far back as a year.” Then for 10 years, 20 years and so on. “For a wise bhikkhu is able at the first attempt to remove the rebirth-linking” - ‘remove’ means open or something like that - “and make the mentality-materiality at the death moment his object.” So it goes back to the death in the previous life. Then a simile is given where it says if you don’t see it, don’t give up. Try it again and again.

Sādhu!

Sādhu!

Sādhu!

(Tape 28 / Ps: 28 – 129)

We are on paragraph 28 the contraction and expansion of the world cycle. That means the destruction and rebirth of the world cycle. This is Theravāda Buddhist cosmology.

“Herein, one birth is the continuity of aggregates included in a single becoming starting with rebirth-linking and ending with death.” ‘One birth’ means one life beginning with relinking and ending with death. “So too with two births, and the rest.” When a monk gets this direct knowledge, he can remember one birth, two births, three births and so on.

“But in the case of many eons of world contraction, etc., it should be understood that the eon of world contraction is an eon of diminution (Actually it is the destruction of the world.) and the eon of world expansion is an eon of increase (the beginning or reforming of the world). Herein, what supersedes the contraction is included.” What does the word ‘supersede’ mean? To replace? What is meant here is that which follows the contraction. There are four periods - the world being destroyed, the world remaining in the destroyed state, the reforming or becoming a new world, and then remaining as a new world. There are four periods.

“Herein, what follows the contraction is included in the contraction since it is rooted in it (That means because it comes after it.); and so too what follows the expansion is included in the expansion.” So we get four of the world eons or four incalculables of the eons.

“What four? The contraction, what follows the contraction, the expansion, what follows the expansion.” There are four. They are called ‘incalculables’ because there is no saying how many millions and millions of years they are.

“Herein, there are three kinds of contraction (That means destruction.) destruction due to water, destruction due to fire, destruction due to air.” There are three causes of destruction of the world.

“There are three limits to the destruction: the Ābhassarā (Streaming-Radiance) Brahmā World, that of the Subhakiṇha (Refulgent-Glory), and that of the Vehapphala (Great Fruit). When the eon contracts owing to fire, all below Ābhassarā [Brahmā world] is burnt up by fire. When it contracts owing to water, it is all dissolved by water up to the Subhakiṇha [Brahma World]. When it contracts owing to air, it is all demolished by wind up to the Vehapphala [Brahmā World].”

If you look at this chart, you will find these worlds. This is the diagram of the 31 planes of existence taught in Buddhism in Abhidhamma. At the bottom we have #1 Niraya. That is hell. #2 Tiracchāna-yoni is animal world. #3 Petti-visaya is hungry ghosts. #4 is Asura-kāya. They are a kind of ghost, not the same as #3. Then Manussā is human beings. Above human beings there are six Deva Worlds. Above the Deva Worlds are the Brahmā Worlds. The first plane is called the first jhāna world. They are 1. Brahma-pārisajja, 2. Brahma-purohita, 3. Mahā-brahmā. The next ones (4. Parittābhā, 5. Appamāṇābhā, 6. Ābhassarā) are the second jhāna planes. Then 7. Paritta-subhā, 8. Appamāna-subhā, 9. Subhakiṇhā are third jhāna plane. Vehapphala, Asañña-satta, Aviha, Atappa, Sudassā, Sudassī, Akaniṭṭha all belong to fourth jhāna plane.

When the world is destroyed by fire, the Ābhassarā is the limit there. When the world is destroyed by water, then Parittābhā, Appamāṇābhā and Ābhassarā are destroyed. Its limit is Subhakiṇhā. When the world is destroyed by air, it goes up to or reaches to 10. Vehapphala. These three planes (first jhāna plane, second jhāna plane, third jhāna plane) are subject to destruction by air. Up through the first jhāna plane is destroyed by fire. Up through the second jhāna plane is destroyed by water. Up through the third jhāna plane the world is destroyed by air or wind. The upper worlds are not destroyed when the lower worlds are destroyed.

“In breadth it is always one of the Buddha fields that is destroyed. For the Buddha fields are of three kinds, that is, the field of birth, the field of authority, and the field of scope.”

“Herein, the field of birth is limited by the 10,000 world-spheres (That means something like 10,000 universes.) that quaked on the Perfect One’s taking rebirth-linking, and so on.” It is said that when Buddha takes conception in his mother’s womb, the 10,000 world-spheres quake, or shake, or tremble. This happens at his birth, his enlightenment and so on. This is called the field of birth.

The second one is the field of authority. “The field of authority is limited by a hundred thousand million world-spheres.” That is not right. It is a million million, not a hundred thousand million. “The field of authority is limited by the million million world-spheres where the following safeguards (paritta-chanting) are efficacious.” That means the power of the parittas extends to these million million world-spheres. You say the parittas here and the power of the parittas will pervade the million million world-spheres.

“That is the Ratana Sutta (The Jewel Sutta), the Khandha Paritta (Khandha Sutta is for snake bites and so on.), the Dhajagga Paritta (It is found in the Saṃyutta Nikāya. When you are afraid of something, you recite the Dhajagga Sutta.), the Āṭānāṭiya Paritta (It is found in the Dīgha Nikāya. That is for protection against ghosts, demons and so on.), and the Mora Paritta (That is for protection from being imprisoned.) ‘Mora’ means peacock. Once Buddha was reborn as a peacock. The hunters tried to snare him. It is said that he recited this Sutta and so he was able to escape being caught for many many years.

“The field of scope is boundless.” The third field is boundless, immeasurable. We cannot say there are a million million world-spheres or whatever. It is boundless, “as far as he wishes it is said. The Perfect One knows anything anywhere that he wishes. So one of these three Buddha fields, that is to say, the field of authority is destroyed.” When the world is destroyed, the field of authority is destroyed. That means a million million world-spheres. “But when that is being destroyed, the field of birth also gets destroyed (because that is included in the field of authority). And that happens simultaneously (at the same time); and when it is reconstituted, that happens simultaneously.” These world-spheres in the field of authority are destroyed at the same time and are reconstituted at the same time.

“Now it should be understood how its destruction and reconstitution come about thus.” This is Buddhist genesis. Whenever you see a hundred thousand million, please correct to a million million. “There is a great down-pour all over the million million world-spheres. People are delighted, and they bring all their seeds and sow them. But when the sprouts have grown enough for an ox to graze, then not a drop of rain falls any more even when asses bray.” What is that? Actually he misunderstood the Pāli idiom here. What the idiom really says

here is ‘the rain bringing the bray of asses’. That means making noises as asses do. That means there may be thunder, but not a drop of rain falls. The noise of thunder may be similar to the noise made by asses or donkeys. “Rain is withheld from then on. This is what the Blessed One referred to when he said ‘Bhikkhus, an occasion comes when for many years, for many hundred years, for many thousand years, for many hundred thousand years, there is no rain’.” That is found in *Āṅguttara Nikāya* (*Gradual Sayings*), Volume 4, page 64. In that Sutta Buddha talked about seven suns rising at the end of the world.

In paragraph 34 “Deities come to know that at the end of a 100,000 years there will be the emergence of an eon.” Actually it is the destruction of an eon, not emergence. Also a few lines down “They make this announcement, ‘Good sirs, good sirs, at the end of a 100,000 years from now there will be the destruction (not emergence) of an eon’.”

“When human beings and earth deities hear their words, they mostly are filled with a sense of urgency. They become kind to each other and make merit with loving-kindness, etc., and so they are reborn in the divine world.” At the end of the world every being dies and they are reborn in the Brahmā World.

“There they eat divine food, and they do the preliminary work on air kasiṇa and acquire jhāna.” First they are reborn in the Deva World. Then from there they are reborn in the Brahmā World. “Others, however, are reborn in a [sense-sphere] divine world through kamma to be experienced in a future life. For there is no being traversing the round of rebirths who is destitute of kamma to be experienced in a future life.” That means there may be some beings who could not do anything to be reborn in that life, that is to be reborn as a deva. But every being has a store of kamma in the past. And so as a result of that store of kamma they are all reborn in the Deva World. Then from the Deva World they go up to the Brahmā World. Since all the world is to be destroyed - human world, animal world, deva world and even the Brahmā World is to be destroyed, beings are to be reborn out of reach of this destruction. So it is said that every being just before the destruction will be reborn in the Brahmā World. Let us say there is a proclamation that in 100,000 years the world is to be destroyed. So people get afraid. They become good to each other. They practice meditation. They find that they are reborn as devas. From there they find that they will be reborn as Brahmās.

“However, at the end of a long period, after the withholding of the rain, a second sun appears.” Then a second sun appears. “And this is described by the Blessed One.” This is in the same Sutta. ‘Sattasuriya’ means seven suns. The name of that Sutta is Sattasuriya. ‘Satta’ means seven and ‘suriya’ means sun, so seven suns.

“Now when that has appeared, there is no more telling night from day. As one sun sets the other rises.” There is always day, no night. “The world is uninterruptedly scorched by the suns. But there is no sun deity in the eon-destruction sun as there is in the ordinary sun.” Buddhists believe that there are guardian deities of the sun, the moon and so on. But for the second sun which arises for the destruction of the world there is no guardian deity.

“Now when the ordinary sun is present, thunder clouds and mare’s-tail vapors cross the skies.” What is that? Is it a usual expression in English? I cannot find the Pāḷi word for this English word in the original. The Pāḷi word is dhūmasikhā. ‘Dhūma’ means vapor or smoke. ‘Sikhā’ means fire.

“Beginning with the rivulets the water in all the rivers except the Five Great Rivers dries up.” When the second sun comes up, the water in the small rivers dries up, but not the water in the five great rivers. They are talking about India. It is believed that there are five great rivers in India - the Ganges, Yamunā (Jumna), Sarabhū, Sarassati, and Mahī. These are the five great rivers. For America it would be the Mississippi. So the water in these five great rivers has not yet dried up.

“After that, at the end of a long period, a third sun appears. And when that has appeared, the Great Rivers dry up too.” So there is a third sun, fourth sun, fifth sun, sixth sun. Then what happens when the seventh sun arises? “And the million million world-spheres are the same as this one. After that, at the end of a long period, a

seventh sun appears. And when that has appeared, the whole world-sphere together with the million million other world-spheres catches fire.” When the seven suns arise, then everything catches fire.

“Even the summits of Sineru (That means Mount Meru, the mountain believed to be at the center of the world cycle.), a 100 leagues or more high, crumble and vanish into space. The conflagration mounts up and invades the realm of the Four Kings (That means the devas.). When it has burnt up all the golden palaces, the jeweled palaces, and the crystal palaces there, it invades the Realm of the Thirty-three. And so it goes right on up to the plane of the first jhāna. When it has burnt three [lower] Brahmā Worlds, it stops there at the Ābhassarā World. As long as any formed thing (formation) the size of an atom still exists, it does not go out; but it goes out when all formed things have been consumed.” So nothing is left. “And like the flame that burns ghee and oil it leaves no ash.”

Student: Inaudible.

Teacher: It is equally authoritative as other Suttas, but not all things mentioned here are from the Suttas. In the Sutta the Buddha said that at some time a second sun would appear and so on. The details are filled in by the Commentators. They may or may not be the explanation given by the Buddha. Maybe there are things added later by the Commentators.

So the world goes like that. “The upper space is now all one with the lower space in a vast gloomy darkness. Then at the end of a long period a great cloud arises, and at first it rains gently, and then it rains with ever heavier deluges, like lotus stems, like rods, like pestles, like palm trunks, more and more. And so it pours down upon all the burnt areas in the million million world-spheres till they disappear. Then the winds (forces) beneath and all around that water rise up and compact it and round it, like water drops on a lotus leaf. How do they compact the great mass of water? By making gaps; for the wind makes gaps in it here and there.” This is the reforming, the reconstitution of the world. The world is destroyed. It remains in the destroyed state for many eons. Then the world forms again.

At the beginning of the forming of the world there is a great rain. Then it flows down on the burnt areas in the million million world-spheres. The water is formed in the air into something like a ball. ‘Round it’ means made the water round like the water drops on a lotus leaf.

“Being thus compressed by the air, compacted and reduced, it gradually subsides. As it sinks, the [lower] Brahmā World reappears in its place.” So it is the beginning of the world again.

“Then the beings that were reborn first in the Brahmā World of Streaming Radiance (Ābhassarā) fall from there with the exhaustion of their life span.” So the first beings in the present world were those who fell (that means who died) from the Streaming Radiance realm of Brahmās and later were reborn here on earth. They were the first human beings in the present world. They fell from there “with the exhaustion of their life span or when the merit is exhausted, and they reappear here. They are self-luminous and wander in the sky.” That is because there is no sun or moon yet. They have radiance of their own and go about with that radiance.

“On eating the essential humus, as is told in the Aggañña Sutta (That is Sutta #27 in the Dīgha Nikāya), they are overcome by craving.” There is something like a cream on the earth. When you boil milk, you get cream. So there was something like cream on the earth. So one man was curious about that and took some and tasted it. It is said that the taste was very good. So they were overcome by craving. “They busied themselves in making lumps of it to eat. Then their self-luminosity vanishes, and it is dark.” So this is the downfall of human beings. “They are frightened when they see the darkness. Then in order to remove their fears and give them courage, the sun’s disk appears full fifty leagues across.” The sun is said to be fifty leagues across, about 400 miles across. “They are delighted to see it, thinking ‘We have light’, and they say ‘It has appeared in order to allay our fears and give us courage, so let it be called “Sun (suriya)”’.” The Pāḷi word ‘sura’ means to be courageous. So

‘suriya’ means that which gives courage. So when the sun appeared there was light and people were not afraid. So the sun was called ‘suriya’.

“Now when the sun has given light for a day, it sets. Then they are frightened again, thinking ‘We have lost the light we had’, and they think ‘How good if we had another light!’. As if knowing their thought, the moon’s disk appears, 49 leagues across.” So the difference between the sun and moon is only one league because if you look from here, they appear just about the same size.

“On seeing it they are still more delighted, and they say ‘It has appeared, seeming as if it knew our desire (chanda), so let it be called “Moon (canda)”’.” So chanda is changed to canda. “So they give it the name ‘Moon (canda)’.” Moon is canda in Pāli. It is derived from chanda which means desire. Because of the force of the desire of the people the moon disk appeared. That is why it is called ‘desire (canda)’. It is something like that.

“After the appearance of the moon and sun in this way, the stars appear in their constellations. After that, night and day are made known, and in due course, the month and half month, the season, and the year.”

“On the day the moon and sun appear, the mountains of Sineru (Mount Meru), of the World-sphere and of Himalayas appear too.” So on the day that the moon and sun appear all the mountains appear too. “And they appear on the full-moon day of the month of Phagguna (March), neither before nor after.” March is something like the beginning of the appearance of sun, and moon, and mountains, and rivers.

Student: Is it also the end of the rainy season?

Teacher: It is summer there. March is the beginning of summer. It is very hot.

Student: When is the rainy season?

Teacher: Let me see. The rains come about May although we do not call it rainy season yet. “How? Just as, when millet is cooking and bubbles arise, then simultaneously, some parts are domes, some hollow, and some flat, so too, there are mountains in the domed places, seas in the hollow places, and continents (islands) in the flat places.”

“Then as these beings make use of the essential humus, gradually some become handsome and some ugly.” Now they eat something, and so their appearance become different.

“The handsome ones despise the ugly ones. Owing to their contempt the essential humus vanishes (That cream vanishes.) and an outgrowth from the soil appears. (Another thing appears for them.) Then that vanishes in the same way and the badālatā creeper appears (maybe a sweet creeper). That too vanishes in the same way and rice without red powder or husk that ripens without tilling appears.” You don’t have to till. You don’t have to take off the husk. It is ready-made, “a clean sweet-smelling rice fruit.”

“Then vessels appear. They put the rice into the vessels, which they put on the tops of stones. A flame appears spontaneously (They don’t have to make a fire. A fire just appears automatically.) and cooks it. The cooked rice resembles jasmine flowers. It has no need of sauces and curries, since it has whatever flavor they want to taste.” This is very good. Right?

“As soon as they eat this gross food, urine and excrement appear in them. Then wound orifices break open in them” - male and female appear and so on and so on. This is the beginning of the world according to the teachings of the Buddha.

At that time they do not grow any food. They just go to trees, pluck the fruit and take it. Later on there was a lazy man. So he stole something. When he stole something, the fruits on the trees disappeared. So gradually things deteriorated.

Later some people stole something from other persons. There was some unruliness so they met together and elected someone to be their king. That person happened to be our Bodhisatta. Since he was recognized by the majority, he was called Mahā Sammata. That king was called Mahā Sammata. ‘Sammata’ means recognized or agreed to by all people. “Since he was lord of the fields, he was called Khattiya.” ‘Khattiya’ means warrior caste, warrior noble. “Since he was lord of the fields, he was called ‘Khattiya’.” ‘Khattiya’ means warrior caste, warrior noble. “Since he promoted others’ good righteously and equitably, he was a king.” Now the Pāḷi word for king is rāja. Here it is derived from the root rañja which means to please. So a king is a person who pleases his people. He makes people pleased so he is called a rāja, a king. So the Bodhisatta was called Mahā Sammata, Khattiya or Rāja. “This is how he came to be known by these names. For the Bodhisatta himself is the first man concerned in any wonderful innovation in the world. So after the Khattiya circle had been established by making the Bodhisatta the first in this way, the Brahmins and the other castes were founded in due succession.”

Buddhism does not recognize the supremacy of the Brahmin caste. In Buddhist books you will find the Warrior caste put above the Brahmin caste. In Hinduism the Brahmin caste comes first and the Warrior caste second. They have the stratification of human society into four groups - priests or Brahmins, kings and warriors, merchants, and ordinary people.

“Herein, the period from the time of the great cloud heralding the eon’s destruction up till the ceasing of the flames constitutes one incalculable, and that is called the ‘contraction’.” That is the destruction period. “That from the ceasing of the flames of the eon of destruction up till the great cloud of rehabilitation, which rains down upon the million million world-spheres constitutes the second incalculable, and that is called ‘what follows the contraction’. That from the time of the great cloud of rehabilitation up till the appearance of the moon and sun constitutes the third incalculable, and that is called the ‘expansion’. That from the appearance of the moon and sun up till the reappearance of the great cloud of the eon of destruction is the fourth incalculable, and that is called ‘what follows the expansion’.” We are in this stage, the last, the fourth stage. “This, firstly is how the destruction by fire and reconstitution should be understood.”

Then there is destruction by water. It is interesting here. “There is this difference, however. While in the former case a second sun appeared, in this case a great cloud of caustic waters appears.” It is like acid rain. It could be acid rain because it destroys everything. When the world is destroyed by water, everything is destroyed up through the three second jhāna planes or including the three second jhāna planes. When the world is destroyed by air, it includes the three third jhāna planes.

In paragraph 64 the author gives the reason for the world’s destruction, why there is the destruction of the world. “The [three] roots of the unprofitable are the reasons.” Lobha, dosa and moha are the reasons. “When any one of the roots of the unprofitable become conspicuous, the world is destroyed accordingly. When greed is more conspicuous, it is destroyed by fire. When hate is more conspicuous, it is destroyed by water - though some say that it is destroyed by fire when hate is more conspicuous, and by water when greed is more conspicuous.” So there is a difference of opinion. “And when delusion is more conspicuous, it is destroyed by wind.”

“Destroyed as it is in this way, it is destroyed for seven times.” There are three causes of destruction - fire, water and air. The world is destroyed seven times by fire and the eighth time it is destroyed by water. Then the world is destroyed another seven times by fire and the eighth time by water and so on until 64. The 64th world is destroyed by air. So it is seven times by fire and one time by water, seven times by fire and one time by water, seven times by fire and one time by water and so on. When you reach the 64th one, the turn of air has come. That is explained in paragraph 65.

The person who possesses direct knowledge sees all these world-spheres. “Now when a bhikkhu capable of recollecting eons is recollecting his former life, then of such eons as these he recollects many eons of world contraction and expansion. How? In the way beginning ‘There I was..’” There I was reborn as something, having such a name, belonging to such a clan and so on. “So named: [such forenames as] Tissa, say, or Phussa. Of such a race (‘Race’ means clan.) [such family names as] Kaccāna, say, or Kassapa. This is said of the recollection of his own name and clan (surname) in his past existence. But if he wants to recollect his own appearance at that time, or whether his life was a rough or refined one, or whether pleasure or pain was prevalent, or whether his life span was short or long, he recollects that too.”

“Here with such an appearance, means fair or dark. Such was my food.” These are all details that he can recollect. “And passing away from there, I reappeared elsewhere.” So wherever he was reborn, he could remember his past life by the power of his direct knowledge.

In paragraph 70 it explains in another way phrases like ‘there I was reborn’, ‘passing away from there’, ‘I appeared elsewhere’, ‘I appeared here’, and so on. The first explanation takes the text to be in general. If it says “There I was reborn, and passing away from there I reappeared elsewhere” and so on, it refers to any eon in any life. In the second explanation the monk goes back gradually from one life to another. Then he may stop anywhere he likes and come back again.

This is what is meant here in paragraph 71. “Furthermore, the words ‘there I was’ refer to the recollection of one who has cast back retrospectively (That means going back gradually one by one.) as far as he wishes, and the words ‘and passing away from there’ refer to his reviewing after turning forward again.” Suppose we go back from this life which is #1 to life #2, #3, #4, #5, #6 and so on. Let us say we go back to life #10. Then we come back through lives #10, #9, #8, #7, #6, #5 and so on.

“Consequently the words ‘I appeared elsewhere’ can be understood to be said with reference to the place of his reappearance next before his appearance here.” That means if this life is said to be #1, then the life before it is said to be #2. It is something like that. ‘And passing away from there’ refers to the second life from this life going backward. “‘I appeared elsewhere’ can be understood to be said with reference to the place of his reappearance.” ‘I appeared elsewhere’ means I appeared in the immediately preceding past life.

“The words ‘there too I was’, etc., are said in order to show the recollection of his name, race, etc., there in the place of his reappearance next before this appearance.” So in the second explanation ‘there I was reborn and so named’ refers to the third, fourth, fifth lives and so on in the past. And then ‘I reappeared elsewhere’ refers to the second life from this life. ‘I reappeared here’ means I was reborn in this life. So there is this life, immediate past life and former past lives. Anywhere he wants to remember he can remember. This is the recollection of past lives.

The next one is the divine eye - knowledge of passing away and reappearance of beings. They are together here. By this direct knowledge a person can see beings passing away from one existence and being reborn in another existence. The Text is given in full from the Dīgha Nikāya. Towards the end of paragraph 72 beginning with the words in italics "T“ the knowledge of the passing away and reappearance: cutūpapātañāṇiya= cutiyā ca upapāte ca ñāṇāya (resolution of compound).” It cannot be translated. [The meaning is] for the kind of knowledge by means of which beings’ passing away and reappearance is known.” By this direct knowledge one can see beings dying from one life and being reborn in another life.

In paragraph 73 the definition of divine or the Pāḷi word ‘dibba’ is given. Earlier we had the divine ear element. Here we have the divine eye element. The word ‘divine’ is defined similarly. By the words ‘divine abiding we should again understand the jhānas and not the four brahmā vihāras. You will find the words ‘divine abiding’ about eight or ten lines down in the paragraph. “Also it is ‘divine’ because it is obtained by means of divine abiding (jhānas), and because it has divine abiding as its support. And it is ‘divine’ because it greatly illuminates by discerning light. And it is ‘divine’ because it has a great range through seeing visible objects that

are behind walls, and so on.” This explanation is given following the meaning of the root given in the grammatical treatises. That is why it says “All that should be understood according to the science of grammar.” That means we should understand this with reference to what is said in the grammatical treatises.

In Sanskrit there is a book called ‘Dhātupata’. That means a list of roots and meanings. It was said to be composed by Panini. He was a very famous Sanskrit grammarian, the most famous of the Sanskrit grammarians. Almost everybody follows him. Even in our books there are some references to it. In that list of roots the meaning of the root here is given as eliminating, given as having a great range and so on. Following that given in the Dhātupata, the explanation is given here. “All that should be understood according to the science of grammar.” That means according to the grammatical books.

Next is the definition of the word ‘eye’. “It is an eye in the sense of seeing. Also it is an eye since it is like an eye in its performance of an eye’s function” and so on.

Now let us look at footnote 17. “He cannot see them with the divine eye.” It is said here that he sees beings passing away and reappearing. He cannot see them with the divine eye actually at the death moment or at the moment of disappearance. “But it is those who being on the verge of death (That means those who are about to die.), will die now that are intended as ‘passing away’ and those who have taken rebirth-linking and have just reappeared that are intended by ‘reappearing’.” That means one sees a little before death and a little after relinking, not exactly at the moments of death or relinking. At the moments of death and relinking you cannot see. The explanation is given in the footnote from the Sub-Commentary. “He cannot see them with the divine eye - with the knowledge of the divine eye - because of the extreme brevity and extreme subtlety of the material moment in anyone.” Actually it should read ‘because of the extreme brevity and extreme subtlety of the matter of some beings’. The matter in human beings may be gross, and so it is not difficult to see. But the matter in some beings, like Brahmās, is very subtle. That is why they are referred to as fine material Brahmās. Their matter is extremely subtle. And also the moments of death and rebirth are so brief that they cannot be seen even with the knowledge of divine eye.

“Moreover it is present materiality that is the object of the divine eye.” It is said that the object of the divine eye or the direct knowledge of the divine eye is the present matter. “And that is by pre-nascence condition.” That means it (that materiality) must have arisen before the divine eye arises. It must have arisen before the divine eye and still be existing at the moment of the arising of the divine eye. So it cannot be the past appearance of matter.

“And there is no occurrence of exalted consciousness without adverting and preliminary work.” The divine eye is the exalted consciousness, mahaggata consciousness. It cannot arise without the adverting (āvajjana) and preliminary work. “Nor is materiality that is only arising able to serve as object condition, nor that which is dissolving.” So the material properties at the moment of arising and at the moment of dissolution cannot serve as the object. “Therefore it is rightly said that he cannot see with the divine eye materiality at the moments of death and reappearance.” At the moments of death and at the moments of relinking he cannot see them.

“If the knowledge of the divine eye has only materiality as its object, then why is it said that he sees beings? It is said in this way since it is mainly concerned with instances of materiality in a being’s continuity.” There should be a full stop there. ‘Some say’ should come after ‘or’. “Or some say that because materiality is a reason for apprehending beings. Some say that this is said according to conventional usage.” What he really sees is rūpa (materiality). He does not see a being actually. ‘Being’ means mind and matter both, combined. What the divine eye sees is the present matter. This matter cannot be seen without a being because matter is a part of a being. So it is said in the Texts that he sees ‘beings’. Some say that materiality is the reason for apprehending beings. When we apprehend beings, when we see beings, we refer to the material properties in them. That is why it is said that he sees beings. Actually what he sees is not beings, mind and matter together, but the material properties. So he cannot see them at the moments of death and rebirth, but a little before death and a little after rebirth.

Paragraph 78 says “Faring according to their deeds.” I would like to say ‘faring according to their kamma’ instead of deeds. “Faring according to their kamma; moving on in accordance with whatever kamma may have been accumulated. Herein, the function of the divine eye is described by the first expressions beginning with ‘passing away’. But the function of knowledge of faring according to kamma is described by this last expression.”

In the passages appearing in the Pāli Suttas with phrases such as ‘it surpasses the human’, ‘which is purified and superhuman’, and ‘he sees beings passing away and reappearing’ and so on, those sentences refer to the divine eye. That is the function of the divine eye. “but the function of knowledge of faring according to kamma is described by this last expression.” ‘The last expression’ means faring according to their kamma. So in this last passage we have functions of two direct knowledges, the divine eye and seeing beings dying and reappearing. Although one is dependent upon the other, they are two different functions. First he sees the beings with the divine eye. Then he sees their kamma, faring according to their deeds. ‘Faring of beings according to their kamma or deeds’ means he sees the kamma of them. First he may see the beings in the Deva World. Then he thinks “Why are they reborn in this happy state?” then he sees their good kamma. When he sees their good kamma, then there is the direct knowledge of seeing beings dying and reappearing. Before that it is just the function of the divine eye. The direct knowledge of divine eye and the direct knowledge of seeing beings dying and reappearing are two different functions.

“The order in which that knowledge arises is this.” This is how the knowledge arises. “He gives it attention in this way, ‘After doing what deeds do these beings undergo this suffering?’ Then knowledge that has that kamma as its object arises in him in this way ‘It was after doing this’.” First he sees the beings. That is the function of divine eye. Later on he sees their kamma and that is the function of the knowledge of beings dying and reappearing.

Paragraph 80 “There is no special preliminary work for this. And as in this case, so too in the case of knowledge of the future.” The divine eye is the basis for this knowledge, the knowledge of seeing beings dying and reappearing. No special preliminary work is needed. It is also true for knowledge of the future, “for these have divine eye as their basis and their success is dependent on that of the divine eye.”

Then he sees beings who are ill-conducted in body and so on. Their moral conduct is not pure. The revilers of Noble Ones - this is important. “Beings desirous of harm for Noble Ones consisting of Buddhas, Pacceka Buddhas, and disciples, and also of householders who are Stream Enterers” - here the meaning is consisting of Buddhas, Pacceka Buddhas, disciples down to householders who are Stream Enterers. “They revile them with the worst accusations.” ‘Worst accusations’ really means the worst offense with regard to a monk. If you say “You are not a monk”, then you are accusing him with the worst accusation, with the worst offense. ‘You are not a monk’ means you have broken the most important rules. If you say “You are not a monk” or “You have no monkhood in you”, you are accusing him of the worst offense. “With denial of their special qualities they abuse and upbraid them is what is meant.”

“Herein, it should be understood that when they say, ‘They have no asceticism, they are not ascetics’, they revile them with the worst accusation.” Here ‘asceticism’ does not mean all asceticism, but is the state of being a monk, the state of being a samaṇa. ‘Samaṇa’ here is translated as ascetic. Actually it should be a monk, a bhikkhu. If you say “You have no state of a bhikkhu” or “You are not a bhikkhu”, then you are accusing him with the worst accusations. You are saying that he has broken one of the four most important rules.

“And when they say, ‘They have no jhāna, or liberation, or Path, or Fruition, etc., they revile them with denial of their special qualities.” So you do not recognize them as possessing jhāna, liberation, Magga, Phala and so on. “And whether done knowingly or unknowingly it is in either case reviling of Noble Ones; it is weighty kamma resembling that of immediate result, and it is an obstacle both to heaven (That means the Deva World.) and to the Path. But it is remediable.”

Then a story is given here. I think I have told this story many times to you. “An Elder and a young bhikkhu, it seems, wandered for alms in a certain village. At the first house they got only a spoonful of hot gruel. The Elder’s stomach was paining him with wind.” When we have an ache in the stomach, we say that this is the wind. What do you call that? Colic? Pain in the stomach?

Student: Gas.

Teacher: It is called gas, oh. The Elder had this ailment. “He thought ‘This gruel is good for me; I shall drink it before it gets cold’.” Then it says “People brought a wooden stool to the doorstep.” That is not correct. There were no people involved in this story. “He sat down on a big piece of wood that people had brought to make a doorpost” is what is meant. When you make a doorpost, you bring in a log. He sat down there on a big piece of wood which people had brought to make a doorpost.

“He sat down and drank it. The other was disgusted and remarked ‘The old man has let his hunger get the better of him and has done what is shameful for us.’ It is not ‘what he should be ashamed to do’. It is ‘**what is shameful for us**’. I am ashamed of him. It is something like that. He cannot wait until he reaches a suitable place to drink the rice gruel. He was so hungry that he was not ashamed to do this. This was the thinking of the young monk.

“The Elder for alms and on return to the monastery, he asked the young bhikkhu ‘Have you any footing in the Dispensation, friend?’ - ‘Yes, Venerable Sir, I am a Stream Enterer.’ - ‘Then, friend, do not try for higher Paths; one whose cankers are destroyed (That means an Arahant.) has been reviled by you’.” He had reviled the Arahant in his thoughts. “The young bhikkhu asked for the Elder’s forgiveness and was thereby restored to his former state.” When you ask forgiveness from him, you get rid of that offense.

“So any other one who reviles a Noble One” - you should put ‘any other’ between ‘so’ and ‘one’. “So any other one who reviles a Noble One” - then we should strike out ‘even if he is one himself’; that is not in the text - “should go to him; if he himself is senior, he should sit down in the squatting position and get his forgiveness in this way ‘I have said such and such to the venerable one; may he forgive me. If he is junior, he should pay homage, and sitting in the squatting position and holding out his hands palms together, he should get his forgiveness in this way, ‘I have said such and such to you, venerable sir; forgive me’. If the other has gone away, he should get his forgiveness either by going to him himself or by sending someone such as a co-resident.

“If he can neither go nor send, he should go to the bhikkhu who lives in that monastery, and, sitting down in the squatting position if they are junior, or acting in the way already described if they are senior, he should get forgiveness” and so on. We should do this especially when we practice meditation, so it may not be an obstacle to our attainment through meditation.

“If it is a bhikkhu who wanders alone and it cannot be discovered where he is living or where he has gone, he should go to a wise bhikkhu and say ‘Venerable sir, I have said such and such to the venerable one, named so and so. When I remember it, I am remorseful. What shall I do?’ He should be told ‘Think no more about it, the Elder forgives you. Set your mind at rest’. Then he should extend his hands palms together in the direction taken by the Noble One and say ‘Forgive me’.”

“If the Noble One has attained the final Nibbāna (That is if the Noble One has died.), he should go to the place where the bed is, on which he attained the final Nibbāna, and should go as far as the charnel ground to ask forgiveness. When this has been done, there is no obstruction either to heaven or to the Path. He becomes as he was before.” That means he gets free from the offense.

“Wrong in their views: having distorted vision. Acquirers of kamma due to wrong view” and so on. Wrong view here is said to be of very grave consequences. “Acquirers of kamma due to wrong view: those who have

kamma of the various kinds acquired through wrong view, and also those who incite others to bodily kamma, etc., rooted in wrong view. And here, though reviling of Noble Ones has already been included by the mention of verbal misconduct, and though wrong view has already been included by the mention of mental misconduct, it may be understood, nevertheless, that the two are mentioned again in order to emphasize their great responsibility.” Reviling Noble Ones is verbal misconduct and the wrong view is mental misconduct. They are included in misconduct. They are mentioned again because the Buddha wanted to show their greatness in reprehensibility, because they are very grave akusala.

“Reviling Noble Ones is greatly reprehensible because of the resemblance to kamma with immediate result. For this is said ‘Sāriputta, just as a bhikkhu possessing virtuous conduct, concentration and understanding could here and now attain final knowledge, so it is in this case, I say; if he does not abandon such talk and such thoughts and renounce such views, he will find himself in hell as surely as if he had been carried off and put there.” If he has wrong view, he cannot be reborn in a happy destiny. That is what is meant here. “And there is nothing more reprehensible than wrong view, according as it is said ‘Bhikkhus, I do not see any one thing so reprehensible as wrong view.’”

“On the break up of the body on the giving up of the clung-to aggregates” - that means caused by kamma. ‘Clung-to’ means caused by kamma. “After death: in the taking up of the aggregates generated next after that.” That means after death there is rebirth. “Or alternatively, on the break up of the body is on the interruption of the life faculty (That means on the cessation of the life faculty.), and after death is beyond the death consciousness.”

Student: I have a question about the section just before this part. Is it saying delusion has greater consequences than greed or hate, or is wrong view greed or hate?

Teacher: Delusion accompanies every unwholesome mental state, every unwholesome consciousness. When there is wrong view, there is also delusion. They arise together.

Student: So are we talking about greed, hate and delusion at the same time or are we talking specifically about delusion in this passage, wrong view?

Teacher: Wrong view, delusion, not greed and hatred. Then there is explanation of the words ‘apāya’ and so on. They mean destiny and places of woe and so on.

Paragraph 93 “Or alternatively, the animal generation” - I think we should say ‘animal kingdom’. “The animal kingdom is indicated by the mention of states of loss” and so on.

Paragraph 94 ‘the bright side’ means happy destiny, heavenly world. They are word explanations. “All that is a world in the sense of crumbling and disintegrating.” The word ‘loka’, the word for world is defined as that which is crumbling and disintegrating. That is why it is called ‘loka’. ‘Loka’ means crumbling and disintegrating. “This is the word meaning.”

“Thus with the divine eye, etc., is all a summing-up phrase; the meaning here in brief is this: so with the divine eye.. he sees.” Then how to practice to get the divine eye is given.

Paragraph 96 “However, while he is seeing what is visible, the turn of the preliminary work runs out. There upon the light disappears.” First he enters into jhāna and does the preliminary work. When he does the preliminary work, the light appears. With that light, the light of the kasiṇa, he sees what is visible. When he sees what is visible, the preliminary work disappears. When the preliminary work disappears, there is no light and so he does not see anything. There is something like a dilemma here. The Commentator says that you must do it again and again so that the light becomes strong and doesn’t disappear. Then the simile of a man with a grass torch is given.

Let's go to the general section. In this section the different kinds of objects of the seven direct knowledge are given. In paragraph 104

“The sage has told four object Triads
By means of which one can infer
Just how these seven different kinds
Of Direct Knowledges occur.”

The objects of direct knowledge are described with reference to the triads given in the first book of Abhidhamma. They are explained in footnote 20. The first one is *kāmāvacara*. In the footnote it says ‘limited object’. You need to understand this. ‘Exalted object’ means *mahaggata* object. ‘Measureless object’ means *lokuttara*. That means *Magga*, *Phala*, and *Nibbāna*. Then *Magga* is taken again here. ‘*Magga*’ means Path. The others are self-explanatory - past, future, present, internal, external. ‘Non-classifiable’ really means concept (*paññatti*).

There are triads in the first book of Abhidhamma. The later books follow the order of the triads and explain aggregates and others with reference to these triads. There are 22 triads. Among them there are four triads that deal with objects. They are taken from them. Then the Commentator explained which objects are taken by which direct knowledge.

“The knowledge of Supernormal Power, occurs with respect to seven kinds of object, that is to say, as having a limited or exalted (That means *kāmāvacara* or *mahaggata*.), a past, future, or present, and internal or external, object.” So there are seven kinds. So if you look at #1 on the sheet you have 1-7. Then the detailed explanation follows.

Paragraph 109 “Knowledge of the Divine Ear Element occurs with respect to four kinds of objects, that is to say, as having a limited (*kāmāvacara*), and a present, and an internal or external, object.” Then there is an explanation.

Then we have Knowledge of Penetration of Minds (minds of other persons). How many? There are eight kinds of objects - limited (*kāmāvacara*), exalted (*mahaggata*), measureless (*lokuttara*), Path (*Magga*), past, future, present and external. In this paragraph there is an interesting thing. “And here an ordinary man does not know a Stream Enterer’s consciousness, nor does a Stream Enterer know a Once Returner’s, and so up to the Arahant’s consciousness.” Lower persons cannot know the consciousness of higher persons. ‘Ordinary person means a *puthujjana*. A *puthujjana* does not know a Stream Enterer’s consciousness, and a Stream Enterer does not know the consciousness of a Once Returner and so on. “But an Arahant knows the consciousness of all the others.” That is because he is the highest. “And each higher one knows the consciousness of all those below him.”

“How does it have a present object?” With regard to penetration of mind three kinds of present are mentioned - present by moment, present by continuity and present by extent. ‘Present by moment’ means the three phases of existence (arising, presence and dissolution). That is present by moment. ‘Present by continuity’ is what is included in one or two rounds of continuity. That is present by continuity. “When someone goes to a well-lit place after sitting in the dark, an object is not clear at first: until it becomes clear, one or two rounds of continuity should be understood [to pass] meanwhile.” They are explaining this because they did not have watches in those days. In these days we would say five minutes, ten minutes or something like that. That is present by continuity. ‘Present by extent’ means one life. “What is delimited by a single becoming is called ‘present by extent’.” There are three kinds of present - present by moment, present by continuity and present by extent. “And here ‘present by continuity’ is used in the Commentaries while ‘present by extent’ is used in the Suttas.”

“Herein some say that consciousness ‘present by moment’ is the object of knowledge of penetration of minds.” They say that, but the *Visuddhi Magga* does not approve of that because ‘present by moment’ cannot be the

object of this direct knowledge. “What reason do they give? It is that the consciousness of the possessor of supernormal power and that of the other arise in a single moment.” Then there is a simile.

“That, however, is rejected in the Commentaries as erroneous because even if one went on adverting for a 100,000 years, there is never co-presence of the two consciousnesses, that is to say, of that which he adverts and that [of impulsions] with which he knows.” In order to get direct knowledge first there is adverting. Then there is preliminary. They are two different kinds of consciousness. They cannot arise at the same time.

“Even if one went on adverting for a 100,000 years, there is never co-presence of the two consciousnesses, that is to say, of that with which he adverts and that [of impulsions] with which he knows, and because the flaw of dissimilarity of objects of both adverting and impulsion where it is not desired” - wait a minute. We should say “because of the flaw of dissimilarity of objects”, then we strike out ‘follows if presence [of the same object]’. Then instead of ‘to’ we say ‘of’. “The flaw of dissimilarity of objects of both adverting and impulsion” and then we add some words here “where it is not desired. What should be understood is that the object is present by continuity and present by extent.” In this direct knowledge there cannot be dissimilarity of objects. If they say direct knowledge knows the present by moment, then there are two reasons why it is rejected. One is that two consciousnesses cannot arise at the same time. The other is that there will be dissimilarity of objects. That is because at the moment of adverting there is one object which is one consciousness and at the moment of impulsion there is another consciousness. There will be dissimilarity of objects if we take that way. That is why it is rejected.

There are many more. You can check with this sheet. In paragraph 122 at the end of the paragraph “And there too” we should put the word ‘only’ there - “only profitable and unprofitable [aggregates are the object] of knowledge of faring according to kamma.”

Then the last paragraph 129 is to be translated as given on this sheet. “Here, it is said [in the Ancient Commentary] that this knowledge has both internal and external objects. That was said to mean that when it knows now internal and now external objects, it is said to have internal-external objects as well.” In the Ancient Commentary it is said this knowledge (the last one) has both internal and external objects, but it does not mean that it can have internal and external objects at the same time, although the wording of their opinion appears to mean that. It says both internal and external, but really it means sometimes he takes internal as object and sometimes he takes external as object. So it can be said that it takes internal and external objects, but not at the same time. OK. That is the end of this chapter. There is so much to talk about. At least we have a general idea about what is in the book.

Student: Thank you very much.

Teacher: Thank you so much. If you didn’t ask me to teach Visuddhi Magga, I would not be teaching for many years. I am very glad that all of you are at least acquainted with what is in the Visuddhi Magga. It is helpful in the study of Abhidhamma too. The next section will deal with Abhidhamma. So if you are teaching Abhidhamma to someone, you can get much information from The Path of Purification. The other Commentaries are not available to people in the West. They are all in Pāḷi, not yet translated. This book is more easily available than the other books. The only thing is where to find what, where to find the information. It is good to make notes, to write on index cards. The index in the book is not so helpful. It is fairly comprehensive, but not so helpful. When you go through the book, you know what information is helpful to remember. Then you write down on a card and keep the card with you. Then when you want it, you can get the information easily. OK.

Sādhu!

Sādhu!

Sādhu!

Chapter 14

(Tape 29 / Ps: 1 – 60)

Now we come to part 3 of the Path of Purification. The author gives us information on three steps - sīla, samādhi and paññā. Up through chapter 13 the first two stages of sīla and samādhi are explained. With this chapter the explanation of understanding or paññā begins the third stage in spiritual development. “Description of the soil in which understanding grows” - this is the soil of understanding or the soil of paññā. Chapter 14 deals with the aggregates. First there is discussion about paññā.

- Now concentration was described under the heading of consciousness in the stanza,
 - When a wise man, established well in Virtue,
Develops Consciousness and Understanding’.”

This stanza appeared at the beginning of the book. There we find the word ‘consciousness’. By consciousness is meant samādhi or concentration. Concentration has been explained with different kinds of samatha meditation.

Now it is time to talk about paññā. “And that has developed in all its aspects by the bhikkhu who is thus possessed of the more advanced development of concentration that has acquired with direct knowledge the benefits. But Understanding comes next. And that has still to be developed.” Up to this point we have not yet developed understanding. We have developed concentration.

- Now that is not easy (the development of paññā), firstly even to know about, let alone to develop, when it is taught very briefly. In order, therefore, to deal with the detailed method of its development there is the following set of questions.” These questions will be answered one by one.

- What is understanding? Understanding (paññā) is of many sorts and has various aspects.” There are different kinds of paññā. “An answer that attempted to explain it all would accomplish neither its intention nor its purpose and would, besides lead to distraction; so we shall confine ourselves to the kind intended here, which is understanding consisting in insight knowledge associated with profitable consciousness.” Here ‘understanding’ means kusala (wholesome or profitable) which accompanies the wholesome consciousness and which consists in insight knowledge. The word ‘vipassanā’ in Pāli is in fact a synonym for paññā. Vipassanā and paññā are synonymously in many places. By paññā is meant vipassanā, insight knowledge.

- In what sense is it understanding?” It is the definition of the word ‘paññā’. “It is understanding in the sense of act of understanding.” These definitions are actually very difficult to translate into any language. Understanding is paññā. Understanding is understanding.

- What is this act of understanding? It is knowing in a particular mode separate from the modes of perceiving and cognizing.” There are three kinds of understanding or knowing. There is knowing of paññā. There is knowing of saññā. And there is knowing of consciousness or viññāna. These three are differentiated here. Paññā is said to be called understanding or knowing because it knows in a particular mode separate from (That means different from) the modes of perceiving and cognizing.

- For though the state of knowing is equally present in perception, in consciousness, and in understanding, nevertheless perception is only the mere perceiving of an object as, say, ‘blue’ or ‘yellow’.” Mere perceiving of an object is called ‘perception (saññā)’. “It cannot bring about the penetration of its characteristic as impermanent, painful and not-self.” Maybe it is the first reaction to the object.

The next one is consciousness. “Consciousness knows the object as blue or yellow, and it brings about the penetration of its characteristics.” At the consciousness stage it knows the characteristics. “But it cannot bring

about, by endeavoring, the manifestation of the [supramundane] Path. Understanding knows the objects in the way already stated - (That means by both mere perception and penetration of characteristics.) it brings about, by endeavoring, the manifestation of the path.” Paññā is said to be the best of the three. Only through paññā can there be penetration into the nature of things.

Then a simile is given. Suppose there were three people, a child, a villager, and a money-changer or someone who is familiar with coins and money. The understanding of these three persons is different. A child knows that the coin is a round thing. It may not know that is used in exchange for other things. It will know that it is a round thing, that it is yellow or it is white or something like that. But a villager an ordinary knows that it is a round thing made of copper or silver, or gold. He also knows that it can be used as money. The money-changer or the person who is familiar with money know all of what the villager and child know. He also knows that it is a coin, when it was struck, when it was made. He knows the value of the coin and so on. He knows everything there is to know about the coin.

In the same way “perception is like the child without discretion seeing the coin, because it apprehends the mere mode of appearance object.” Consciousness is like the villager seeing the coin. Understanding is like the money-changer seeing the coin and then understanding everything about the coin. This is the difference between kinds of knowing - knowing of saññā, knowing of consciousness, knowing of paññā.

In these three words there is the root ‘ñā’. In saññā there is ‘ñā’. In viññāṇa there is ‘ñā’. And in paññā there is ‘?a’. The root ‘?a’ means to know. All these three know the object, but their knowing is different. The knowing of paññā is the most penetrating.

- That is why this act of understanding should be understood as ‘knowing in a particular mode separate from the modes of perceiving and cognizing’. For that is what the words ‘it is understanding in the sense of act of understanding’ refer to.”

- However, it is not always to be found where perception and consciousness are.” There are 89 types of consciousness. Not all are accompanied by paññā. Only some are accompanied by paññā. Unwholesome types of consciousness are not accompanied by paññā. Then among the wholesome and functional consciousness there are some which are not accompanied by paññā. “However, it is not always to be found where perception and consciousness are. But when it is, it is not disconnected from those states.” So paññā can be found with some types of consciousness, but perception accompanies every type of consciousness. Wherever there is perception and consciousness, there is not necessarily paññā. Wherever there is paññā, there is also perception and consciousness. When it is found with perception and consciousness, it is not disconnected from these states. That means it arises with these states. It is not mixed up with perception and consciousness - mixed up by way of characteristic and so on.

- And because it cannot be taken as disconnected thus ‘This is perception, this is consciousness, this is understanding’, its difference is consequently subtle and hard to see.” For ordinary people it is very difficult to see, to differentiate, this is perception, this is consciousness, this is understanding, this is contact and so on.

Here Venerable Nāgasena said to King Milinda that the Buddha has done a very difficult thing. What is that difficult thing? “Defining of the immaterial states of consciousness and its concomitants which occur with a single object.” That means consciousness and mental concomitants arise at the same time taking the same object. Although they take the same object, they are by characteristic or by nature different.

- The difficult thing, O King, done by the Blessed One was the defining of the immaterial states of consciousness and its concomitants, which occur with a single object, and which he declared thus: This is contact, this is feeling, this is perception, this is volition, this is consciousness.” It is very difficult for ordinary people to see these states clearly, to be able to say this is contact, this is feeling and so on. Following the

Buddha's teachings and through practicing vipassanā meditation many of these mental states can be seen, or known, or experienced. Many meditators come to see these mental states clearly through the practice of vipassanā meditation.

Then Venerable Nāgasena gave a simile. You pick up a handful of water from the ocean. It would be easier that this water is from one river and that water is from another river and so on. It is much more difficult to say that this is contact, this is feeling and so on when consciousness and its concomitants arise taking the same object. Paññā when it arises with consciousness and perception is a different dhamma. It is not mixed with the other concomitants. It is like people walking together. Each person is different from the other one. They come together and they do some job together.

- What are its characteristic, function, manifestation and proximate cause?" We have to understand with regard to these four aspects taught in Abhidhamma - characteristic, function, mode of manifestation and proximate cause. You will find these a lot in this chapter and the next chapter.

- Understanding has the characteristic of penetrating the individual essence of states." That means penetrating the nature of things, penetrating the individual nature or characteristic of things as well as penetrating the common characteristic of things. Each state has its own characteristic. If you watch closely, you will come to see the characteristic of these states. Then there is the common characteristic of all states, of all conditioned states. That is impermanence and so on. That you also see through paññā or understanding. The characteristic of paññā is penetrating the individual essence of states or the nature of states.

- Its function is to abolish the darkness of delusion." It is like lightening. When lightening flashes, darkness is dispelled. The dispelling of darkness or here darkness of delusion is its function. It is delusion which conceals the individual essences of states. So delusion or ignorance is compared to darkness. When there is darkness, we cannot see things in this room. If this room is dark, we cannot see things in this room. If there is light, we can see things. Just as darkness hides things from being seen, so ignorance or delusion conceal the individual essences of states. We do not know the individual essence of states because there is ignorance or delusion.

- It is manifested as non-delusion." When you watch paññā itself, it will appear to your mind as non-delusion. "Because of the word 'One who is concentrated knows and sees correctly' its proximate cause is concentration." The paññā meant here, that is vipassanā paññā. Its proximate cause is concentration. That is why I always say concentration is important. When there is no concentration, no paññā or penetration into the nature of things can arise.

There are many kinds of paññā. Paññā is one according to its characteristic of penetrating the individual essence. It is two, paragraph 9 "As regards the twofold section, the mundane is that associated with the mundane path." 'Mundane path' means the factors of Path especially during vipassanā meditation. During vipassanā meditation the factors of Path arise in your mind - Right Effort, Right Mindfulness, Right Concentration and Right Understanding. So mundane understanding is that associated with the mundane path (That means vipassanā meditation.) "And the supramundane is that associated with the supramundane Path." That is at the moment of enlightenment. At the moment of enlightenment what is called 'Path consciousness' arises. Paññā accompanying that consciousness is called supramundane paññā. So it is of two kinds.

- In the second dyad, that subject to cankers is that which is the object of cankers." Or we can just say mental defilements, which can be the object of mental defilements. "That free from cankers is not their object", so which cannot be the object of mental defilements. "This dyad is the same in meaning as the mundane and supramundane." 'Subject to cankers' means mundane. 'Free from cankers' means the supramundane. "The same method applies to the dyads, 'subject to cankers and free from cankers', and so on."

• In the third dyad, when a man wants to begin insight, his understanding of the defining of the four immaterial aggregates is understanding as defining of mentality.” ‘Defining of mentality’, that means clearly seeing or clearly understanding mentally. Clearly seeing or clearly understanding materiality is defining of materiality. It is of two kinds. In short it is understanding of mind and understanding of matter.

• In the fourth dyad, understanding belonging to two of the kinds of sense-sphere profitable consciousness, and belonging to sixteen of the kinds of Path consciousnesses with four of the jhānas in the fivefold method is accompanied by joy.” Sense-sphere profitable consciousness that is kāmāvacara kusala. Two of the kinds, two of them, belonging to 16 kinds of the Path consciousness with four of the jhānas in the fivefold method is accompanied by joy. What is sixteen? The four Paths with the first jhāna and those with the second, third and fourth out of the five. Now the Commentator is using the fivefold method of jhānas, not the fourfold method of jhānas. The first, second, third, and fourth jhānas are accompanied by joy. The fifth is accompanied by equanimity. ‘Accompanied by joy’ means jhānas up to the fourth.

• Understanding belonging to two of the kinds of sense-sphere profitable consciousness, and belonging to (the remaining) four kinds of Path consciousness with the fifth jhāna is accompanied by equanimity.” There is paññā accompanied by joy and there is paññā accompanied by equanimity. In the sense-sphere consciousness two are accompanied by joy and two are accompanied by equanimity.

• In the fifth dyad, understanding belonging to the first Path is the plane of seeing.” ‘Seeing’ means seeing Nibbāna in the first place or the initial seeing of Nibbāna. ‘Plane of seeing’ means that belonging to the first Path. The first Path is called ‘seeing’ or ‘dassana’ in Pāḷi because it sees Nibbāna first. Understanding belonging to the remaining three Paths, that is the second, third and fourth Paths, is the plane of development (bhāvanā).”

• As regards the triads, understanding acquired without hearing from another is that consisting in what is reasoned.” That means understanding from one’s own thinking. It is understanding which arises from one’s own thinking. It is not heard from others or not from having read books. That is understanding from what is reasoned or from what is thought.

The second one is understanding from what is heard. That means understanding attained through listening to others or through reading books.

The last one is understanding consisting in development. Here ‘development’ means the practice of meditation. So understanding obtained through the practice of meditation is that which consists in development. There are three kinds of paññā mentioned.

Then there is a quotation about five lines down. “That concerns ownership of deeds (kamma)” - that means understanding that beings have kamma only as their own. “Or is in conformity with truth” - that just means vipassanā because vipassanā helps us to see the true nature of things. So ‘in conformity with truth’ here just means vipassanā.

Paragraph 15 “The understanding that occurs contingent upon sense-sphere states has a limited object.” That means understanding that takes sense-sphere states as object. That is called ‘understanding which has a limited object’. Then there is understanding that takes the fine-material-sphere states or immaterial sphere states as an object. It is called an exalted object or paññā having an exalted object. This is mundane insight. “That which occurs contingent upon Nibbāna has a measureless object. That is supramundane insight.” ‘Insight’ means vipassanā and vipassanā is mundane, not supramundane. When you reach the enlightenment stage or the enlightenment moment, it becomes supramundane. In fact there is no supramundane insight. Insight is always mundane. Here by supramundane insight the author meant Path understanding, understanding of Path, and not vipassanā understanding. So understanding is of three kinds.

• It is increase that is called ‘improvement’. That is twofold as the elimination of harm and the arousing of good. Skill in improvement is skill in these, according as it is said.” This is skill in improvement, skill in development. The next one is skill in detriment. That means taking the diminution of good and the arousing of harm. Then the third one in paragraph 18 “But in either of these cases any skill in means and causes of production” - ‘means and ‘causes of production are the same here. ‘Means’ means just the cause of production. “Of such and such things, which skill occurs at that moment and is aroused on that occasion is what is called ‘skill in means’.” I think you are familiar with the word ‘upāya’. It is used a lot by people here. ‘Upāya’ is translated here as means. So skill in means is upāya kosalla, skill in understanding how to do things in a given moment. “And it is aroused on that occasion.” That means it just pops up when there is some occasion. It is not pre-meditated.

• In the fourth triad, insight understanding initiated by apprehending one’s own aggregates is interpreting the internal.” Here ‘interpreting’ means reflecting upon or paying attention to. That is internal. External is taking other people’s aggregates as object of meditation. That is external. ‘Both’ is interpreting the internal and external. There is a footnote for the word ‘abhinivesa’ in Pāḷi. The author said at the end it is interpretation or misinterpretation and insistence. ‘Interpretation’ means something like a view on a given object.

Then we have tetrads. There are four kinds of knowledge or four kinds of understanding - the understanding of suffering (the First Noble Truth), the understanding of the origin of suffering (the Second Noble Truth), the understanding of the cessation of suffering (the Third Noble Truth), and understanding of the way leading to the cessation of suffering (the Fourth Noble Truth).

Then the next tetrad is the four kinds of discrimination. These four kinds of discrimination are mentioned in the Commentaries very often. Sometimes when the enlightenment of a person is described the books, they would say that he gained enlightenment along with the four discriminations. That is a special knowledge. We do not have to practice in a special way. We just practice vipassanā meditation. When you become enlightened, then these four kinds of knowledge automatically come to you. These are called ‘the four discriminations’ or ‘paṭisambhidā’. “Knowledge about meaning is the discrimination of meaning. Knowledge about law is the discrimination of law. Knowledge about emancipation of language dealing with meaning and law is the discrimination of language. Knowledge about kinds of knowledge is discrimination of perspicuity.” There are four kinds of discrimination.

• Herein, meaning (attha) is briefly a term for the fruit of a cause.” The Pāḷi word is attha. ‘Attha’ can mean result, or purpose, and also fruit, and meaning. If we just translate it as ‘meaning’, it may create some misunderstanding. It is difficult to translate this word into any language. As we will see the word ‘**attha**’ here means five things - (1) anything conditionally produced, (2) Nibbāna, (3) the meaning of what is spoken (That means the meaning of words.), (4) result of kamma, (5) functional consciousness. These things should be understood as ‘meaning (attha)’. When we say ‘knowledge about meaning’ or ‘discrimination of meaning’, it means knowledge about these five things. “When any one reviews that meaning any knowledge of his, falling within the category concerned with meaning, is the discrimination of meaning.” So ‘discrimination of meaning’ means understanding of things conditionally produced, understanding of Nibbāna, understanding the meaning of words, understanding of result of kamma, and understanding of functional consciousness.

The next one is law. “Law (dhamma) is briefly a term for condition. For since a condition necessitates whatever it may be, makes it occur or allows it to happen, it is therefore called ‘law (dhamma)’.” ‘Discrimination of law’ means understanding of the condition or understanding of the cause. “But in particular the five things, namely, (1) any cause that produces fruit, (2) the Noble Path (It is the cause of the Fruition.), (3) what is spoken (That means words or language.), (4) what is profitable (kusala), (5) what is unprofitable (akusala), should be understood as law.” By the word ‘dhamma’ these five things are meant. “When any one reviews that law, any knowledge of his, falling within the category concerned with law, is the discrimination of law.” Discrimination of condition or discrimination of causes is law.

• This same meaning is shown in the Abhidhamma by following the following analysis.” There is a quotation from the second book of Abhidhamma.

Let us go to paragraph 25. “Knowledge about enunciation of language dealing with meaning and law: there is language that is individual essence.” The word ‘sabhāva’ is normally translated as individual essence. But here the meaning of the word ‘sabhāva’ is explained in the Sub-Commentary as correct or as that which does not change or which does not deteriorate. That is called ‘sabhāva nirutti’ in Pāli.

• The usage that has no exceptions” - that means that is definite, that is not ambiguous. “And deals with that meaning and that law. And knowledge falling within the category concerned with the enunciation of that, with the speaking, with the utterance of that, concerned with the root-speech of all beings, the Magadhan language that is individual essence” - in Theravāda Buddhism the Magadhan language is said to be the root speech of all beings, the original language of all beings. So the belief of Theravāda Buddhists is that the Magadhan language or the Pāli language as we know it now is the original language of all beings. After many, many years different people developed different dialects. Then they became different languages. This is the belief of Ancient Teachers.

Student: So the mother language is Pāli?

Teacher: Yes, the mother language is taken to be Pāli.

Student: Is this true or is it legend?

Teacher: I think the present day Pāli is the closest to the language used by the Buddha. It is difficult to say that it is the language of the Buddha because we really don’t know which language the Buddha used. But the Buddha used the language that was current at his time and which was understood by all people, not just by high-class people only. Once two Brahmans who became monks asked him to turn his teachings into Vedic Sanskrit. The Buddha rejected them. The Buddha said “My Dhamma is for all people, not for a select few.” So he used the language which was understood by all people, the common language.

Student: Now there are many languages in India. Buddha traveled great distances in India. Could it be that there was a more common language at that time?

Teacher: We don’t really know. There may be different languages in different parts or different dialects in different parts of the country. The language he spoke may have been understood by all people where he roamed. That language is said to be mūla bhassa (root-speech) of all beings.

• In other words, the language of law as soon as it hears it spoken, pronounced, uttered, knows ‘This is the individual-essence language; this is not the individual-essence language’ - [such knowledge] is discrimination of language.” That means it is the correct language, this is not the correct language, something like that. A person who has this kind of discrimination knows that this is grammatically correct and this is not. Then an example is given here. “one who has reached the discrimination of language knows, on hearing the words ‘phasso, vedanā,’ etc., that this is the individual-essence language (That means this is the correct language.) and on hearing ‘phassā, vedano’, etc., he knows that this is not the individual-essence language.” It is not the correct word or correct language because the word phassa is masculine gender and when it is in the nominative case it is phasso. It can never be phassā in the nominative case. When phassā is said, you know this is wrong. This is grammatically wrong. The word ‘vedanā’ belongs to the feminine gender. It is never in the masculine gender. So if you say ‘vedano’, then you put a feminine word into masculine gender and so it is wrong. If you do not know Pāli and you try to get enlightenment and get these four kinds of discrimination, then you will

automatically understand Pāḷi. That is what is meant here. So Pāḷi language is said to be the root-speech of all beings, of the rest of the languages.

The language that we will call Pāḷi is never mentioned as Pāḷi in the Commentaries. In the Commentaries it is referred to as Magadhan language or root language. The word 'Pāḷi' means simply Text as opposed to Commentaries and Sub-Commentaries. Later on since it was the language in which the Texts were recorded, we call it Pāḷi language. The term 'Pāḷi language' is of recent origin. The term was not used by the Commentaries or the Sub-Commentaries. What they used were the words 'mūla bhassa', or 'Magadha', or 'Magadhi bhassa' - the language of the Magadhan country. It was like a state in this country. During the time of the Buddha there were what we call '16 countries'. However they were not countries but states or districts. Magadha was one of them.

- Knowledge about kinds of knowledge" - that is known. This is knowledge of perspicuity. These four kinds of discrimination - we can make them clear, we can make them sharp. We can make ourselves adept in the four kinds of discrimination by five means.

The five means are given in paragraph 28. "And though they come into the categories of the two planes thus, they are nevertheless distinguishable in five aspects, that is to say, as achievement" and so on. Actually they can be brought to perfection by these five things - by achievement (That means by enlightenment.), by mastery of scriptures, by hearing, by questioning, by prior effort."

- Achievement is the reaching of Arahantship." It is the best mentioned here. Reaching of the other stages of enlightenment is also meant here. "Mastery of scriptures' is mastery of Buddha's word. 'Hearing' is learning the Dhamma carefully and attentively. 'Questioning' is discussion of knotty passages and explanatory passages in the Texts, Commentaries and so on. 'Prior effort' is devotion to insight in the dispensation of former Buddhas (So it is like a pāramitā.), up to the vicinity of [the stages of] conformity and change-of-lineage by one who has practiced [the duty of] going [with the meditation subject on alms round] and coming back [with it]." Monks are described as of different kinds. There are monks who take meditation even when they go to the village for alms and also take back meditation to the monastery. That means when they go to the village, they go with meditation and when they come back from the village, they come back with meditation. There are such persons. They have practiced meditation in this way. That is what is meant by 'going with the meditation subject on alms round and coming back with it'. They may have reached the stage of vipassanā just short of enlightenment. If they are enlightened, they don't have to worry about practicing again to gain enlightenment. So here 'up to the vicinity of the stages of conformity and change-of-lineage' simply means just short of enlightenment. 'Those who have practiced vipassanā in the dispensation of former Buddhas' (That means in their former lives just short of enlightenment.) such endeavor is called 'prior effort'. Such people may get enlightenment in this life and may get these four kinds of discrimination.

Some others said in a different way, but they are more or less the same. They are prior effort, great learning, knowledge of dialects, knowledge of scriptures, questioning, and achievement.

It was believed that there were only 101 languages during the time of the Buddha. " 'Dialects' means skill in the 101 tongues, particularly in that Magadha." But even in one country there are more than 100 languages or 100 dialects. It is the stock phrase used in the Commentaries whenever they want to refer to languages, they say 101 languages. It may be something like saying 1001 things, an expression.

- Herein, Buddhas and Undeclared Buddhas (That means Pacceka Buddhas.) reach the discrimination through prior effort and through achievement. Disciples do so through all these means. And there is no special way of developing a meditation subject in order to attain discriminations. But in trainers the attaining of the discriminations comes about next upon the liberation consisting in trainer's Fruition, and in non-trainers (That means Arahants.) it does so next upon the liberation consisting in non-trainer's Fruition." Those who have

reached the first, second, and third stages of enlightenment are called ‘trainers’. Those who have reached the fourth stage, the Arahants, are called ‘non-trainers’.

- How is it developed? Now the things classed as aggregates, bases, elements, faculties, truths, dependent origination, etc., are the soil of this understanding (or the field of this understanding), and the [first] two purifications, namely, Purification of Virtue and Purification of Consciousness, are its roots.” They are called ‘root purification’. The other five are called ‘trunk purification’ or ‘body purification’. There are seven kinds of purification with regard to the practice of vipassanā meditation. The first one is called Purification of Virtue. Actually it is not yet vipassanā, but preparing for vipassanā. Then the second one is Purification of Consciousness or Purification of Mind. That means concentration. Then there is Purification of View. Next is Purification by Overcoming Doubt. Next is Purification of Knowledge and Vision of What is the Path and What is not the Path. Then there is Purification by Knowledge and Vision of the Way. And next there is Purification by Knowledge and Vision. These are the seven stages of purity with regard to the practice of vipassanā meditation. This book will describe these purifications one by one beginning with chapter 18. That means Purification of View because Purification of Virtue and Purification of Consciousness are already described.

Now we come to the aggregates, the five aggregates. You are all familiar with the five aggregates, the five khandhas. The first one is rūpa, aggregate of corporeality or aggregate of matter. The second one is aggregate of feeling. The third is the aggregate of perception. The fourth is the aggregate of mental formations. And the fifth is the aggregate of consciousness. In this chapter they are not described in this order. First the aggregate of rūpa is described and then the aggregate of consciousness. Then the aggregate of feeling and so on are described.

The first one is the aggregate of rūpa. Rūpa is defined as, in paragraph 34, “that have the characteristic of being molested by cold, etc.” In Myanmar we understand this word as meaning to change. So anything that changes because of cold, heat, hungry, thirst, bite of insects and so on is called ‘rūpa’. ‘Ruppana’ means to change. When it is cold, you have one kind of material properties. When it is hot, there is another kind of material property and so on. ‘Change’ here does not mean that something changes into some other thing, but the arising of a different continuity of matter is called ‘change’. According to Abhidhamma materiality only lasts for a few moments, only 17 thought moments. After that they disappear. So ‘change’ here means the arising of a different kind of material property due to heat, cold, etc. That is what we call ‘change’.

And broadly there are two kinds of matter - primary entity and derived material properties. ‘Derived’ does not mean descended from, but it means depending on. I prefer to use the word ‘dependent’ rather than ‘derived’. There are the primary ones and the depending ones.

We need a house in which to live. The house is what we depend upon. In the same way the 24 material properties to be mentioned later depend upon the four primary elements for their arising and for their existence. They are not derived from these four, but they depend upon these four for their existence. For our survival we depend upon buildings, on houses. We are not produced by houses, but we depend upon the houses to live in, to have shelter and protection. In the same way the 24 material properties are not derived from the four great elements, but they depend upon these four for their existence, for their arising. That is why they are called ‘upādāya’ in Pāli. That means depending ones.

- Primary materiality is of four kinds as the earth element, water element, fire element, and air element.” We have met with these four elements in chapter 6 of The Manual of Abhidhamma.

- Depending materiality is of 24 kinds as eye, ear, nose, tongue, body, visible datum, sound, odor, flavor, femininity faculty, masculinity faculty, life faculty, heart-basis; bodily intimation, verbal intimation; space element; lightness of matter, malleability of matter, wieldiness of matter, growth of matter, continuity of matter, aging of matter, death of matter, and physical nutriment.” There are 24. 24 plus 4, we get 28. In Abhidhamma there are said to be 28 material properties. 4 are primary and 24 are those depending upon them.

If you look at the list closely, you will notice that there is eye, ear, nose, tongue and body. And corresponding to them there should be five, but there are only four here - visible datum for the eye, sound for the ear, odor for the nose, flavor for the tongue. For the body nothing is mentioned. That is because what we call tangible datum is just the group of three primary elements (earth element, fire element and air element). The combination of these three elements is what we call tangible datum. That is why it is not mentioned here. If it is mentioned, then we would have 25 and there would be confusion. We are not to understand that there is no such thing as tangibility. Corresponding to the bodily sensitivity there must be tangible objects. We have body sensitivity. For example I have body sensitivity in my skin and when I touch something, I have the feeling of touch. I experience the feeling of touch, that tangible object. There is tangible object, but it is not different from the three primary elements mentioned above. That is why it is not mentioned here. There are 24. These 24 are explained in detail. Their characteristic, function, mode of manifestation and proximate cause are all mentioned.

Paragraph 37 towards the end “Its function is to pick up [an object] among visible data.” Actually it is not picking up. The Pāli word is ‘āvīñchana’. That means to pull, so to pull the mind to the object, to take the mind to the object. It is not like picking up an object, but to pull or maybe push the mind to the object. “It is manifested as the footing of eye consciousness.” I think we should say ‘the basis of eye consciousness’. That is better. That means eye consciousness cannot arise if there is no eye or no eye sensitivity in our bodies. So it is the basis for eye consciousness. “Its proximate cause is primary elements born of kamma sourcing from desire to see.” We have some desire to see. That desire makes kamma and kamma causes the elements. So the primary elements caused by kamma are its proximate cause.

Then we have ear, nose, tongue. They can be understood without much difficulty. Paragraph 42 “Some, however, say that eye is sensitivity of primary elements that have fire in excess” and so on. “ ‘Some’ are certain Mahāsaṅghikas.” Mahāsaṅghikas are those who divided themselves from the original Saṅgha at the second Buddhist Council. Before the second Buddhist Council there was a difference of opinion among monks about the practice of certain Vinaya Rules. They could not come to agreement. So they divided themselves away from the original Saṅgha and they are called ‘Mahāsaṅghikas’. Mahāsaṅghikas have this view. One of them was Vasudhamma. Maybe, I don’t know, in Sanskrit or among the teachers of this sect there is a teacher called Vasubhandhu. It may be the same person. The name Vasudhamma was given in the Sub-Commentary to the Visuddhi Magga. This is a difference of opinion.

Let us go to paragraph 46. Even among Theravāda Buddhists there is a difference of opinion about whether sensitivities take the objects when they come into contact with them or before the objects reach them. Paragraph 46 explains this. “Now among these [sensitivities thus] possessed of difference due to difference of kamma, the eye and the ear apprehend non-contiguous objective fields since consciousness is caused even if the supporting [primaries] of the objective fields do not adhere to the [faculties] own supporting primaries.” The meaning is this: Eye and ear take the object which has not reached them. Before the objects reach them, they take the object. That is what is meant here. It may or may not be correct, but the opinion of Venerable Buddhaghosa and later teachers is that. The eyes and ears take objects which have not reached them. Before the objects reach them, they take the objects, before they come into physical contact with the sensitivities. Eye takes the visible object. ‘Visible object’ just means color. Before it really touches the eye, it takes the object. That is because if you say eye sensitivity only takes the object when it touches it, then the object would have to come and would block the passage of light. The opinion of the later Commentators including the Venerable Buddhaghosa was that these two sensitivities take the objects before the objects reach them. But the other three (nose, tongue and body) only take the object when it comes to them or when the object adheres to the sensitivities. Let us take smell as an example. Unless it adheres to the nose, we do not experience smell. If the smell is some distance away from us and does not come into contact with our nose, then we do not experience smell.

Student: What is the difference between the eyes going out to meet the object and the object coming to the eyes? How would you know which is correct? What is the difference in understanding?

Teacher: That's right. There are arguments on both sides. Considering sound waves, we may not agree with what Venerable Buddhaghosa said here. Because only when sound waves strike against the ear drum, do we hear sound. Right? So sound must come into physical contact with the ear sensitivity in order to hear. So we may side with later Teachers like Venerable Buddhaghosa or with former Commentators. Venerable Buddhaghosa is said to be a later or new Commentator. Before him there were older Commentators. Those Commentators took it that the eye and ear took objects which came into contact with them. That is the difference of opinion. If you have The Expositor, I will give you the page number for reference. It is explained more fully there. It is in The Expositor, page 410.

The eye sensitivity is described here. It says that it looks like a blue lotus petal. During the time of the Commentators they thought that the black part of the eye was a solid thing, not a window. The black part is like a window, right? It can become small or big. What we gather from the writings of the Commentators is that they take this to be a real thing. So eye sensitivity is supposed to reside in that place - "surrounded by black eyelashes and varied with dark and light circles. The eye [sensitivity as meant] here is to be found in the place in the middle of the black circle surrounded by the white circle in that [feature of the] eye with its accessories" and so on. Eye sensitivity resides on a place that looks like a blue lotus petal. The black part of the eye is compared to a blue lotus petal. It is said that many particles of eye sensitivity pervade that place.

Then we have ear sensitivity. Ear sensitivity resides in a place like a finger-stall. What is a 'finger-stall'? Is it a ring? Please look at paragraph 49. "The ear [sensitivity] is to be found inside the [feature of the] ear hole with its accessories in the place that is shaped like a finger-stall." That means a ring. It is something like a ring in the inner ear.

Then the nose is like a goat's hoof. The tongue is like a lotus petal tip. And the body is like liquid that soaks a layer of cotton. The body sensitivity is found everywhere. The whole of the body is pervaded by the body sensitivity except for the nails and the hair. "In this physical body where there is matter that is clung-to" - I think the footnote is good. "It is vaguely renderable by 'organic or sentient or living matter'." That is right. "Technically it is matter of the four primaries that is 'clung-to' or 'derived' by kamma." It is not necessarily born of kamma. Everything that is connected with living beings is called 'upādiṇṇa' in Pāḷi. Something like organic or sentient is better.

Then these are compared to snakes, crocodiles, birds, dogs and jackals. The eyes are compared to snakes, the ears to crocodiles, the nose to birds, the tongue to dogs, and the body to jackals. They gravitate to their own respective resorts. Snakes live in ant-hills. Crocodiles live in water. Birds live in air or space. Dogs live in villages. Jackals live in charnel grounds.

Eye is said to be like a snake. A snake likes to be in a place where there are many things. The eye also wants to see many things. If the wall is plain the eye does not want to see. The eye wants to see different things - intricate patterns, paintings, things like that. The eye is compared to a snake. A snake does not want to be where there is nothing. It wants to be where there is debris. So the sensitivities are compared to these animals. You can read in more detail in The Expositor, page 411.

Then we come to visible datum. That means the visible object or color. Then there is sound, odor, flavor.

Next there is femininity faculty. "The femininity faculty has the female sex as its characteristic. Its function is to show that 'this is a female'. It is manifested as the reason for the mark, sign, work, and ways, of the female." Please read The Expositor, page 419. Women have different marks, different signs, different work, and different ways of doing things than men. By looking at them, we know 'this is a woman' and 'this is a man'. That peculiarity in a woman is called 'femininity' and in a man it is called 'masculinity'. Sometimes we may see someone by a silhouette and we know that it is a man or that it is a woman. Or sometimes we know that it is a man or that it is a woman by how they walk. Sometimes we know when they are children by how they play and so on. Boys would play fighting with each other. Girls would play cooking or something like that. These two

also extend throughout the whole body, not just in some parts of the body. “But it does not follow that they have to be called either ‘located in the space where body sensitivity is located’ or ‘located in the space where that is not located’.” Body sensitivity pervades the whole body also. And masculinity and femininity pervade the whole body. It does not follow that they have to be located where body sensitivity is located. When there is body sensitivity, then we cannot say that at the same place there is masculinity or femininity.

Student: I heard once that the first thing we notice about somebody is their sex, whether they are a man or a woman. That’s the first thing we notice. That’s what you are saying.

Teacher: Yes. We may not see a person, but we hear them talk and we know ‘this is a woman’ or ‘this is a man’. There are marks or signs of feminine sex or masculine sex. Femininity or masculinity reside in the whole of the body.

Next is the life faculty. This is *jīvita* in Pāli. In this paragraph instead of ‘occur’ we should say ‘exist’. “Its function is to make them occur.” It is not ‘to make them occur’, but ‘to make them to continue to exist’. They occur by some other causes. After they arise this life faculty maintains them or protects them. Its characteristic is not to make them occur, but to make them to continue to exist for a very short moment. So instead of ‘occur’ we should use ‘exist’. About the middle of the paragraph “And it occurs itself only through its connection with the states that occur, like a pilot.” Here also “It exists itself only through its connection with the states that it maintains.”

It is said that life faculty maintains the conascent material properties. *Jīvita* is the one that maintains them, that keeps them from dissolving. If life faculty maintains others, then what maintains the life faculty? That is the problem here. If you are the protector of others, who is the protector of you? The answer is that it protects itself. In protecting others it protects itself too. It is like a boatman. When a boatman takes you to the other shore, he takes himself too. That is the point here, but it is not so clear reading this sentence. The meaning is just this. If life faculty protects others, what protects it? It protects itself. ‘Like a pilot’ means like a man who rows the boat, a boatman. It is important to understand this correctly.

- It does not cause occurrence after dissolution, because of its own absence and that of what has been made to occur. It does not prolong presence at the moment of dissolution (There are three moments -arising, presence and dissolution.) because it is itself dissolving, like the flame of a lamp when the wick and the oil are getting used up. But it must not be regarded as destitute of power, to maintain, make occur (We should say ‘make exist’.), and make present, because it does accomplish each of these functions at the moments stated.”

Then we come to the heart-base. I have talked about heart-base many times. So I think you understand about the heart-base. There is a discussion of the heart-base in footnote 26. In brief the heart-base is not mentioned in the first book of Abhidhamma. Even in the last book of Abhidhamma, the *Paṭṭhāna*, it is not mentioned by name. Buddha just said “Depending upon a certain material property mind element and mind element consciousness arise.” That ‘certain material property’ is interpreted to mean the heart-base. The question is how that is to be known, how do you know that it is heart-base. Two lines of argument are given. One is from the scriptures and one is from logical reasoning. ‘Logical reasoning’ means by the method of elimination. Buddha said that there is a certain material property which is the basis of mind element and mind element consciousness. That basis cannot be the eye, cannot be the ear and so on. Eliminating one after the other, there is something remaining and that is the heart-base. So when the Commentators say that is the heart-base, it is somewhat arbitrary.

These two arguments are given. There is this argument and also one from the scriptures. From the scriptures also I said that no where in the scriptures is the heart-base mentioned by name by the Buddha. They say that the Buddha did not mention the heart-base in the first book of Abhidhamma because Buddha had to conform to a certain way of preaching, a certain way of teaching, for unity of his method of teaching. In order not to break the unity of teaching he left the heart-base out when he described the material properties. That is the argument

in brief. The second one is arrived at by the method of elimination. So the Commentators at last arrive at saying heart-base is what is meant by the Buddha. Please read footnote 26. It may be a little difficult to understand.

OK. Please read up to consciousness aggregate for next week, up to page 518.

Sādhu! Sādhu! Sādhu!

(Tape 30 / Ps: 61 – 124)

We haven't finished the first aggregate yet. We are in the middle of the aggregate of matter. Paragraph 61 deals with bodily intimation and paragraph 62 deals with verbal intimation. There is a long footnote which is very difficult to understand. Part of the translation is incorrect.

• Bodily intimation is the mode (conformation) and the alteration (deformation) in the consciousness originated air element that causes the occurrence of moving forward, etc., which mode and alteration are a condition for the stiffening, upholding, and moving, of the conascent material body.” What is bodily intimation? After reading this definition, you don't know what it is. So I will tell you. We let other people know our intentions by bodily gestures. That bodily gesture is what we call ‘bodily intimation’ in the language of the books. Bodily intimation is one of the 28 material properties. Bodily intimation is not air element. That is because if air element were bodily intimation, then wherever there is air element there would be intimation and there is not. So air element cannot be bodily intimation. Then is citta born matter bodily intimation? There are other citta born material properties too. They are not intimation. They do not help us to know the intention of people. Therefore citta born matter is also not bodily intimation. Is movement bodily intimation? If it were, there would be intimation in the movement of trees, in the movement of inanimate things. There is no intimation from these things. So bodily intimation is a particular mode of air element which is caused by citta, citta which causes going forward, going back and so on. This mode is the condition for there to be stiffening or upholding of the limbs of the body and so on. That particular mode is what is meant by bodily intimation. We cannot pick up bodily intimation and show you this is bodily intimation. It is just a particular mode of the air element. Here the air element is predominate. Where there is movement, there is this air element. Movement is caused by the air element. This air element is caused by citta here. Bodily intimation means just a particular mode of the air element which is caused by citta. That citta can cause the arising of moving, of going forward, stretching, bending and others. But there is not intimation in all movements, it is only in the movements of beings, especially human beings. If we want to let someone know that he should come, we use a kind of gesture. In this country you use this gesture. If he sees this gesture, then he knows that we want him to come. That particular mode in the movement of the hand is what we mean by bodily intimation.

Verbal intimation means a particular mode of earth element. For bodily intimation it is air element, but here it is earth element, a particular mode of earth element which is caused by citta which causes speech. When we want to say something, then there is citta or the intention. That citta cause the earth element in the place where voice is made in the vocal chords. ‘Vocal chords’ is not the word used in the books, but let us say vocal chords. In these vocal chords there is matter caused by kamma. There is kamma born matter in the vocal chords along with other kinds of material properties. When we want to say something, our mind produces the earth element, many particles of earth element. These come together - the earth elements caused by citta and the material properties in the vocal chords. There is something like friction. That friction causes the voice to arise. So there is the voice. So verbal intimation is not just the voice. It is not just the earth element. It is not just kamma born matter, but it is a particular mode in the earth element which causes voice or speech. Through speech we understand what the other person intends or what the other person wants us to know. You hear my voice. It is not just the voice. These are words. Through these words you understand the meaning. For the sake of convenience we can say that the articulation of words is what we call verbal intimation, but actually it is a particular mode of the earth element caused by citta coming together with the kamma born matter in the vocal chords. That is called verbal

intimation. For convenience we can just say speech is verbal intimation. Through speech, through word we make people understand.

In order to understand other people's intention or the meaning of words we need two conditions. First we must hear the words. Second we must have known the meaning of the words before. Only when these two conditions are met, will there be understanding. That is why when you speak quickly, I do not understand you. That is because I do not hear the words distinctly. Sometimes you may use a word which I do not know the meaning. Then I will not understand you. There are two conditions. The words or voice must come into the avenue of the ear and you must hear clearly. The other condition is that you must have known the meaning of the words before. Then you understand. Otherwise you do not understand. If I say a word in Pāḷi, then you may not understand although you hear the word distinctly. You may not know this word, so you do not understand. So just by being present a sound or a voice cannot make us understand.

The verse in the second part in footnote 27 is not translated correctly. The first two lines are correct.

- Sounds that have entered no objective field

Do not awaken any kind of meaning.”

Sounds which we do not hear will not make us understand any meaning at all. The third and fourth lines are not correct. Venerable Ñāṇamoli misunderstood one word in the Pāḷi original. That word is **sattā** with the second 'A' as a long 'ā'. The word 'satta' with a short 'A' means a being, like Bodhisatta. 'Satta' means a being. 'Sattā' with the second 'ā' long means the state of being or the state of being present, being existent, being present. That is the word used in this verse, not satta. That means 'not just by being present will these sounds or words make us understand'. That means we may hear the words, but if we have not learned the meaning of the words before, we will not understand. This is verbal intimation. The others are not so difficult to understand. These two (bodily intimation and verbal intimation) are said to be caused by citta.

Student: so in the last two lines of the verses, it would be 'words merely recognized' or something like that?

Teacher: 'If their meaning is not known before-hand, by their presence they cannot make us understand'. It should be something like that. Let me see. "They will not show any meaning just by their presence." That is if their meaning is not known before-hand.

The next material property is space element or just space. In paragraph 63 "The space element has the characteristic of delimiting matter." 'Delimiting matter' really means delimiting a group of matter, not just one material property, but a group of material properties. Material properties arise in groups. There are eight material properties that arise together, or nine, or ten and so on. This space element is said to be between these groups. Between one group and another there is what we call space. That is delimiting - this is one group, this is another group, this is still another group. That is called space. So 'delimiting matter' does not mean delimiting one material property from another, but delimiting one grouping of materiality from another.

Then come three - lightness of matter, malleability of matter, and wieldiness of matter. These are actually some qualities of the material properties - lightness, malleability and wieldiness. They are explained in paragraph 65. "Lightness of matter is alteration of matter such as any light state in material instances, as in one who is healthy." So when you are healthy, your body is something like light or agile. That is this lightness of matter in the body.

Malleability of matter is compared to a well-pounded hide. When you want to make leather, you soak the hide in salt water, and then you pound it again and again so that it will become soft and malleable. Then you can do with it whatever you may want. Something like that is called malleability of matter.

The third one (wieldiness) is compared to well-refined gold. People make some ornaments out of gold. First the gold is refined. When gold is well-refined, that is when it is without any other impurity, it becomes easy to make into anything you want. Something existing in the body or in matter is called wieldiness of matter.

These three always arise together. At the beginning of paragraph 65 it says “These three, however, are not found apart from each other.” When there is one, there are the other two. These three are actually qualities of the material properties.

Next we have growth of matter and continuity of matter. You are familiar with the three phases of existence. Right? Arising, continuation and death or disappearing. The phase, arising, is described here in two parts, as growth of matter and continuity of matter. It is called rebirth here. It is just the arising of matter. This arising of matter is divided into two. One is growth of matter. The other is continuity of matter. Growth of matter is first arising. Continuity of matter as the word says is ‘continuing’. “Continuity of matter has the characteristic of occurrence.” It is not occurrence. It is continuing. Is there such a word as continuance? (Yes, there is.) Or we can just say continuing. It has the characteristic of continuing, of continuing to exist, not just occurrence. The Pāḷi word can mean to occur, as well as to continue after arising. “Its function is to anchor.” That means to join one with the other.

- Both of these are terms for matter at its birth.” The birth or the arising of matter is called here both the growth of matter and the continuity of matter. Just one birth or arising is described here with the two names because it is owing to difference of mode. There is a little difference between the growth of matter and the continuation of matter. This is also “according to [different persons’] susceptibility to instruction.” That means there are some beings who will understand better when birth is described as growth of matter and continuity of matter.

It plays an important role at least in explaining why the Buddha taught in this way or why the Buddha taught in that way. The Buddha always had in mind the susceptibility of the minds of the listeners. That means he thought “If I use this word will they understand?” If they were not going to understand, he might use another word. That’s why there are many kinds of teachings in the teachings of the Buddha. Sometimes he taught by way of the five aggregates. Sometimes he taught by way of twelve bases. Sometimes he taught by way of eighteen elements. Actually they are all the same things. They are different names given to one and the same thing. Sometimes we may be familiar with one word but not the other. When a familiar word is spoken to us, we readily understand. If we are not familiar with the word, then we don’t understand. If we do not understand, we cannot penetrate into the nature of things. Buddha always exercised this -

Student: Buddha took into consideration if people were sharp or fast learners.

Teacher: That’s right, and their likes and dislikes. This is one ability that is not shared even by his disciples. Even Venerable Sāriputta did not have this ability to enter into the minds of listeners and find out what would be suitable for them. Once Venerable Sāriputta gave the wrong meditation subject to his young student. Here Buddha wanted to teach so that the teaching is susceptible to the listener’s ability.

- The teaching in the Summary (Uddesa) in the Dhammasaṅgānī is given as ‘growth and continuity’; but since there is here no difference in meaning (That means no difference in reality.), consequently in the Description (That means a detailed description.) of these words ‘the setting up of the sense-bases is the growth of matter’ and ‘the growth of matter is the continuity of matter’.” This is said in the Dhammasaṅgānī.

- And in the Commentary, after saying ‘It is genesis that is called “setting up”, increase that is called “growth”, occurrence that is called “continuity”.’” So here three terms are given - setting up, growth and continuity. Then a simile is given here. “Genesis as setting up is like the time when water comes up in a hole dug in a river bank (So when water comes up that is genesis.); increase as continuity is like the time when it fills [the hole]; occurrence or continuity is like the time when it overflows.” These are just similes to understand the two phases of one arising or one birth of material property - growth of matter and continuity of matter.

According to this there will be four kinds of matter which will be called characteristic matter. Actually they are different phases of matter - the arising, the continuance and disappearing. These two (growth and continuity) are called arising.

Next we have aging in paragraph 68. "Aging has the characteristic of maturing (ripening) material instances." This is getting old. This is the continuing phase of existence - arising, continuing and disappearing. It corresponds to the second phase. "This is said with reference to the kind of aging that is evident through seeing alteration in teeth, etc., as their brokenness, and so on." Three kinds of aging are given - evident aging, hidden aging, and incessant aging. Evident again is aging which is evident like when we see someone with broken teeth or someone with eyeglasses maybe. Then we know that person has aged. For the immaterial states there is no such evident aging. We cannot see the brokenness of cittas and cetasikas. For them it is called hidden aging, that is aging which cannot be seen by the eyes, but which is seen through wisdom or the mind. "And that in earth, water, rocks, the moon, the sun, etc., is called incessant aging." 'Incessant aging' is also a hidden aging. This book looks new for one month, two months, or even for a year if you don't use it much. There is aging going on, but we do not see it getting old or aged. So the aging in earth, water and so on is also hidden aging, but here it is called incessant aging. There is no visible difference between one stage and another. Here by aging is meant the aging of material properties, not of immaterial states. The last one is impermanence of matter. That means the death of matter, the disappearance of matter. "Impermanence of matter has the characteristic of complete breaking up."

The last one is physical nutriment. "Physical nutriment has the characteristic of nutritive essence." And then "Its proximate cause is a physical basis that must be fed with physical food." Here also the translation is a little inaccurate. The Pāḷi word is kabaliṅkāra. 'Kabala' means a morsel. 'Kabaliṅkāra' means making a morsel. That means before you eat you make a morsel if you eat with your hands. You make a morsel and then put it in the mouth and eat it. Food is called kabaliṅkāra in Pāḷi. Food which is eaten after making it into a morsel is the meaning. "Its proximate cause is a physical basis" - here 'basis' is not a good word. The Pāḷi word is vatthu. 'Vatthu' can mean a base, like eye-base, ear-base and so on. But 'vatthu' can also mean a thing, just something. Here 'physical basis' just means a material thing which must be swallowed after being made a morsel. This is the word used in Pāḷi. It is simply just what you eat, the food. The food itself is not the physical nutriment that is meant. Physical nutriment is something in the food, something which helps us destroy hunger and so on. That nutritive essence is what is meant here as physical nutriment, not the food itself. The proximate cause is the food we eat because we get that nutriment from the food that we eat.

These are all together the 28 material properties. If you count them, you will get 28. There are 4 primary elements and 24 dependent ones, so all together 28. "These, firstly, are the material instances that have been handed down in the Texts. But in the Commentary others have been added as follows: matter as power, matter as procreation, matter as birth, matter as sickness: and in the opinion of some, matter as torpor." Sloth and torpor are two mental factors included in the formation aggregate. But there were some teachers who took it to be matter. So it is mentioned here. "In the first place, matter as torpor is rejected as non-existent by the words:

- Surely thou art a sage enlightened,
There are no hindrances in thee'."

The common opinion is that torpor is not matter. There were some teachers belonging to another school within the Theravāda sect who took torpor to be matter. That is rejected as non-existent. There is no torpor as matter. The proof that they show is the Buddha's words:

- Surely thou art a sage enlightened,
There are no hindrances in thee."

These two lines state that there are no hindrances in the mind of the Buddha. Torpor is included in the hindrances. In other places especially in Abhidhamma it is said that material properties cannot be abandoned or cannot be destroyed. Only the mental defilements can be destroyed. When a person becomes enlightened, he eradicates mental defilements. Only the mental defilements can be eradicated and not the material properties.

Here it says that the Buddha had no hindrances and torpor is included among the hindrances. So torpor can be eradicated. If it can be eradicated, it is not rūpa. It is not a material property.

- As to the rest, matter as sickness is included by aging and by impermanence; matter as birth by growth and continuity; matter as procreation, by the water-element (because when there is water element something grows); and matter as power by the air element. So taken separately not even one of these exists: this was the agreement reached.” This was the agreement of the majority of teachers.

- So this derived (dependent) matter of 24 parts and the aforesaid matter of the primary elements which is of four sorts, together amount to 28 sorts, neither more nor less.” These are the 28 material properties.

Then they are described as of one kind, two kinds and so on. “And all that [matter of 28 sorts] is of one kind as ‘not-root-cause, root-cause-less, dissociated from root-cause, with conditions, mundane, subject to cankers.” According to this there is only one kind of material property. Although we are all different people, as human beings we are one. It is like that. Although there are 28 material properties as having no root cause, or as having conditions, or as being mundane, then there is only one rūpa, one material property.

Then they can be two. “It is of two kinds as internal and external, gross and subtle, far and near, produced (produced by four causes - kamma, consciousness, temperature, nutriment) and unproduced, sensitive matter and insensitive matter, faculty and non-faculty, clung-to and not-clung-to, and so on.” ‘Clung-to’ means caused by kamma. ‘Not-clung-to’ means not caused by kamma. Then the detailed explanation of internal and external and so on is given. They are not difficult if you have a list ready at hand. Read this paragraph with that list and you will understand easily.

At the end of paragraph 73 “What we shall later describe as ‘kamma-born’ is clung-to because that is ‘clung-to’, [that is, acquired], by kamma.” I think instead of saying ‘acquired’, we should say ‘caused by kamma’. Literally it is clung-to by kamma. ‘Clung-to by kamma’ or ‘grasped by kamma’ means taken by kamma and its object. That simply means caused by kamma.

- Again, all matter is of three kinds according to the ‘Visible (sanidassana)’ triad, the kamma-born triad etc. Herein, as regards the gross, a visible datum is visible with impact; the rest are invisible with impact; all the subtle kinds are invisible without impact.” There are three kinds of material properties - visible with impact, invisible with impact and invisible without impact. Visible with is only one which is visible datum, that is visible object. The rest are all invisible with impact. All the subtle kinds are invisible without impact. ‘Gross’ and ‘subtle’ are explained in paragraph 73 above.

- According to the ‘kamma-born’ triad, etc., however, that born from kamma is kamma-born.” So this is not difficult to understand - kamma-born, not kamma-born, neither-kamma-born-nor-not-kamma-born. The same is true for consciousness, nutriment and temperature.

Paragraph 76 “Herein, the visible-data base is seen because it is the objective field of seeing.” It is the object of seeing. Visible-data base is called seeing. “The sound base is heard because it is the objective field of hearing. The three, that is to say, odors, flavors, and tangible data, are sensed (literally contacted) because they are the objective fields of faculties that take contiguous [objective fields]. The rest are cognized because they are the objective field of consciousness only. So firstly it is of four kinds according to the ‘seen’, etc., tetrad.”

In footnote 32 there is a discussion of whether the water element can be touched. “Is not cold apprehended by touching?” Do you think so? “And is that the water element? Certainly it is apprehended, but it is not the water element. What is it then? It is just the fire element (or temperature). For there is the sensation of cold when heat is sluggish.” When there is little temperature we say that it is cold. When the temperature rises, we say that it is hot. Cold and hot are just variations in temperature. That is not the water element.

• There is no quality that is called cold; there is only the assumption of coldness due to the sluggishness of the state of the sensation of cold, like “.” ‘Beyond and not beyond’ is not a correct rendering. It should be ‘this bank and the other bank’. When we are on this bank, we call the other, ‘the other bank’. When we cross over to the other bank, this bank becomes ‘the other bank’ and the other bank becomes ‘this bank’. When the temperature is low, we call it cold. When the temperature has risen, we call it hot. So hot and cold are relative terms. “For in hot weather while those who stand in the sun and go into the shade have the sensation of cold, yet those who go to the same place from an underground cave have the sensation of heat.”

• And if coldness were the water element it would be found in a single group along with heat: but it is not so found.” If coldness is water element then it must co-exist with heat. But heat and cold do not co-exist. Cold is not water element because there are four elements everywhere. “That is why it may be known (Actually we ought to say ‘it should be known’) that coldness is not water element. And that is conclusive for those who agree in the inseparable existence of the primary elements; and it is conclusive too even for those who do not agree because it is disproved by associate existence” and so on. That is difficult to understand. “It is conclusive too for those who say that coldness is the characteristic of the air element; for if coldness were the air element, coldness would be found in a single group along with heat, and it is not so found.” It is the same argument.

• But those who hold the opinion that fluidity is the water element and that that is apprehended by touching should be told: That fluidity touched is merely the venerable ones’ assumption as is the case with shape.” We think that we see the shape. We see something and we think that we see the shape. What we see is the visible object there. Shape we do not see, but we think that we see. In other words we see the shape in our minds and not with our eyes. What we see is just visible data.

• Three elements coexisting with fluidity
Together form what constitutes a tangible;
That I succeed in touching this fluidity
Is a common misconception in the world.”

So you put your hand in the water and you say that it is cold. Then you think that you can touch cold.

• And as a man who touches elements,
And apprehends a shape then with his mind,
Fancies ‘I really have been touching shape’,
So too fluidity is to be understood.”

So you pick up a pencil and you think that you touch the shape of the pencil. What you touch is not the shape of the pencil, but the material properties of the pencil. So water element cannot be touched. What we touch and think of as water element is not actually water element, but is the fire element (heat or cold).

Paragraph 78, one word is missing in my book. “Here, however, what is called the materiality of the heart is physical basis, not door.” Heart-base is basis but not door. “The two intimations are door, but not physical basis.” The two intimations are said to be doors because they are those through which we do kamma, kamma by body and kamma by speech. So bodily intimation and verbal intimation are said to be doors of kamma. You may read this in the fifth chapter of The Manual of Abhidhamma. They are doors, but not physical basis, not vatthu. We should say that they are doors, but not physical basis. “Sensitive matter is both physical basis and door (like eye sensitivity, ear sensitivity and so on); the rest are neither physical basis nor door.” So there are four kinds. Then there are five kinds, born of one, born of two and so on.

At the beginning of paragraph 80 “That is all the rest except ‘matter as characteristic’. But ‘matter as characteristic’ is called not born of anything.” ‘Matter of characteristic’ means the four mentioned in paragraph 66 - growth of matter, continuity of matter, aging and impermanence of matter. These four are said to be not born of anything, not caused by anything. “Why? Because there is no arising of arising and the other two are the mere maturing and breaking up of what has arisen.” That means they are just the different phases of the material

properties which have arisen. Actually they are not separate material properties. So they are not said to be caused by anything. 'Anything' refers to kamma, consciousness, temperature and nutriment.

• Though in the passage 'The visible data base, the sound base, the odor base, the flavor base, the tangible data base, the space element, the water element, lightness of matter, malleability of matter, wieldiness of matter, continuity of matter, and physical food - these states are consciousness originated'." This is from an Abhidhamma Text. In the Abhidhamma it is said that the growth of matter and the continuity of matter are caused by or are originated by consciousness. Likewise in other passages where they are said to be caused by kamma and so on.

So what about that? The answer is that they are not caused by anything, but they are evident when the functions of kamma and so on are said to still be existing. Suppose there is relinking or rebirth. At the first sub-moment of rebirth there is kamma-born matter. Kamma is always concerned about producing something. Only after it has produced something will it give up this concern. It is concerned with producing results. At the very moment of arising its concern has not yet disappeared. And birth or these two (growth of matter and continuity of matter) are seen at that moment. That is why they are said to be caused by kamma, citta and so on, although, in fact, they are not caused by anything. They are said to be caused by kamma because the exercising of the function of kamma is still there. Kamma's concern for producing material property is still exercised at the moment of genesis or at the moment of arising. That is why they are said to be caused by kamma. With regard to citta it is the same thing.

Then we come to consciousness aggregate (viññāṇa khandha). "Among the remaining aggregates, however, whatever has the characteristic of being felt should be understood all taken together, as the feeling aggregate." It is not 'being felt', but 'feeling'. He misunderstood the word. The Pāli word is 'vedayita'. It looks like a passive past participle here. It is something like a verbal noun. It is not 'that which is felt', but 'that which feels' or just 'feeling'. Here the word 'vedayita' means feeling. If you know a little Pāli, you will understand that. The suffix 'TA' is added to mean the passive. So here 'vedayita' could mean which is felt, but here it is used in the sense of just 'feeling', not 'being felt'. So it should be "The characteristic of feeling should be understood, all taken together, as the feeling aggregate." Because feeling aggregate is that which has feeling as characteristic and not that which is felt. If it is felt, there must be another feeling. Feeling is explained here in the Sub-Commentary as experiencing the taste of objects. That is what we call feeling. We can say enjoying the taste of objects.

Now we have the aggregate of consciousness. The aggregate of consciousness is described in this book in the order given in the original Abhidhamma Texts. This order is different from the order we are familiar with because we are familiar with the order given in The Manual of Abhidhamma. The order in The Manual of Abhidhamma is different from the order given in the original Abhidhamma Texts. The Visuddhi Magga follows the order given in the original Abhidhamma Texts. That is why I have made these notes. This chart is the same as the dots, but just the numbers are given so you can pinpoint it. There is also a handout showing the number of the citta in The Path of Purification and in The Manual of Abhidhamma.

Student: Thank you.

Teacher: The numbers given in the book are different from the numbers given in The Manual of Abhidhamma. Let us read paragraph 83. "Herein, 1-8 that of the sense-sphere is eightfold, being classified according to joy, equanimity, knowledge, and prompting; that is to say: (1)" - this # 1 given in this book is # 31 in this chart. Now you can identify it. Then # 2 in The Path of Purification is # 32 in this chart. It can help you to identify the cittas.

The plan of the types of consciousness given in The Path of Purification is done according to the pattern of the original Abhidhamma Texts. They are classified in this way: First there is kusala. Second there is akusala. Third there is abyākata. There are these three major divisions - kusala (wholesome), akusala (unwholesome), and abyākata (indeterminate). Then kusala is divided into kāmāvacara (belonging to sense-sphere), rūpāvacara

(belonging to form-sphere), arūpāvacara (belonging to immaterial sphere), and lokuttara (supramundane). Akusala is divided into three - lobhamūla (That is citta accompanied by lobha or attachment), dosamūla (citta accompanied by dosa or having dosa as a root), and mohamūla. You can find the English translation in The Path of Purification. On the handout I gave the paragraph numbers, so you can find them easily in the book. Abyākata is the most comprehensive. Abyākata is divided into vipāka (resultant) and kiriya (functional). Then vipāka is subdivided into kāmāvacara vipāka, rūpāvacara vipāka, arūpāvacara vipāka, lokuttara vipāka. Kāmāvacara vipāka is divided into kusala vipāka and akusala vipāka. Then kusala vipāka is divided into ahētuka (without root) and sahetuka (with root). This is the plan. Then kiriya is divided into kāmāvacara, rūpāvacara, arūpāvacara. Kāmāvacara kiriya is divided into ahētuka and sahetuka. This is the order given in The Path of Purification.

There are all together 89 types of consciousness explained in this chapter, not 121. 89 and 121 are the same because the 8 types of supramundane consciousness when we multiply by the 5 jhānas, we get 40 for the supramundane. Then the number of citta becomes 121. If we take supramundane consciousness as just 8, then we get 89 types of consciousness. These 89 types of consciousness are described in this book.

In footnote 35 there is a discussion about the words nāma, viññāṇa, mano, citta and ceto. These are synonyms. “While their etymology can be looked up in the dictionary, one or two points need noting here. Nāma (rendered by ‘mentality’ when not used to refer to a name) is almost confined in the sense considered to the expression nāma-rūpa (mentality-materiality) as the fourth member of the Dependent Origination, where it comprises the three mental aggregates of feeling, perceptions, and formations, but not that of consciousness (viññāṇa).” I cannot agree with the word ‘almost’ here. ‘Nāma’ means the three mental aggregates, as it says here, only when it is used in the Dependent Origination. If it is used as a link in Dependent Origination, ‘nāma’ means feeling, perception and mental formations. In other places ‘nāma’ means citta and cetāsikas both, not cetāsikas only. So I do not like ‘almost’ here. Maybe ‘is sometimes confined’ is better, not ‘almost’ but ‘sometimes’. Only when given as a link of Dependent Origination (is this true). If you go to Chapter 18 paragraph 8 it says “the immaterial states”. ‘Immaterial states’ just means nāma. It is described as: “That is to say, the 81 kinds of mundane consciousness consisting of the two sets of five consciousness” and so on. ‘Nāma’ means both consciousness and mental factors. In another Abhidhamma Text it is said that ‘nāma’ also means includes Nibbāna. Nibbāna is also called ‘nāma’ although it is not mental. Nibbāna is something different than mentality and materiality. In Pāli it is called nāma. If you do not want to get confused, just leave it alone. Let us take it that ‘nāma’ mostly means consciousness and mental factors together, but in the Dependent Origination, as the fourth member of Dependent Origination, there is the word ‘nāma-rūpa’. There ‘nāma’ means only the mental factors. Do you know why? Because there is consciousness above it. Depending on ignorance there are mental formations. Depending on mental formations there is consciousness. And depending on consciousness there is nāma-rūpa. When we say nāma depends on consciousness, then nāma cannot include consciousness. That is why nāma is made to mean only feeling, perception and mental formations in the Dependent Origination. Outside Dependent Origination ‘nāma’ always means citta and cetāsikas together. So nāma, viññāṇa, mano, citta and ceto are all synonyms. They just mean citta. Viññāṇa means citta. Mano means citta. Citta means citta. And ceto sometimes also means citta.

In footnote 36 there is an explanation of kāmāvacara (sense-sphere). Here there are two kinds of sense-desire. It is not that there are two kinds of sense-desire. Let us say there are two kinds of kāma. Please not the Pāli word ‘kāma’. There are two kinds of kāma. Do you see the word ‘vatthu-kāma’ there? One is vatthu-kāma and the other is kilesa-kāma. ‘**Vatthu-kāma**’ means objects of desire - sights, sounds, smells, taste and touch. Those are called vatthu-kāma. ‘Vatthu’ here means the thing which is desired. When it means these five things, then the word ‘kāma’ is to be known, in the passive sense, as desired. Something which is desired is called ‘kāma’. When we mean kāma to mean kilesa-kāma - ‘kilesa’ means mental defilement - that kāma is used in the active sense. It is something that desires. So sense-desire is defilement (kilesa-kāma). There are two kinds of kāma. Whenever we use the word ‘kāma’, we must be sure that we mean vatthu-kāma or kilesa-kāma. So whenever we find the word ‘kāma’, we cannot always translate it as sense-desire. Sometimes I prefer the word ‘sense-objects’, the objects of the senses, the objects of desire actually. So there are two kinds of kāma - vatthu-kāma

and kilesa-kāma. “Of these, sense-desire as [objective] basis (That means just the objects.) particularized as the five cords of sense-desire.” They are called five cords of sense- objects. They are simply sight, sound, smell, taste and touch. “Sense-desire is defilement, which is craving, desire.” Here it is the active meaning. “The sense-sphere is where these two operate together.” ‘Sense-sphere’ means the world of human beings, the four woeful states, and the worlds of lower celestial beings. Those planes of existence are the sense-sphere. Both vatthu-kāma and kilesa-kāma operate here. “But what is that? It is the elevenfold sense-desire becoming i.e., hell, Asura demons, ghosts, animals, human beings, and six sensual-sphere [heavens]. So too with the fine material sphere and the immaterial sphere, taking ‘fine material’ as craving for the fine material sphere” and so on. These are the explanations of rūpāvacara and arūpāvacara. Lokuttara is explained as something that crosses over from the world. So it is called ‘lokuttara’ (supramundane). When we find the word ‘kāma’, we must be careful not to always translate it as sense-desire. Sometimes it means sense-desire. Sometimes it means sense-objects or objects of desire.

In paragraph 85 there is an explanation of the word ‘saṅkhāra’. “For in this sense ‘prompting’ is a term for a prior effort exerted by himself, or others.” When we describe consciousness, we use the word ‘saṅkhāra’. It is with saṅkhāra or it is without saṅkhāra. The word ‘saṅkhāra’ here means effort, a prior effort before doing something. So it has a special sense here. I think you are familiar with the word ‘saṅkhāra’. ‘Saṅkhāra’ means those that are conditioned and also those that condition. But in this particular context ‘saṅkhāra’ means just prior effort. So with effort and without effort - that means with prompting and without prompting. This is the definition of the word ‘saṅkhāra’. We should note this for explanation when we teach Abhidhamma. “In this sense ‘prompting’ is a term for a prior effort exerted by himself or others.” Then examples of the different kinds of consciousness are given. They are not difficult to understand.

At the end of paragraph 86 “The fifth is associated with equanimity.” ‘Equanimity’ here means neutral feeling. You know there are pleasant feeling, unpleasant feeling and neither pleasant nor unpleasant feeling. The third one is called ‘neutral feeling’ (upekkhā). The word ‘upekkhā’ can mean neutral feeling or equanimity. Here ‘upekkhā’ means neutral feeling, neither somanassa nor domanassa.

The numbers are given here. When you see the numbers, you can check with the handouts. You may go to that sheet if you are already familiar with the dots.

Paragraph 91 “When a man is happy and content in placing wrong view foremost of the sort beginning ‘There is no danger in sense-desire’” and so on. I want to strike out the word ‘in’. He is not happy in placing wrong view foremost. He is happy and he is content, and he places wrong view foremost in his mind. That means with wrong view he does something. It should be “When a man is happy and content, and placing wrong view foremost” and so on. The word ‘in’ is not needed here. Towards the bottom of the paragraph “But when the consciousnesses are devoid of joy in these four instances through encountering no excellence in the sense-desires” - here it should be sense-objects, not sense-desires. It should be sense-objects or objects of sense-desire.

Paragraph 96 “Herein, eye-consciousness has the characteristic of being supported by the eye and cognizing visible data. “Herein, eye consciousness has the characteristic of being supported by the eye and cognizing visible data. Its function is to have only visible data as its object.” That means eye consciousness just sees the visible object. When it sees, it just sees it. It does not see it as blue or that it is red or whatever. The eye consciousness sees the object just as a visible object. We know that it is blue, that it is green, by manodvāra (by mind -door), by mind-door thought process, not by eye-door thought process. That’s why it is said that it sees only visible data and not shape and so on. “It is manifested as occupation with visible data.” Let us go to paragraph 107 “It is manifested as confrontation of visible data.” The same words are used. Here it does not say ‘occupation’. It is being faced with visible data or confronted with visible data, not occupation with visible data. “Its proximate cause is the departure of (That means the disappearance of.) the functional mind-element that has visible data as object.”

In order to understand these passages you have to understand at least the thought process. During the Abhidhamma class I talked about the thought processes. If you have notes from that class, please look at the first thought process. Then read these passages. Because here the eye consciousness its proximate cause is the departure of the functional mind-element that has visible data as its object. That means that immediately before consciousness is pañcadvārāvajjana. The disappearance of that functional mind-element or that five-door-adverting is the proximate cause for eye consciousness. If the functional mind-element does not disappear, then the eye consciousness cannot arise. Functional mind-element disappears so that eye consciousness can arise. Functional mind-element disappears so that eye consciousness can arise. Therefore the disappearance of functional mind-element is the proximate cause for eye consciousness. It is something like you being in a line. The disappearance of the man before is the proximate cause for your being there.

Then there is the mind-element as receiving or accepting and so on. And then beginning in paragraph 110 the 14 modes or the 14 kinds of functions are explained. These 89 types of consciousness have different functions. Some kinds of consciousness have one function only, but others may have two functions, five functions and so on. These 14 functions performed by different types of consciousness are explained beginning with paragraph 110. To understand these functions also you need to have a diagram of the thought process. Looking at that diagram of the thought process, you may read these passages and you will understand them.

In paragraph 111 about seven lines down “entering upon the state of eunuchs” - that means being reborn as eunuchs. ‘Entering upon the state of’ means being reborn as.

Then in footnote 42 the third line “ ‘Sign of kamma’ is the gift to be given that was the condition for the volition” and so on. After ‘given’ please add ‘etc.’. “The gift to be given, etc., that was a condition for the volition.”

Footnote 44 “ ‘With that same object’: if kamma is the life-continuum’s” - it is a mistake. It should be relinking’s, not life-continuum’s. It is relinking or rebirth. “If kamma is the relinking’s object, then it is that kamma” and so on.

These 14 modes or 14 functions are explained one by one. In paragraph 123 there is a saying “For the last life-continuum consciousness of all in one becoming is called ‘death (cuti)’ because of falling from that [becoming].” In one given life relinking, life-continuum and death are all the same type of consciousness. Actually relinking consciousness is a resultant consciousness. This consciousness repeats itself all through the life. After the first moment of arising as relinking, it is called ‘life-continuum’. At the end of life also that type of consciousness arises. We call that ‘death consciousness’ or ‘cuti’. In one given life the relinking, life-continuum and death consciousness are all the same types of consciousness. That is why it is said here “For the last life-continuum consciousness of all in one becoming is called ‘death’.” The last life-continuum is what we call ‘death’. These three kinds of consciousness are just one and the same kinds of consciousness.

OK. When I taught Abhidhamma the chapter on citta took me how many talks? Six or seven talks. Today we are doing in one hour. Next week we will go to about paragraph 185. Do you have the notes from the Abhidhamma class. Next week we will have the description of the mental states. If you have those notes with you, it is good.

Sādhu!

Sādhu!

Sādhu!

(Tape 31 / Ps: 125 – 184)

Last week we finished consciousness aggregate. Today we begin with feeling aggregate. Paragraph 125 “Now it was said above, ‘Whatever has the characteristic of being felt (Here also ‘being felt’ should be corrected to feeling.) should be understood, all taken together, as the feeling aggregate’.” I told you last week that Venerable Ñāṇamoli misunderstood the word ‘vedayita’. He took it as a passive past participle, but it is not a passive past participle. It is a verbal noun here. The word ‘vedayita’ simply means feeling. Whenever you see the words ‘being felt’ or ‘felt’ change to feeling. “And here, too, what is said to have the characteristic of feeling (not ‘being felt’) is feeling itself, according as it is said ‘It feels’ (not ‘is felt’), friend, that is why it is called ‘feeling’.” We have to take the active voice. In the next paragraph also “But though it is singlefold according to its individual essence as the characteristic of feeling, it is nevertheless threefold as to kind” and so on.

They are profitable, unprofitable and indeterminate. This is the division found in the first book of Abhidhamma. The Commentator, the Venerable Buddhaghosa, is following that division. Since consciousness is divided into profitable, unprofitable, and indeterminate, feeling too is so divided. “Herein, it should be understood that when associated with the profitable consciousness described in way beginning ‘That of the sense-sphere is eightfold, being classified according to joy, equanimity, knowledge and prompting is profitable.’” Then we find a footnote. “This should be regarded as a secondary characteristic of profitable feeling.” Here also there is a misunderstanding of the word ‘upalakkhaṇa’. ‘Lakkhaṇa’ means characteristic and ‘upa’ can mean secondary or subordinate. But here ‘upalakkhaṇa’ means something like stating of the fact. The statement that ‘when it is associated with profitable consciousness, it is called profitable’ is just a statement of fact; it is not giving a reason for it being profitable. It is described in the Sub-Commentary by the word ‘upalakkhaṇa’. Sometimes ‘upalakkhaṇa’ means something like saying - you say only one thing but other things are meant. We may say that the president visited San Francisco. The president does not come alone. He comes with other people too, but we just say that the president visited the city. It is something like that. It is called ‘upalakkhaṇa’. It is not a secondary characteristic. It is a kind of figure of speech often used especially by Commentators. Here it is not an explanation of feelings being profitable, but it is just stating the fact. As is stated in the footnote, its being profitable or unprofitable is determined by right reflection or wrong reflection. “That associated with unprofitable consciousness is unprofitable; that associated with indeterminate consciousness is indeterminate.” Feeling always accompanies consciousness. Every type of consciousness is accompanied by feeling. Since consciousness is divided into three (profitable, unprofitable, and indeterminate), feeling is also divided accordingly.

- It is fivefold according to the analysis of its individual essence into [bodily] pleasure, [bodily] pain, [mental] joy, [mental] grief, and equanimity.” Here there are five kinds of feelings. The first one is sukha (bodily pleasure). Bodily pain is dukkha. Mental joy is somanassa. Mental grief is domanassa. And equanimity is upekkhā. There are five kinds of feelings.

- Herein, pleasure is associated with profitable resultant body consciousness and pain with unprofitable body consciousness” and so on. If you have the chart for consciousness from last week, you may look at that and read it. The numbers given here are different than those on the chart for cittas. You may look at the other handout and determine what they are. It will take much time if we check every statement with these charts. So you have to do it yourself.

- Joy is associated with 62 kinds of consciousness.” That means somanassa 62, in our chart the red dots. They are “namely as to sense-sphere, with 4 kinds of profitable, with 4 resultant with root-cause, with one resultant without root-cause, with 4 functional with root-cause, with one functional without root-cause, and with 4 unprofitable; and as to fine material sphere, with 4 kinds of profitable, 4 resultant, and 4 functional, leaving out that of the fifth jhāna in each case.” The fifth jhāna is accompanied by upekkhā (equanimity or indifferent) feeling. The fifth jhāna is left out of these 62.

• But there is no supramundane without jhāna and consequently the [eight] kinds of supramundane multiplied by the five jhānas make forty.” This is where the 40 types of supramundane consciousness are mentioned. In the description of the consciousness aggregate the Commentator did not say that there are 40 types of supramundane consciousness. The Commentator mentions 8 - 4 Path consciousness and 4 Fruit consciousness. Here he mentions 40 types of supramundane consciousness. There are 8 supramundane consciousness and each one is multiplied by the 5 jhānas. So they become 40. Among the 40 the first, second, third and fourth jhāna consciousness are accompanied by joy. The fifth jhāna is accompanied by equanimity or indifferent feeling.

Grief is associated with two kinds of unprofitable consciousness. That the dosamūla, those accompanied by dosa among the akusala cittas (the unwholesome consciousness).

Equanimity is associated with the remaining 55 types of consciousness, that is the blue dots on the chart. If you have a chart with color, then it is easy. Red dots represent somanassa. Blue dots represent upekkhā. The crosses - the red cross represents bodily pleasure and the blue cross represents bodily pain. The green dots represent mental grief.

Now we come to the characteristic, etc., of these five kinds of feeling paragraph 128. “Pleasure has the characteristic of experiencing a desirable tangible datum (That is something that can be touched.)” Its function is to intensify associated states. It is manifested as bodily affliction. Its proximate cause is the body faculty.” ‘Body faculty’ simply means body sensitivity. From when we studied the corporeality aggregate I think you remember there are five sensitivities - eye, ear, nose, tongue, and body sensitivity. Body sensitivity is here called ‘body faculty’. It is the same thing.

• Pain has the characteristic of experiencing an undesirable tangible datum.” That is when you have pain in the body. When you hit yourself with something or when someone hits you, there is pain in the body. “Its function is to intensify associated states.” When there is pain, your mind and your mental states become withered. They are not happy. “It is manifested as bodily affliction.” When you look at it through meditation, then you see it as bodily affliction. Its proximate cause again is the body sensitivity.

• Joy has the characteristic of experiencing a desirable object.” This is somanassa. It is in the mind. It is mental joy. “Its function is to exploit in one way or another the desirable aspect.” I want to know whether or not the word ‘exploit’ has a bad meaning or does it also have a good meaning?

Students: In modern times it mostly has a bad meaning. It means that someone takes advantage unfairly. But it also can mean to make good use of.

Teacher: It is used in the good sense here, not the bad sense. So it fully enjoys. “It is manifested as mental affliction. Its proximate cause is tranquility.” Joy comes from tranquility.

• Grief has the characteristic of experiencing an undesirable object. Its function is to exploit in one way or another the undesirable aspect.” Undesirable aspect - we cannot use the word ‘enjoy’ here, right? It experiences the undesirable aspect thoroughly. “It is manifested as mental affliction. Its proximate cause is invariably the heart-basis.” These two types of consciousness associated with domanassa only arise in beings of the sensual sphere. So it always depends on the heart-base.

Equanimity - ‘equanimity’, here means neutral feeling or indifferent feeling. “Equanimity has the characteristic of feeling neutral”, not ‘being felt as neutral’. Not feeling pleasure, not feeling displeasure, feeling the middle feeling is what is meant. “Its function is not to intensify or wither associated states. It is manifested as peacefulness. Its proximate cause is consciousness without happiness.” That is because if there is happiness there can be no indifferent feeling. Its proximate cause is consciousness that is not accompanied by somanassa.

In footnote 56 it is explained why the dvipaṅcaviññāṇa other than those associated with bodily feeling have only indifferent feeling accompanying them and the others that are associated with bodily feeling are accompanied by pleasure and displeasure. This is a good explanation when you talk about the ahetuka (rootless) consciousness. “Just as when a man places a piece of cottonwool on an anvil and strikes it with an iron hammer, and his hammer goes right through the cotton and hits the anvil, the violence of the blow is great, so too because the violence of the impact’s blow is great, body consciousness is accompanied by pleasure when the object is desirable or desirable-neutral one, and by pain when the object is an undesirable or an undesirable-neutral one.” Here there is an anvil, cottonwool and a hammer. So there are three things here. When someone hits you, there are the great elements. What shall I say? There is body sensitivity and tangible data or those that can be touched. Those that can be touched, what are they? The three great elements. The three great elements are what we call ‘touch’. When these hit against the body sensitivity, which is like the cottonwool here, because of the impact, the great elements upon which the body sensitivity depends - there are great elements. On these great elements body sensitivity depends. There are great elements, body sensitivity and tangible data which is the combination of the three great elements. When the tangible data strikes against body sensitivity, it goes through bodily sensitivity and reaches the great elements beneath it. It is like great elements hitting great elements. It is like the hammer hitting the anvil. The impact is strong. And so when the object is pleasurable or pleasurable-neutral, there is sukha. When the object is displeasurable or displeasurable-neutral, there is dukkha. There can be no upekkhā here with regard to bodily sensitivity. With regard to seeing consciousness and so on there is only upekkhā. You may remember that seeing consciousness and so on are accompanied by indifferent feeling and not by pleasurable or displeasurable feeling. That is at the very moment of seeing, hearing and so on. That is because the visible object and so on are depending rūpa. Visible object is not one of the great elements. So when visible object strikes against eye sensitivity which is again a depending one, it is like a ball of cotton striking another ball of cotton. The impact is not so great. It does not go through the cotton ball to the anvil. So here it is a soft object striking a soft sensitivity. The impact is not so great. Whether the object is desirable or undesirable the feeling is always indifferent feeling. This explanation is given by the Sub-Commentary here.

The next aggregate is the perception aggregate. There is nothing difficult here about perception aggregate. We have talked about perception. “whatever has the characteristic of perceiving should be understood, all taken together, as the perception aggregate” and so on. It is also divided into profitable, unprofitable and indeterminate. Perception accompanies all types of consciousness. Wherever there is consciousness, there is perception. Its characteristic, etc., are given. What is its characteristic? Perceiving. “Its function is to make a sign as a condition for perceiving again that ‘this is the same’, as carpenters, etc.’, do in the case of timber, and so on. It is manifested as the action of interpreting by means of the sign as apprehended.” That means it may be apprehended rightly or wrongly. If it is apprehended wrongly, then that interpretation will depend upon that wrong apprehension and so the conclusion will be wrong, like the blind men seeing the elephant. “Its proximate cause is an objective field in whatever way that appears, like the perception that arises in fawns that see scarecrows as men.” These animals think they are seeing men when in fact they are seeing scarecrows.

Then we come to the formation aggregate. The formation aggregate is important and has many divisions. The Pāḷi word is saṅkhāra khandha (formation aggregate). ‘Saṅkhāra’ here means just that which makes. Its characteristic is forming that which has the characteristic of agglomerating. It is just forming or putting together. “What is that? It is formations themselves, according as it is said ‘They form the formed, bhikkhu, that is why they are called ‘formations’.”

• They have the characteristic of forming. Their function is to accumulate. They are manifested as intervening.” It may be better to say ‘activeness’ instead of ‘intervening’. You will see the Pāḷi word ‘vipphāra’ in footnote 58. Vipphāra is explained in the Sub-Commentary by vyāpāra. ‘Vyāpāra’ means activeness, being active. ‘Intervening’ really means being active. They are manifested as those that are active. “Their proximate cause is the remaining three [immaterial] aggregates.” That is because they arise with the other three immaterial aggregates (consciousness aggregate, feeling aggregate, perception aggregate).

Please bear in mind that consciousness is always accompanied by mental factors. These four immaterial aggregates always arise together, that is consciousness aggregate, feeling aggregate, perception aggregate and some of the formation aggregate. When one is taken as the principle thing, then the others become its proximate cause. 'Cause' here means condition. They are profitable, unprofitable and indeterminate.

Then the 52 cetasikas are mentioned here following the order given in the first book of Abhidhamma. In the Dhammasaṅgani first consciousness is mentioned. Buddha said that with this consciousness such mental factors arise - contact arises, volition arises and so on. Following that, the description is given in this book.

First we find kusala here, right? "Herein, firstly, those associated with the first sense-sphere profitable consciousness (That means the first kāmāvacara kusala.) amount to 36, that is to say, the constant ones, which are 27 given in the Texts as such, and the 4 'or-whatever-states', and also the 5 inconstant ones." We have to understand these three - constant ones, or-whatever-states, and inconstant ones. 'Constant ones' mean the ones that always accompany the consciousness assigned to them. The most obvious one is contact. When we say contact accompanies this type of consciousness, it always accompanies that type of consciousness, invariably. Such mental states are called 'constant'. 'Inconstant' means they may or may not associate or arise with a certain consciousness. For example let us say compassion. Compassion accompanies some kinds of consciousness, but only when you practice compassion will compassion arise in your mind, not at other times. When you arouse compassion, it will arise in your mind. If you do not arouse it, then it will not arise. Such mental factors are called 'inconstant'. Although they are said to accompany a certain type of consciousness, they do not accompany that type of consciousness every time it arises, only sometimes. Envy (issa) is said to be inconstant. Only when you envy other people's success is there envy in you. Otherwise it will not accompany that type of consciousness. Such mental factors are called 'inconstant'. Do you remember the words used in The Manual of Abhidhamma? Fixed adjuncts and unfixed adjuncts. In the manual you will find fixed adjuncts and unfixed adjuncts. Here the words 'constant' and 'inconstant' are used. They mean the same thing.

The other one, or-whatever-states, is important. When the Buddha described the mental states accompanying a certain type of consciousness, he did not give all the mental states. He gave most of the mental states, one by one, by name. Let us say the consciousness is accompanied by 36 mental states. He would mention 32 mental states one by one, by name. Then he would say there are some others also that accompanied that consciousness. All those are called kusala or all those are called akusala and so on. The words used in the Dhammasaṅgani are in footnote 59. "Ye vā pana tasmim samaye aññe pi atthi paṭicca-samuppanā arūpino dhammā" and so on. Some of those mental states are not mentioned by name, but they are mentioned by the words 'ye vā pana'. They are called 'yevāpanaka' in Pāli. It is translated as 'or-whatever-states'. I don't like the word 'or' here. Although there is 'vā' in Pāli, it does not mean 'or' here. It means 'also'. As I said, there are 36 mental states accompanying the first kāmāvacara kusala citta. After describing 32 by name let us say, the Buddha said that there are others also. So here the Pāli word 'vā' means 'also', not 'or'. Maybe 'also other states' is good. They may be given by name in the list.

So '27 given as such' means 27 are given in the Texts by name. Then there are the 4 whatever-states and also the 5 inconstant ones. If you look at the list, they are well divided. The 4 whatever-states are zeal or desire, resolution, attention and specific neutrality. The 5 inconstant ones are compassion, gladness, abstinences from bodily misconduct, abstinence from verbal misconduct and abstinence from wrong livelihood. These five are called 'inconstant' and the 4 above 'whatever-states'. The others are constant ones. Then the author describes the characteristic, function, mode of manifestation and proximate cause of each one of them.

The first one is phassa (contact) in paragraph 134. It is contact which is born of convergence of three, that is visible object, the eye and seeing consciousness. When these three arise, contact also arises. In the books it says because of the convergence of these three contact arises. Contact is seen as something which comes out of the convergence of these three, the coming together of these three. Its characteristic is touching. 'Touching' means mentally touching. "Its function is the act of impingement. It is manifested as concurrence. Its proximate cause is an objective field that has come into focus."

- Although this is an immaterial state, yet it occurs with respect to an object as the act of touching too.” It is not ‘too’ here. We can leave out ‘too’ all together or we may substitute ‘only’. It is immaterial, so it does not really touch anything. It really does not come into contact with anything. When it arises, it arises as the act of touching. That is why it is called ‘phassa’ in Pāḷi.

In footnote 60 “As the act of touching (not ‘too’): by this he shows that this is its individual essence even though it is immaterial.” The examples given here are very good. We experience phassa more clearly when we come across these instances - “watering of the mouth in one who sees another tasting vinegar or a ripe mango.” When one sees another eating something sour, water is produced in our mouth. “The bodily shivering in a sympathetic person who sees another being hurt, the trembling of the knees in a timid man standing on the ground when he sees a man precariously balances on a high tree branch” - if you watch the circus, you get that feeling when the performers are on the high wire. “The loss of power of the legs in one who sees something terrifying such as a pisāca (goblin)” - so when you are afraid, you cannot run. Your feet are like frozen. That happens to dogs when they have the smell of leopards or when they see leopards. They cannot run away. They are too afraid. That is the manifestation of phassa (contact).

- And [as to its function] although it is not adherent on any one side as eye-cum-visible-object and ear-cum-sound are, yet it is what makes consciousness and the object impinge.” I do not understand this and it is not quite what the original means. What it means here is: although it is not adherent on any one side, it impinges on consciousness and object as does visible object on the eye and sound on the ear. Remember the eye and the ear are said to take objects before they reach them. Like them phassa is not stuck to any object at all. It impinges on consciousness and the object, like visible object and eye, and like sound on the ear.

- It is said to be manifested as concurrence because it has been described as its own action.” Here he also misunderstood one word. “Because it has been described by way of its cause, namely, the occurrence of the three.” You know sometimes there is a difference between a short vowel and a long vowel. Then you get a different meaning. You just mispronounce or you read a short vowel for a long vowel, or a long vowel for a short vowel, then you get a different meaning. Here the Pāḷi word used is ‘karanā’. ‘**Karanā**’ means **a cause**. When you read it as karana instead of karanā, it means doing. So here he translated it as ‘its own action’. ‘Karana’ means doing or action. This is not a correct reading. The correct reading is karanā.

- The concurrence of the three’ is actually the cause for contact to arise. Concurrence itself is not contact. Contact arises through the concurrence of these three, that is the eye, the visible object and eye consciousness. Here it is said to be manifested as concurrence. Actually it comes about with the concurrence of these three. When these three come together, it arises also.

- And it is said to have as its proximate cause an objective field that has come into focus because it arises automatically through the appropriate [conscious] reaction and with a faculty when the objective field is presented.” So here ‘appropriate reaction’ really means appropriate adverting, turning towards the object. ‘Faculty’ here means the eye faculty. So it arises on the object without obstruction prepared by, it is as though the object is prepared by the adverting and eye faculty. When you see something, there is the seeing thought process. Before seeing consciousness there is five-sense-door adverting. The seeing consciousness takes the object which is prepared by or which is made ready by the five-sense-door adverting. That means the five-sense-door adverting turns the mind towards the object. So it is said to prepare the object for the next moment of consciousness. So it is prepared by appropriate adverting and faculty.

I think I will have to get rid of the ‘buts’ today. “It should be regarded as like a hideless cow because it is the habitat of feeling.” We do not need a ‘but’ here in this statement. This simile is described in the Saṅgīyutta Nikāya. The Buddha said that phassa should be viewed as a hideless cow. When the hide of the cow is removed, it is a place for flies, or mosquitoes, or insects to come. In the same way when there is phassa there is vedanā

(feeling). It is the place for vedanā or feeling. That is why it is regarded as like a hideless cow. If you want to read the Sutta, it is Kindred Sayings, volume 2, page 69.

The next one is cetanā (volition). Here also we need to get rid of 'but'. In the fifth line of paragraph 135 "It is evident when it occurs in the marshaling (driving) of associated states in connection with urgent work, remembering and so on."

• What should be said about applied thought, sustained thought and happiness, has already been said in the commentary on the first jhāna in the description of the earth kasiṇa." They are explained in chapter 4.

Then we come to vīriya (energy). "Its characteristic is marshaling (driving). Its function is to consolidate conascent states. It is manifested as non-collapse. Because of the words "Bestirred, he strives 'wisely'" its proximate cause is a sense of urgency; or its proximate cause is grounds for the initiation of energy." I think we have not met with it before. If you want to read about all these grounds, please read Dialogues of the Buddha, part 3, page 239 for the grounds for the initiation of energy.

I will tell you only two. There is something you have to do. You have to do something. Before doing that, you say to yourself, when I am doing that work, I will not get the opportunity to practice meditation. So I must practice now before I get to that work. In this way you initiate energy. You make effort and practice meditation. Then after the work you practice meditation saying to yourself, I did not have the opportunity then to practice, so now I will practice. This way you arouse energy in yourself. With regard to work there are two. With regard to traveling there are two - before traveling and after coming back from traveling. Then there is sickness. Before you get sickness you practice meditation. And after sickness you practice meditation. Then there is going for alms. Before going for alms and after going for alms you practice meditation. Actually every time you have to arouse energy in order to practice. These are called the grounds for the initiation of energy. "When rightly initiated, it should be regarded as the root of all attainments."

Then the next one is jīvita. Jīvita is like jīvita for corporeality. Next is samādhi. "It puts consciousness evenly on the object, or it puts it rightly on it." In the word 'samādhi' there is the prefix 'sam'. That prefix, 'sam', can mean evenly (samam) or rightly (sammā), so evenly or rightly. "Or it is just the mere collecting of the mind, thus it is concentration. Its characteristic is non-wandering, or its characteristic is non-distraction." That is with regard to conascent states. It does not let the conascent states be distracted and it itself is non-wandering. "Its function is to conglomerate conascent states as water does bath powder." So it keeps them together. "It is manifested as peace. Usually its proximate cause is bliss." It is not always the cause. Therefore it says 'usually'. Samādhi can be without sukha in the fifth jhāna. "It should be regarded as steadiness of the mind, like the steadiness of a lamp's flame when there is no draught." So steadiness of mind, that is samādhi. Samādhi is a mental state which puts the mind on an object evenly and rightly. 'Evenly' means keeping the conascent states together. 'Rightly' means not being itself distracted. That is what we call 'samādhi'. It is on the object and it also keeps the other mental factors together, keeps them from being scattered. That is what is called 'samādhi'.

The next one is saddhā (faith or confidence). With regard to its function it "is to enter into, like the setting out across a flood." The reference is given. I will give you another reference - The Expositor, page 158. That will give you the meaning of setting out across a flood. In brief a brave man could take the people across a flood or across a river, crossing in a boat or by themselves. In the same way saddhā, when you have faith or confidence, you can plunge into things and you can accomplish. So saddhā is compared to crossing the flood, or one who crosses the flood himself and who takes others with him. That is what we call 'saddhā'. "It should be regarded as a hand [because it takes hold of profitable things], as wealth, and as seed." For regarding faith as a hand please read Gradual Sayings, volume 3, page 245. If you have a hand you can pick up things that are profitable for you, that are good for you. In the same way if you have faith, if you have confidence, you can get kusala. That is why it is compared to a hand. Sometimes it is compared to wealth and sometimes to a seed.

Then we have sati (mindfulness). All of you about mindfulness. “It has the characteristic of not wobbling.” That means not floating on the surface. “Its function is not to forget.” ‘Not to forget’ means not to lose the object. “It is manifested as guarding” and so on. “Its proximate cause is the foundations of mindfulness.” Here ‘the foundations of mindfulness’ really means the objects of the foundations of mindfulness - the body, feelings, consciousness and dhamma objects. “It should be regarded, however, as like a pillar because it is firmly founded, or like a door-keeper because it guards the eye door, and so on.”

Then there are two things, hiri and ottappa. Hiri is translated as conscience and ottappa is translated as shame. I do not think this is quite correct. **Ottappa is fear or dread. Hiri is shame.** I think we should translate hiri as shame or conscience and ottappa as fear or dread. ‘Fear’ here means moral fear. We are ashamed to do what is morally wrong. That is hiri or moral shame. We are afraid to do what is wrong because we do not want to get the painful consequences of these actions. “This is a term for an anxiety about evil. Herein, conscience (hiri) has the characteristic of disgust at evil, while shame (ottappa) has the characteristic of dread of it.” Right. So shame and dread or shame and fear are these two things. “a man rejects evil through conscience (hiri) out of respect for himself, as the daughter of a good family does; he rejects evil through fear (not shame) out of respect for another, as a courtesan does. These two states (We will strike out the ‘but’.) should be regarded as the Guardians of the World.” They are described as the guardians of the world will go on. When these two leave the minds of beings, the world will become undifferentiated. Beings will not act according to conscience. There will be no moral restrictions. Human beings will become like animals. That is why they are called the Guardians of the World. Moral shame and moral fear - that means shame to do immoral things and the fear to do these things.

The next ones are alobha (non-greed), adosa (non-hate) and amoha (non-delusion). Amoha (non-delusion) means what? Paññā (wisdom). Amoha and paññā are the same. About the middle of paragraph 143 “Its function is not to lay hold, like a liberated bhikkhu. It is manifested as a state of not treating as a shelter like that of a man who has fallen into filth.” It means not attached to or not adhering to, or something like that. When you fall into filth, you are not attached to the filth. You want to get rid of it as soon as possible. So it is not being attached. Two or three lines down “Its (adosa) function is to remove annoyance, or its function is to remove fever as sandalwood does.” That means to remove heat, not necessarily fever. When people are hot, people use sandalwood. They apply sandalwood paste to their bodies and then they become cool. It is a very familiar thing in Myanmar. You may have seen Burmese girls with something like a paste on their cheeks. It is only used in Myanmar. It is like makeup, something you apply on your face. So when it is not, they apply that kind of thing, especially sandalwood. They make sandalwood into a paste. They apply it to the face or other parts of the body and it keeps them cool.

• Non-delusion has the characteristic of penetrating [things] according to their individual essences” and so on. This is paññā. “It has the characteristic of sure penetration.” So it will never miss. If it is real paññā, it will never miss, “like the penetration of an arrow shot by a skillful archer. Its function is to illuminate the objective field, like a lamp.” If this room is dark, we cannot see things in this room. When there is light, we see things clearly. In the same way when there is no paññā, we do not see things as they are. When paññā enters our mind, we see things as they are. So it is like a lamp. “It is manifested as non-bewilderment, like a guide in the forest.” You may be lost in the forest, but if you have a guide you will not get lost. “The three should be regarded as the roots of all that is profitable.”

Now there is tranquility of body, tranquility of consciousness and so on. There are pairs. Here ‘body’ does not mean the material body. Here ‘body’ means the three mental aggregates (feeling, perception and mental formations). They are called here in Pāli ‘kāya’.

The next pair is lightness of the body and lightness of consciousness. There are several material qualities among the mental properties. The next pair is malleability of body and malleability of consciousness. The next pair is wieldiness of body and wieldiness of consciousness. The next pair is proficiency of body and proficiency of consciousness. And then there is rectitude of body and rectitude of consciousness.

Now we come to zeal (chanda). Chanda is just the desire to act, the mere will. “So that zeal has the characteristic of desire to act. Its function is scanning for an object (searching for an object). It is manifested as need for an object. That same [object] is its proximate cause. It should be regarded as the extending of the mental hand in the apprehension of an object.” That means if you want to pick up something, you put out your hand. It is not attachment. It is just the mere will-to-do, the desire-to-do.

The next one is resolution. “It has the characteristic of conviction. Its function is not to grope. It is manifested as decisiveness. Its proximate cause is a thing to be convinced about. It should be regarded as like a boundary-post (or it is a gate-post) owing to its immovableness with respect to the object.”

The next one in Pāli is manasikāra. “It is the maker of what is to be made, it is the maker in the mind.” This definition is difficult to translate. The Pāli is manasi and kāra. ‘Kāra’ means doing, making. ‘Manasi’ means mind. So ‘manasikāra’ means doing in the mind or making the mind. That is one meaning. That means paying attention. The other meaning is making the mind. That means making the mind different. “It makes the mind different from the previous [life-continuum] mind, thus it is attention.” After the word ‘thus’ we should put the word ‘also’. We need to put the word ‘also’ because it is a different definition than the first one. The first one says it is making in the mind. The second one says making the mind. Here ‘making the mind’ means making the mind different. This definition refers to the second and third kind of attention described later towards the end of the paragraph.

There are three kinds of manasikāra - controller of objects, controller of cognitive series (That means controller of thought process.), controller of impulsions. ‘Controller of cognitive series’ means controller of five-door-adverting. Five-door-adverting is called of thought process because the real thought process begins with that moment of consciousness. ‘Controller of impulsions’ means mind-door-adverting because after the mind-door-adverting come impulsions. But they are not meant here. What is meant is just attention which is called ‘controller of objects’. So there are three kinds of manasikāra - controller of objects, controller of cognitive series and controller of impulsions. The last two are not meant here. The first one, the controller of objects is what is meant here. That means paying attention.

The next one is specific neutrality. It is often called upekkhā. The Pāli is tatramajjhataṭṭā, neutrality in regard thereto - that means being in the middle, not falling into liking or disliking. “It has the characteristic of conveying consciousness and consciousness concomitants evenly. Its function is to prevent deficiency and excess, or its function is to inhibit partiality. It is manifested as neutrality. It should be regarded as like a conductor (driver) who looks with equanimity on thoroughbreds progressing evenly.” I compare this to cruise control in a car. You put on the cruise control and you don’t have to worry about speed. When horses are drawing the cart evenly, you don’t have to worry about them. You just look on.

The compassion (karuṇā) and gladness (muditā) are described in the section on divine abodes. The only difference is that there they belong to jhānas and here they belong to kāmāvacara. In paragraph 154 “That should not be admitted for, as to meaning” - instead of ‘as to meaning’ we should say ‘in reality’. So “that should not be admitted for, in reality, non-hate itself is loving-kindness, and specific neutrality itself is equanimity.”

Then we have the three abstinences. I think you understand about them.

Then the mental states that arise with the different kinds of consciousness are described. It may be confusing for you if you do not have the 89 types of consciousness and the 52 mental factors in mind. You may study The Manual of Abhidhamma or during the Abhidhamma class here I distributed handouts. You may look at those handouts and read these passages.

Then we come to the unprofitable (akusala) in paragraph 159. There are, as regards the unprofitable, constants, inconstants and or-whatever states. They are clearly mentioned here.

Beginning in paragraph 160 we have consciencelessness and shamelessness. Here we may say that the first one is shamelessness and the second one is fearlessness. Ahirika is shamelessness and anottappa is fearlessness.

Lobha and moha are described in paragraph 161 and 162. Greed is compared to bird lime or monkey lime. The explanation or the description of greed being like monkey lime can be read in Kindred Sayings, book 5, page 127. When a monkey is stuck to that lime it cannot get itself free from that lime, from that sticky substance. In the same way when you have greed, when you have attachment, you cannot get away from it. You are stuck to the object.

In paragraph 163 “It is manifested as the absence of right theory.” What is theory? Is it understanding?

Student: It is an idea that has not been proven yet.

Teacher: I see. The word used here is paṭipatti. It means understanding or knowing. So here it is the absence of right understanding. Then wrong view, agitation and so on are described. I think that they are not difficult to understand.

I brought these two sheets. The cetasikas are given in the order as in The Manual of Abhidhamma. The Roman numerals are those given in this book. If you look at the end of paragraph 166, you will find stiffness and torpor given only one number, 43, the Roman numeral. For ekaggatā it gives two numbers here in this book. Actually that should have only one number. Steadiness of consciousness is the same as concentration which is #8. It should not be given a separate number because it is the same mental factor as concentration. Stiffness and torpor should each be given a number. So there may be some corrections to be made. As it is you may look at this sheet and then find out what is meant in The Manual of Abhidhamma. In this book the mental states are not given in the groups in which they belong. They are given as accompanying different types of consciousness. For example contact is repeated in paragraphs 170, 176, 179 and so on.

We find another theory in paragraph 179. “It should be regarded as obstructive of theory.” Here again I think we should say “It should be regarded as obstructive of understanding.” In Myanmar we understand this as meaning obstructive of practice. If you have doubt, then you do not practice. So it obstructs your practice. You have doubt about the teaching. You have doubt about the efficacy of this method. Then you will not practice. So it is obstructive to practice. We interpret the word as practice in Myanmar.

Then the book describes which mental factors accompany which kinds of consciousness. As I said, it may be confusing if you do not have the 89 types of consciousness in mind. It is better to read The Manual of Abhidhamma to find out which types of consciousness accompany which cetasikas.

Now there is one thing. At the beginning of paragraph 133 it is said that the first type of consciousness is accompanied by 36 mental factors. “Herein, firstly, those associated with the first sense-sphere profitable consciousness amount to 36.” Is that correct? Yes. Why 36 and not 38? Actually there must be 38. Why 36? I will give you a hint.

Student: Feeling and perception are in other aggregates.

Teacher: That’s right. We are talking about formation aggregate here. So vedanā and saṃphāsa are not counted here. But in The Manual of Abhidhamma vedanā and saṃphāsa are counted because they are mental factors. In The Manual of Abhidhamma you will find 38 mental factors accompanying this consciousness. They are both correct. Here the author is describing the mental formations aggregate. That is why the two are missing here.

Student: I thought there were 52.

Teacher: There are 52 mental factors, but for saṅkhāra aggregate there are only 50, not 52. This chapter is like The Manual of Abhidhamma. You are really studying Abhidhamma. With these I think you can find out which is which. That is why there are no numbers for vedanā and saṅkhāra. The asterisks are for or-whatever states and the plus signs are for inconstants. ‘Inconstant’ means these mental factors do not always accompany the consciousness. They accompany that type of consciousness sometimes only. For example #25 (thina) and #26 (middha) on this handout accompany the five kinds of prompted consciousness, not every type. Suppose a person is stealing something, actively stealing. His consciousness may not be accompanied by thina and middha. Only when there is sleepiness or something similar is the consciousness accompanied by thina and middha. Otherwise they do not arise. So they are called inconstants, unfixed adjuncts.

Next week we will go up to the end of bases, up to chapter 15, paragraph 16. We have come to the end of the five aggregates. Next week there will be some more to know about the five aggregates. The detailed treatment of five aggregates is complete now. What are the five aggregates? Aggregate of matter, aggregate of feeling, aggregate of perception, aggregate of mental formations, aggregate of consciousness. Here the aggregate of consciousness is given before the three other aggregates. The usual order given in the Suttas is matter, feeling, perception, mental formations and consciousness. These five can be reduced to two, nāma and rūpa. Corporeality aggregate is rūpa. The other four are nāma. When we say nāma and rūpa, we mean these five aggregates. They mean the same thing actually.

Sādhu! Sādhu! Sādhu!

(Tape 32 / Ps: 185 – 230)

We are on page 535, paragraph 185, the classification of the five aggregates under eleven heads. With the help of the handouts you can locate the cittas and the cetasikas in the Path of Purification. The order in The Path of Purification is different than that in The Manual of Abhidhamma. We are primarily acquainted with the order in The Manual of Abhidhamma, so we always go from that reference. Today is the classification of the five aggregates. We have finished the five aggregates in detail.

- The foregoing section, firstly, is that of the detailed explanation of the aggregates according to the Abhidhamma Bhājanīya.” That is one treatment of the aggregates in the second book of Abhidhamma. Vibhaṅga is the second book of Abhidhamma.
- But the aggregates have been given in detail by the Blessed One [in the Suttanta Bhājanīya] in this way.” In the Vibhaṅga when the Buddha treated the aggregates and also other subjects, he treated first the Suttanta exposition and then Abhidhamma exposition. Then there was an exposition of questions and answers. In these expositions he treated the aggregates. Here the author of The Path of Purification took the first method of exposition, that is Suttanta Bhājanīya.
- Any materiality whatever, whether past, future or present, internal and external, gross or subtle, inferior or superior, far or near: all that together in the mass and all that together in the gross is called the materiality aggregate” and so on. This can be found in the other parts of the canon, the Majjhima Nikāya, and in other Suttas also.

Then the author explains the words ‘whatever’ and ‘materiality’. “Herein, the word whatever includes without exception.” In Pāli the word is yaṅkiñci. ‘Yaṅ kiñci’ means whatever or it can mean all. The word ‘whatever’ or ‘yaṅkiñci’ includes everything. When we say, let us say ‘all materiality’, if we just say ‘all’ we have to take all materiality as well as mentality. The word ‘all’ or ‘whatever’ includes without exception everything. But to

limit its scope the word 'materiality' is put. So materiality prevents overgeneralization, overextension. When we say 'all', it covers both mind and matter. When you say 'all matter', then you take only matter, but not mind. So the word 'materiality' prevents overextension of the word 'whatever' or 'all'. With these two words we just mean materiality, all kinds of materiality - past, present, future and so on.

The Pāli word here is paṭisaṅga for overgeneralization. 'Pasaṅga' actually means to stick. So when you say something, it extends to this thing, that thing and so on. In order to restrict the extension of the word 'materiality' is put here. Here 'all materiality' means all materiality and not mentality. "Thus materiality is comprised without exception by the two expressions." So all materiality is included or taken by these two words. "Then he undertakes its exposition as past, future and present, etc."

Here the Commentator explains past, future and present in the fourfold way - according to extent, according to continuity, according to period and according to moment. So he explains as extent past, continuity past, period past, moment past, like that.

- Herein, firstly, according to extent: in the case of a single becoming (That is one life.) of one [living being], previous to rebirth-linking is past, subsequent to death is future, between these two is present." The present life is present. The life before it is past. The life after it is future. That is according to extent.

According to continuity that means a series of matter or a series of mind. "That [materiality] which has like or single origination by temperature and single origination by nutriment, though it occurs successively, is present." Here it is not single origination but origination by single temperature. So you can say "That [materiality] which has origination by single temperature and origination by single nutriment." 'Single temperature' here means just one kind of temperature. For example you are in the sun. Then there is hot temperature, heat. You go into the shade. Then the temperature changes to cold. That one series of hot temperature is said to be present. Then before that there was some dissimilar temperature and that is past. And another dissimilar temperature after that is future. So here we have origination by single temperature and originated by single nutriment.

- That which, previous to that, was of unlike origination by temperature and nutriment. That is origination by unlike temperature and unlike nutriment is past. That which is subsequent is future. That which is born of consciousness and has its origination in one cognitive series, in one impulsion, in one attainment, is present." This is with regard to materiality born of consciousness. 'Has its origination in one cognitive series' that means thought processes of five-door. 'In one impulsion' really means mind-door thought process. In the mind-door thought process there is only adverting and impulsions or javanas. So it is just called 'javana'. So origination in one impulsion means origination in one thought process belonging to mind-door. 'In one attainment' - that is attainment of jhāna.

- Previous to that is past. Subsequent to that is future. There is no special classification into past continuity, etc., of that which has its origination in kamma (That which is caused by kamma.)" So with regard to materiality caused by kamma there is no classification into past continuity, present continuity or future continuity. "But its pastness, etc., should be understood according as it supports those which have their origination through temperature, nutriment and consciousness." Although kamma does not produce, it supports the materiality caused by other causes (temperature, nutriment and consciousness). So in reality there is no classification into past, present and future continuity with regard to matter born of kamma. But they can be said to be past, present and future because they support the materiality caused by temperature, caused by nutriment and caused by consciousness.

Footnote 74 is in fact for this passage. Even in the Sub-commentary it is a little confusing. The footnote is for this passage. It looks like it is explaining the word 'cause' and 'condition' in paragraph 191. The subsequent paragraph in the footnote that begins "Because there is similarity" and so on refers to this sentence. "There is no special classification into past continuity, etc., of that" and so on.

In footnote 74 about three lines down “Just as the seed’s function is to arouse the sprout and that of the earth, etc., is to consolidate it, and just as kamma function is to arouse result as matter that is due to kamma performed,” - there are some words missing. ‘And resultant consciousness’ - we have to put these words after ‘performed’. That is because the result of kamma is not only matter but also consciousness. You know at the moment of relinking, there is relinking consciousness which is the result of kamma. Along with this relinking consciousness there are material properties caused by kamma that arise. Kamma produces not only kamma-born matter but also consciousness. So here we should say “to arouse result as matter that is due to kamma performed and resultant consciousness.”

- And that of nutriment, etc., (Etcetera is missing there.), is to consolidate it” and so on. There are two kinds of causes or whatever we may call it - one that produces and the other that supports or that consolidates. There are two kinds of conditions. With regard to a seed becoming a tree or a plant, the seed is the producing cause of the tree. Earth, water and temperature are the supporting conditions of the tree.

With regard to those that are born of kamma we cannot say this belongs to the past, this belongs to the present, this belongs to the future. “Because there is similarity or dissimilarity in temperature, etc., in the way stated the pastness, etc., of material instances originated by it are stated according to continuity. But there is no such similarity and dissimilarity in the kamma that gives birth to a single becoming, so instead of stating according to continuity the pastness, etc., of material instances originated by that, it is stated according to what consolidates.” With regard to what it consolidates the matter born of kamma is said to belong to past, present or future.

Then the Sub-Commentator added his own observation with the words beginning “However when there comes to be reversal of sex” and so on. It may not please the ladies. Especially in the Vinaya there are instances where people have their sex change. It is changed by kamma, not by surgery. There are instances of change of sex in the Vinaya Piṭaka. You know men are supposed to be superior to women. “The male sex disappears owing to powerful unprofitable kamma (akusala).” As a result of akusala the male sex disappears. “The female sex appears owing to weak profitable kamma.” It is due to kusala kamma, but it is weak kusala kamma. If it is strong kusala kamma, then it will be male sex and not female sex and so on. It is the addition of the Sub-commentator. According to the Visuddhi Magga there can be no classification into past continuity, etc., with regard to kamma-born matter. But here it is said there can be past, present and future even with regard to kamma-born matter because of sex change. Before the change it was past. The change is the present. Then maybe in the future there is change to the previous sex. So there can be classification into past, present and future even with regard to kamma-born matter. This addition was made by the Sub-Commentator.

- According to period: any period among those such as one minute, morning, evening, day and night, etc., that occurs as a continuity, is called present.” This minute is present. The past minute is past. The future minute is future and so on.

- According to moment: what is included in the trio of moments [that is to say, arising, presence, and dissolution, (the three sub-moments),] beginning with arising is called present.” So this is the real present. “At a time previous to that it is future. At a time subsequent to that it is past.”

- Furthermore, that whose functions of cause and condition have elapsed is past.” Here ‘cause’ means producing and ‘condition’ means supporting. “That whose function of cause is finished and whose function of condition is unfinished is present.” That means something is caused by some other thing. Something which is caused is in existence now. Its origination is over, but its continuation or its being supported is still going on. That’s why it says “whose function of cause is finished, and whose function of condition is unfinished is present.”

• That which has not attained to either function is future. Or alternatively, the moment of the function is present.” That means when a certain matter or mind is doing its own function, then that is the present moment. At the time previous to that it is the past and subsequent to that is the future. That is division according to moment.

Next is the division into internal and external. “The division into internal and external is as already stated. Besides, it is internal in the sense of one’s own that should be understood here as internal and that of another person as external.” In the footnote the four kinds of internal are given. “Niyak-ajjhata - internally in the sense of one’s own: four kinds of ajjhata (internal, lit. ‘belonging to oneself’) are mentioned in the Commentaries and Sub-Commentaries.” The first one is gocarajjhata. Gocarajjhata is internally as range or resort. Then ajjhatajjhata is internally as such. Niyakajjhata is internal in the sense of one’s own. And visayajjhata is internally as objective field. Do you understand? The first one, gocarajjhata, is simply any internal object. Any internal object is called ‘gocarajjhata’. The next one, ajjhatajjhata, means very internal because the word ajjhata is repeated, ajjhatajjhata (internal, internal). By that is meant the five senses - eye, ear, nose, tongue and body sensitivity. They are called ajjhatajjhata. In the section on matter they are called internal, in Pāli ajjhatajjhata. The third one here is niyakajjhata. That means anything which arises in one’s own continuity. That is called niyakajjhata. The last one, visayajjhata, is really the attainment of Fruition or samāpatti. It is not internally as objective field. We can say ‘internally as scope’. Because when the Buddha is in the Phala attainment, he has mastery over it. So it is called visayajjhata. So there are four kinds of ajjhata. Sometimes we are not sure which ajjhata is meant and so we have to find out.

The first division into internal and external is just as stated in paragraph 73. Another way of explaining it is internal in the sense of one's own. That means everything in me is internal and everything in you is external. For you everything in you is internal and everything in others is external.

• Gross and subtle are also as already stated.”

• Inferior and superior are twofold, namely, figurative (relative) and absolutely literal. Herein, the materiality of the Sudassin deities is inferior to the materiality of the Akaniṭṭha deities.” You may remember the 31 planes of existence. He is referring to that. Akaniṭṭha is the highest of the form-Brahmās. That is the most superior. Sudassin is one stage below the Akaniṭṭha. “The same materiality [of the Sudassin deities] is superior to the materiality of the Sudassa deities. Thus, firstly, should inferiority and superiority be understood figuratively down as far as the denizens of hell.” One is superior to the next below it and so on until you reach hell.

• But absolutely literally it is inferior where it arises as unprofitable result, and it is superior where it arises as profitable result.” Absolutely or in the ultimate sense inferior arises as the result of unprofitable kamma (akusala kamma). That which arise as the result of kusala kamma (profitable kamma is superior).

• Far and near, this is also as already described.” That which is difficult to see is far. That which is not difficult to see or which is easy to see is near. “Besides, relative farness and nearness should be understood here according to location.” According to location we may say this is near and that is far.

• All that together in the mass and in the gross: by making all that materiality separately described by the words ‘past’, etc., into a collection by understanding its oneness, in other words, its characteristic of being molested, it comes to be called materiality aggregate.” This shows why they are called ‘aggregates’. “Materiality, separately described by the words ‘past’, etc.” - so it is described as past, present, future, internal, external, gross, subtle, far, near and so on. That materiality described in that way is made “into a collection by understanding in its oneness.” I think the word ‘in’ is missing there. ‘In its oneness’, in other words, its characteristic of being molested or its characteristic of change. The characteristic of rūpa is change or being molested. With regard to this characteristic all the matter described as past, present and future are collected by understanding. That is why it is called an aggregate. ‘By understanding’ should go with ‘making a collection’.

‘making a collection’ means you collect them up in your mind with understanding. Past, present and future cannot exist at the same time. We can only have the present matter here. The past is already past and we cannot collect and we cannot take it and put it here. And we cannot take the future and put it with the present physically. But in our minds we can group them together. ‘By understanding’ means by our minds we group them together and we call it an ‘aggregate’.

- ‘Aggregate’ does not necessarily mean a group of different material properties. There are 28 kinds of material properties. These 28 are also called ‘the aggregate of matter’. Each one of the material properties can be called an ‘aggregate of matter’. This is true not only when they are taken together. Let us say the eye sensitivity. Only one eye sensitivity is called an ‘aggregate’. That is because there is eye sensitivity which is past, which is present, which is future, which is gross, which is subtle, which is inferior, which is superior, which is far, which is near. We group these different kinds of eye sensitivity together and call it a group or call it an aggregate. Aggregate or group does not necessarily mean that there must be a real group of matter. Even one material particle, one feeling, one perception is called an ‘aggregate’. This explains why they are called ‘aggregates’. ‘By understanding’ should go with ‘making into a collection’. So it is making into a collection in the mind. In its oneness that is its characteristic. Here it is with regard to matter being molested or changed. With regard to feeling it is with regard to its characteristic of feeling. With regard to perception it is with regard to its characteristic of perception. With regard to consciousness it is with regard to its knowing the object and so on. This is the reason why even one particle of matter or even one mental factor is called an ‘aggregate’.

- By this, too, it is shown that the materiality aggregate is all materiality, which all comes into the collection with the characteristic of being molested; for there is no materiality aggregate apart from materiality.” Feeling and the others are the same. It is the classification of the first aggregate, rūpa aggregate, into eleven headings.

Now we have the feeling aggregate. “In the classification into past, etc., the past, future and present state of feeling should be understood according to continuity and according to moment and so on.” It is the same as in the material aggregate. ‘According to continuity - that included in a single cognitive series - that means five-door thought process. ‘A single impulsion’ means mind-door thought process. “A single attainment, and that occurring in association with objective field of one kind (one object) is present. Before that is past. Subsequent is future.”

- According to moment, etc.; that feeling included in the trio of moments (three moments), which is in between the past time and the future time, and which is performing its own function (which is doing its own function, so it is really present now), is present. Before that is past. Subsequent is future. Then there is internal and external.

Next there is gross and subtle. Gross and subtle should be understood according to kind, according to individual essence, according to person, and according to mundane and supramundane. “According to kind: the unprofitable feeling is a state of disquiet, because it is the cause of reprehensible actions and because it produces burning of defilement.” That means defilement that is burning, not the burning away of defilement. ‘Burning of defilement’ means defilements that are called burning. So it is gross.

- And because it is accompanied by interestedness (That means activeness.) and drive and result, and because of the burning of the defilements (because they are burning), and because it is reprehensible, it is gross compared with resultant indeterminate” and so on. So here one is described as gross or subtle relative to other kinds of feeling. There is kusala feeling, akusala feeling, indeterminate (abyākata) feeling and so on.

Then we have according to individual essence. “Painful feeling, is gross compared with the others because it is without enjoyment, it involves intervention.” ‘Intervention’ really means shakiness or non-peacefulness. “It causes disturbance, creates anxiety, and is overpowering. The other two are subtle compared with the painful because they are satisfying, peaceful, and superior, and, respectively agreeable, and neutral.” This is the reason for their being subtle and gross. Also their states of subtleness and grossness are relative.

• According to person: feeling in one who has no attainment” - I would say ‘feeling in one who is not in attainment’. A person may have attainment but if he is not in attainment at the moment his feeling could be gross. So “According to person: feeling in one who is not in attainment, is gross compared with that in one (Sayādaw corrected in the same manner.) who is in attainment, because it is distracted by a multiple object. In the opposite sense the other is subtle. This is how grossness and subtlety should be understood according to person.” When a person is in attainment (in attainment of jhāna or in attainment of phala). The feeling is said to be subtle. If the person is not in attainment, the feeling is said to be gross.

• According to the mundane and supramundane: feeling subject to cankers is mundane (‘Subject to cankers’ means object of cankers, which can be the object of āsavas or just mental defilements.), and that is gross compared with that free from cankers, because and that is gross compared with that free from cankers, because it is the cause for the arising of cankers, is liable to floods, liable to the bonds, liable to the ties, liable to the hindrances, liable to the clingings, defilable, and shared by ordinary men.” These floods, bonds, ties, hindrances, clingings and the defilable can be understood by referring to The Manual of Abhidhamma, chapter 7. In the fact the mental defilements are given different names. The same mental defilements are given different names. For example lobha is a mental defilement. Lobha is given the name of canker, flood, bond, hindrance, clinging and so on. Buddha described these in different ways to suit the susceptibility to understanding of his listeners. They are taught in Abhidhamma as well as in the Suttas. To understand them the best place to go is The Manual of Abhidhamma. In chapter 7 of The Manual of Abhidhamma they are described. Almost or towards the end of the book we will find them again when how these defilements are eradicated by Path consciousness is described. The first path consciousness eradicates two or three of the defilements. That comes later almost at the end of the book. ‘Shared by ordinary men’ means those that arise in puthujjanas. “The latter, in the opposite sense, is subtle compared with that subject to cankers.” Those that are not subject to cankers, those that are not the object of cankers are subtle. “This is how grossness and subtlety should be understood according to the mundane and supramundane.”

Then there is a warning. “One should beware of mixing up” - because if you mix them up, you will be confused. Beware of - the Pāḷi word actually means avoid. So one should avoid mixing up the classifications according to kind and so on. So just do according to one, say according to kind or to some other thing, but do not mix them together. If you mix them together, then there will be contradiction. According to one it may be subtle and to another it may be gross. That is what the Commentary gives here.

• It is said “Indeterminate feeling is subtle, painful feeling is gross. The feeling in one with an attainment is subtle.” This is a passage from the Vibhaṅga. “And like painful feeling, so also pleasant, etc., is gross according to kind and subtle according to individual essence.” Let us say there is dukkha (pain). Pain is gross according to its individual essence because it afflicts us. It is indeterminate, it is abyākata in another sense. It is neither kusala nor akusala. It is abyākata. So it is subtle because abyākata is described as subtle. If we mix these two, we will get nowhere. According to one it is subtle and according to another it is gross. Do not mix them up. “For instance, [when it is said] ‘The indeterminate according to kind is subtle compared with the profitable and the unprofitable’, the individual essence class, etc., must not be insisted upon like this: ‘Which kind of indeterminate?’” You don’t ask the questions. “Is it the painful? Is it the pleasant? Is it that one with an attainment? Is it that one with no attainment? Is it subject to cankers? Is it that free from cankers?”, and so in each instance.” So you cannot ask these questions.

• Furthermore, because of the words ‘Or feeling should be regarded as gross or subtle in comparison with this or that feeling’, among the unprofitable, etc., feeling accompanied by hate, too, is gross compared with that accompanied by greed because it burns up its own support, like a fire; and that accompanied by greed is subtle. Also that accompanied by hate is gross when the hate is constant, and subtle when it is inconstant.” I wonder whether you understand that. In order to correctly understand it, you have to understand Abhidhamma. You have to go to the first book of Abhidhamma. The words ‘constant’ and ‘inconstant’ do not mean the same as

what we had before. Formerly ‘constant’ and ‘inconstant’ referred to cetasikas. cetasikas that are constant go along with a given citta all the time. Every time that citta arises, that cetasika also arises. That is called ‘constant’. There are some cetasikas that do not arise every time that a citta arises. These are called ‘inconstant’. So cetasikas may be constant or inconstant. But here although the Pāli word is the same, the meaning is very different. You have to have a knowledge of the first book of Abhidhamma to understand this. ‘Constant’ here actually means fixed as to giving results in the next life. They are sure to give results in the next life. Such kamma, or hate, or anger is called ‘constant’. ‘Inconstant’ means not fixed as to giving results in the next life. Examples are killing one’s own mother, killing one’s own father and so on. When you kill your own father or mother, there is dosa. That dosa is called ‘fixed’ because it will invariably give results in the next life. That means you will go to hell. There is no way of avoiding that. Now you may kill an animal. There also you have dosa. That dosa will give you results in woeful states but not necessarily in the next life. You may get the result of killing that animal in other lives or you may get the result in the next life. So that is not fixed. Killing one’s own mother, or killing one’s own father, killing an Arahant, wounding the Buddha, causing schism in the Saṅgha are called ‘grievous sins’ in Buddhism. If you do one of these, you will surely go to hell in the next life. There is no way of avoiding that. Such kamma is called ‘constant’ here.

• And subtle when it is inconstant. And the constant is gross when giving result that lasts for the eon, while the other is subtle.” Among the fixed as to giving results there are two subdivisions - those whose results last for the eon and those whose results do not last for the eon. I will give an example. You know Ajātasattu and Devadatta. Ajātasattu was the son of King Bimbisāra. Devadatta was Buddha’s cousin and brother-in-law. Ajātasattu killed his own father at the instigation of Devadatta. Devadatta wanted to become the Buddha himself. So he thought “Nowadays people live long lives. We cannot wait until they die. You kill your own father and be a king and I will kill my brother-in-law and be a Buddha.” So he instigated Ajātasattu to kill his own father. Ajātasattu did kill his own father. Among the five grievous sins Devadatta did two. He wounded the Buddha. In fact he tried to kill the Buddha, but he was not successful. So the Buddha was wounded when he pushed the rock onto the Buddha as he was walking up and down. That was one. The other one was causing division in the Saṅgha or schism in the Saṅgha. He did two of the grievous sins. It is said that he is now in the lowest hell. He will be there for the rest of this eon, for the rest of this world cycle. That is what is meant here by ‘that which lasts for the eon’. Ajātasattu also went to hell immediately after his death. He will not suffer in hell for the rest of the eon. That is the difference. The constant is gross when giving result that lasts for the eon, and it is not gross, it is subtle, when the result lasts not for the eon.

• And of those giving result lasting for the eon the unprompted is gross, while the other is subtle.” This is their relative subtlety and grossness. “But that accompanied by greed is gross when associated with [false] view, while the other is subtle” and so on.

Student: Devadatta instigated all these things. Would he go to hell on account of instigating the death of King Bimbisāra?

Teacher: His instigation can be taken as killing a being. But for Ajātasattu that being was his father. Ajātasattu’s akusala was grosser than that of Devadatta for this action.

Student: So it only counts as this heavy kamma if one kills or instigates someone to kill one’s own father.

Student: I’m not recommending any of these.

Teacher: “furthermore, the profitable of the sense-sphere is gross; that of the fine-material sphere is subtle.” They are just relative.

• Then according to location, painful feelings in hell are gross, while in the animal generation (kingdom) they are subtle.. Those among the Paranimitavasavattī deities (That is the highest of the lower celestial realms.) are

subtle only. And the pleasant should be construed throughout like the painful where suitable.” By planes also there can be subtlety and grossness.

- And according to physical basis, any feeling that has an inferior physical basis is gross, while one with a superior physical basis is subtle.”

- What is gross should be regarded as inferior in the inferior - superior classification, and what is subtle superior.”

Then we have far and near. “The unprofitable is far from the profitable and indeterminate and the word near in the way beginning ‘Unprofitable feeling is near to unprofitable feeling’. Therefore unprofitable feeling is far from profitable and the indeterminate because of dissimilarity, unconnectedness, and non-resemblance. The profitable and the indeterminate are likewise far from the unprofitable.” Kusala and abyākata are far from akusala. “And so in all instances. But unprofitable feeling is near to unprofitable feeling because of similarity and resemblance.” This is the detailed explanation dealing with the past, etc. Perception, formations and consciousness should be understood similarly.

Next is the classes of knowledge of the five aggregates. That is the order of the five aggregates, then distinction and so on. There are different kinds of order that we find in the Abhidhamma and in the Suttas. He describes all the orders. The first is what? The order of arising. Sometimes things are described in the order of arising. “First there comes to be the fetus in the first stage, then there comes to be the fetus in the second stage” and so on. That is the order of arising. The first stage arises first, then the second stage arises, and the third stage arises and so on. If it is described in this way, then it is described in the order of arising.

- Things to be abandoned by seeing, things to be abandoned by development (This comes from Abhidhamma.) etc., is the order of abandoning.” ‘Things to be abandoned by seeing’ means mental defilements abandoned by the first Path (Sotāpatti Magga). ‘Things to be abandoned by development’ means those defilements by the upper three Maggas. So it is in the order of abandoning. “Purification of virtue: purification of consciousness, etc., is order of practice.” You know there are seven purifications or seven stages of purity in the practice of vipassanā - purity of morals (here virtue), purity of consciousness, purity of view, purity of overcoming doubt, and so on. These are described in the order of practice. With regard to these stages of purity you cannot skip. You cannot practice purification of consciousness before you practice purification of virtue. You practice one after the other in this order. It is the order of practice.

Sometimes they are described in order of plane. That means the sense-sphere, the fine-material sphere and so on (kāmvācāra, rūpāvacāra, arūpāvacāra). This is in order of plane. Sometimes things are just given in the order of teaching. That means in teaching the Buddha gave this first, the other second, and the other third. There is no particular merit in putting this first and the other second and so on. “The four foundations of mindfulness, the four right efforts, etc., Dhamma talk on giving, Dhamma talk on virtue, etc., is order of teaching.” There are four foundations of mindfulness. The first is contemplation on the body, the second is feelings, the third is on consciousness and the last is on dhamma objects. They are not to be practiced one after the other. It is not meant that you must practice body contemplation first and then go to feeling contemplation, and then go on to contemplation of consciousness. It is not to be done in this way. The description here is not according to the order of practice, but it is just the order of teaching.

Student: The practice of giving and virtue are the first two of the pāramitās in Mahāyāna. Where does this come from?

Teacher: Here it is a stock phrase that we often come across in the Suttas. When the Buddha’s teaching is mentioned in summary, it is mentioned in this way. Buddha would talk first about giving, then about virtue,

then about the celestial worlds, then about getting dispassionate about sensual things and so on. It is Buddha's way of teaching people was to first talk about giving. Then he would talk about sīla and so on.

Student: The others don't follow?

Teacher: No, just the first two. You can find it in the Majjhima Nikāya, but such passages are scattered throughout the whole of the Pāli Canon.

• Of these, firstly, order of arising is not applicable here.” Here we have first rūpa, then vedanā (feeling), saṃvā (perception), then saṅkhāra (mental formations) and consciousness. This order is not in the order of arising. We are not to understand that rūpa arises first, then feeling arises, then perception arises and so on. This order of arising is not applicable here.

What about the order of abandoning? No because rūpa in fact cannot be abandoned. Then is an order of practice? No. Is it an order of plane? No. Only one remains, that is the order of teaching. Buddha happens to teach in this way, in this order. The order of teaching is explained in paragraph 213.

• As to distinction' - that means there are two kinds of aggregates, just the aggregates and then aggregates as objects of clinging. Buddha taught under two names. Sometimes he taught just as aggregates and sometimes he taught as aggregates of clinging. What is the difference between these two? When the Buddha said aggregates he meant all that there is: For example the aggregate of feeling here means both mundane feeling and supramundane feeling. When he says aggregate of clinging, he means only the mundane, those that are the object of cankers. That is the difference.

Further down paragraph 214 you will see “Any kind of materiality whatever,.. far or near, that is subject to cankers and liable to the clings: this is called the materiality aggregate [as object] of clinging.” That is the explanation of why they are called ‘the aggregates of clinging’. ‘Aggregates of clinging’ means aggregates which are subject to cankers which are liable to clinging. Briefly they are aggregates that are objects of clinging, that are objects of mental defilements.

When the Buddha explained the First Noble Truth, at the end of that explanation, he said that in brief the five aggregates of clinging are dukkha. He used the words ‘five aggregates of clinging’. That means that he meant the mundane citta and cetasikas and rūpa. That is the difference. ‘Aggregates’ means all. ‘Aggregates of clinging’ means only those that are the objects of clinging or that are the objects of cankers.

In paragraph 215 about the middle of the paragraph “But feeling, etc., are only mentioned among the [simple] aggregates when they are free from cankers.” What do you think about that? Can you agree with that? There are simple aggregates and aggregates of clinging. ‘Aggregates’ means all. ‘Aggregates of clinging’ means only those that are the objects of clinging. Now here “Feeling, etc., are only mentioned among the aggregates when they are free from cankers.” I think that is all right.

Student: Because when they are not free of cankers -

Teacher: They are mentioned when they are free from cankers. When they are not free from cankers, they are included in the aggregates of clinging. I think that is correct. In Pāli the word ‘only’ is to be after ‘simple aggregates’ and not before ‘mentioned’. “But feeling, etc., are mentioned among the [simple] aggregates only when they are free from cankers.” When they are not, they are included in the aggregates of clinging.

As to neither less nor more - why are there only five aggregates, neither less nor more? “Because all formed things that resemble each other fall into these groups” and so on. This is the explanation of why there are five and not four or six.

Paragraph 220 “As to simile: the materiality aggregate [as object] of clinging is like a sick-room because it is the dwelling-place, as physical basis, door, and object, of the sick man, namely, the consciousness aggregate as object of clinging. The feeling aggregate as object of clinging is like the sickness because it afflicts.” Feeling is like sickness. Perception is like what? “The provocation of the sickness.” That means actually the cause of the sickness. The causes of sickness are said to be blood, or bile, or wind, or phlegm. This is traditional Indian medicine’s understanding of the causes of diseases. It is accepted in the Pāḷi Commentaries too. The ‘provocation of sickness’ really means the cause of sickness, the root cause of sickness. The formation aggregate is like what? “Recourse to what is unsuitable.” That means doing things that are not suitable for your health, like eating bad food. So eating bad food is like saṅkhāra. The cause of the disease, like blood or phlegm, is saṅkhāra. “The formations aggregate as object of clinging is like having recourse to what is unsuitable.” So it is like eating unsuitable food, staying in the cold for a long time. It is something like that. “Because it is the source of feeling, which is sickness; for it is said ‘Feeling as feeling is the formed that they form’ and likewise ‘Because of unprofitable kamma having been performed and stored up, resultant body consciousness has arisen accompanied by pain: the consciousness aggregate as the object of clinging is like the sick man because it is never free from feeling, which is the sickness.’” So we have the sick dwelling-place, the sickness, the cause of the sickness, then another cause of the sickness, and the sick man. These five aggregates are compared to this. They are also compared to a prison, punishment, the offense, the punisher, and the offender. They are also compared to the dish, food, curry sauce poured over the food, the server and the eater. These are all similes to be understood.

Twice as to how to be seen - this is how we should view them. “The exposition should be known twice as to how to be seen, namely, in brief and in detail.” So they should be seen as “an enemy with drawn sword, in the snake simile, as a burden according to the Burden Sutta, as a devourer according to the To-Be-Devoured Discourse, and as impermanent, painful, not-self, formed, and murderous, according to the Yamaka Sutta” and so on. According to these Suttas we should view them as being the enemy and so on.

Paragraph 225 “As to good for one seeing thus: good comes to be accomplished in one who sees in the two ways thus in brief and in detail. And the way of definition should be known according to that, that is to say, firstly, one who sees the five aggregates as objects of clinging in the form of an enemy with drawn sword, etc., is not worried by the aggregates, but one who sees materiality, etc., in detail as a lump of froth, etc., is not one who sees a core in the coreless.”

- And in particular one who sees internal materiality as foul (ugly) fully understands nutriment.” ‘Fully understands’ really means not having akusala with regard to that thing. So ‘fully understands nutriment’ means one does not get akusala with regard to nutriment, with regard to āhāra and so on. Whenever we find the word ‘fully understands’, we have to understand in that way.
- He abandons the perversion [of perceiving] beauty in the foul (ugly), he crosses the flood of sense desire, he is loosed from the bond of sense desire.” So floods, bonds, and all these come again. “He becomes canker-free as regards the cankers of sense desire, he breaks the bodily tie of covetousness. He does not cling with sense desire clinging” and so on.
- One who sees feeling as pain fully understands nutriment consisting of contact.” You know that there are four kinds of nutriment. There are real food, contact, volition and consciousness. The description is according to that. So we come to the end of this chapter.

Chapter 15

(Tape 32 / Ps: 1-16)

We will have to go a little into chapter 15. Next we have bases. There are twelve bases. The order given here is different from the order given in The Manual of Abhidhamma. In the manual the six internal and the six external are grouped together. Here they are described in pairs. Here we have the eye base and visible data base, ear and sound, nose and odor, tongue and flavor, body and tangible data, mind and dhamma.

Then there is meaning. I want to ask you the meaning of this expression in paragraph 3. “It relishes, thus it is an eye; the meaning is that it enjoys a visible datum and turns it to account.” What is the meaning of ‘turns it to account’? The Pāli word here is vibhāveti. It means to make it clear or to show it clearly. ‘Enjoys a visible datum’ means make a visible datum clearly seen.

Then with regard to sound: “It is emitted, thus it is sound; the meaning is that it is uttered.” Herein the Visuddhi Magga the meaning is that it is uttered. But if we take it just as it is, sadda (sound) will not include sounds of others like sounds of trees, sounds of rivers. Because it is said it is uttered. Sound that is uttered limits the sounds, but actually any sound is meant here. So we have to understand in another way. That you can find in the footnote.

The next one is: “It smells, thus it is a nose. It is smelt; thus it is odor.” The real meaning is that it betrays, therefore it is odor. That is because you know where something is when you get the smell. It is like betraying its place. You may hit something. Then somebody gets the smell and somebody knows where it is. It is like betraying. “It betrays, thus it is odor. The meaning is that it betrays its own physical basis.”

These are all grammatical definitions of the words. Now the next one. “It evokes life, thus it is a tongue (jivhā).” Footnote 1 “This is the linguistic characteristic of the word ‘jivhā’. Linguistic characteristic, what does that mean? What the Sub-Commentary is saying - if you look at the definition of the word jivhā, you get jīvita and vā, not jivhā. Jīvita is life and vā means to call. It should be called jīvita vā, but it is contracted into jivhā. That is what is meant by the linguistic characteristic. It is a way of explaining words. Instead of saying jīvita vā, people just say jivhā.

At the bottom of paragraph 3 with regard to dhamma. “They cause their own characteristic to be borne.” That is incorrect. “They bear their own characteristics, thus they are dhamma.” You see word ‘dhārayanti’. He took it in the causative sense, but it is not causative here because the root here belongs to the seventh conjugation. It belongs to the seventh conjugation. Therefore it is dhārayati like corayati. It is not causative. The meaning is: “That which bears its own characteristic is called dhamma.” Dhamma has many meanings. I have told you this again and again. Dhamma is here defined as that which bears its own characteristic. They bear their own characteristics, thus they are dhammas. I don’t want to say ‘mental data’.

Then there is the explanation of the word āyatana in Pāli. The Commentators take much delight in explaining words in different ways as much as they can. So the word ‘āyatana’ can be divided into āya and tanana and into āyata and nayana. And so very fanciful explanations are given. That is what he does in paragraph 4. Even if you don’t understand this, I think it is all right. They are the bases. If you know Pāli, it’s good to read this. If you don’t know Pāli, it is not so helpful.

In this section the translator uses eye-cum-visible datum, door-cum-objects, and so on. What is ‘cum’?

Student: It is Latin. It means with.

Teacher: Oh, eye with visible datum. We can just say 'and', eye and visible datum.

The word āyatana can have many meanings. The Commentator explains āyatana according to these many meanings. Whenever you find the word mental data, you should change to dhamma because mental data may be misleading. In paragraph 9 mental data appears. Please change to dhammas. In that paragraph "As to just so much" - that means there are only twelve bases. Why are there only twelve? Here the Commentary explains "What is meant is this: The eye, etc., are dhammas too (not mental data)." He misunderstands the two words - the word 'dhamma' by itself and the word 'dhamma with āyatana', so dhamma and dhammāyatana. The word 'dhamma' just means something which bears its own characteristic. We can translate it as state. In dhammāyatana it is untranslatable. He mixed these two. So here it should be: "The eye, etc., are dhamma too; that being so, why is 'twelve bases' said instead of simply 'dhamma base'? That means everything is called 'dhamma'. The eye is called 'dhamma'. The ear is called 'dhamma'. Why not call all of them dhammāyatana instead of saying there are twelve āyatanas? Why not have only one base, the base of dhamma? The Commentary explains here. "Instead of simply dhamma base, it is for the sake of defining door and object for the arising of six consciousness groups." That means there are six doors and there are six objects. Therefore according to the doors and objects we have six bases, not only one base. Because there are six doors (eye door, ear door and so on) and six corresponding objects, so there have to be twelve bases.

Paragraph 10 "For only the eye base is the door of arising, and only the visible-data base is the object of the consciousness group comprised in a cognitive series containing eye consciousness." In the next paragraph there is another 'mental data' that needs to be changed to 'dhamma'. So "But only one part of the mind base, in other words, the life continuum mind, is the door of arising, and only the dhamma base not common to all is object, of the sixth [consciousness group]."

In paragraph 15 "As to how to be seen: here, however, all formed bases should be regarded as having no provenance and no destination." What is that? The Pāli word is simply 'not coming from anything and not going to anything'. Not coming from anything and not going to anything, they just arise. They do not come from anything and they will not go to anything. They just arise and they disappear. That is what is meant here. What is provenance? Coming?

Student: No. Could be lineage, sort of where it came from.

Teacher: What more? Let me see. How they should be viewed. Paragraph 16 "The internal bases should be regarded as an empty village because they are devoid of lastingness, pleasure, and self; and the external ones as village - raiding robbers because they raid the internal ones. And this is said: 'Bhikkhus, the eye is harassed by agreeable and disagreeable visible objects'" and so on. That is from the Saṃyutta Nikāya. If you want to read the whole Sutta, it is in Kindred Sayings, volume 4, page 109.

"Furthermore, the internal ones should be regarded as like the six creatures and the external ones as like their resorts." That is also in Saṃyutta Nikāya, Kindred Sayings, volume 4, page 131. The six creatures are a snake, a crocodile, a bird, a dog, a jackal, and a monkey. Suppose a man were to tie these creatures tightly with a rope. Then the rope is tied in the middle. So they are tied to one place. Then let them do what they like. The snake wants to go into a pit or hole. The bird wants to fly. The crocodile wants to go into the water and so on. They cannot go because they are tied to one place. The strongest among them will take the others with him. It is something like that. The six senses are something like that.

OK. We now come to the end of the āyatanas or bases. What is meant by dhamma base? 'Eye base' means eye sensitivity. Ear base, nose base, tongue base, body base and then visible data base, sound base, odor base and so on. But what is dhamma base? Do you find that? We have twelve bases - eye base-eye sensitivity, visible data base-visible object. It's OK. Ear-sound, nose-smell, tongue-taste, body-tangible data. Then mind and dhamma base. 'Mind base' means all 89 cittas. What is dhamma base?

Students: 69 things. Chapter 7.

Teacher: You have it at the end of paragraph 14. “The dhamma base is of many kinds when classified according to the several (different) individual essences of feeling, perception, formations, subtle matter, and Nibbāna.” Dhamma base is vedanā, saññā, saṅkhāra, subtle matter and Nibbāna. You get the same thing in the seventh chapter of The Manual of Abhidhamma. So **dhamma base** means one of these things, feeling, perception, formations. Actually feeling, perception and formations are the 52 cetasikas. So we have cetasikas, 16 subtle matter and Nibbāna. How many? 69, good.

Next time we will study elements, faculties and maybe some truths, about 20 pages.

Sādhu!

Sādhu!

Sādhu!

(Tape 33 / Ps: 17 – 43)

Just two days after the earthquake we come to the description of the elements. Here Venerable Ñānamoli made many mistakes. It is impossible to follow them. The Pāli word for element is dhātu. The word ‘dhātu’ is familiar to you. The meaning of the word ‘**dhātu**’ is explained in nine ways. One is a little different from the other. Venerable Ñānamoli misunderstood some words so much that it is impossible to follow him.

The first meaning is those which make or create (suffering in Samsāra). He uses ‘sort out’. I don’t know what the meaning of ‘sort out’. Sort out means what? In paragraph 20 “The mundane sorts (elements), when defined according to their instrumentality, sort out the suffering of the round of rebirths” and so on.

Students: To seek, to find, to separate, look for.

Teacher: I see. That is not the meaning of the Pāli word here. The Pāli word here is to make or to create. They are called dhātus because they make or they create suffering in Samsāra.

The Pāli word ‘dhātu’ is composed of the root ‘dhā’ and the suffix ‘tu’. ‘Dhā’ has many meanings. In the first definition it has the meaning of making or creating. That is the first meaning.

The second meaning is those which are borne by beings. According to the second, the root ‘dhā’ means to hold or to bear. Here the meaning is passive. So those which are borne by beings are called dhātus (eye element, ear element and so on). We carry them, something like that, so they are called ‘dhātus’.

The third meaning is that which are mere creating or making the suffering of Samsāra. Here the verbal noun or the abstract noun is used to describe it. Here ‘dhātu’ means just creating or making. That means there is no one who creates. There is just the act of creating, just the act of making.

The fourth one is those by which suffering is made or created by beings. Here they are taken as instruments. They are instrumental making and creating suffering by beings. That means beings create suffering with the help of these dhātus. By the eye, by the ear, by the nose and so on we create suffering. The fourth one has the meaning of instrument. The meaning of dhā is making or creating. (The video man arrived.)

Today we only have a few students because it is just two days after the earthquake. Many places are not back to normal yet, so people probably couldn’t come. We will carry on with our class. Today we study the description of the elements. The Pāli word for element is dhātu. That word is explained in The Path of Purification or Visuddhi Magga. Nine explanations of the word ‘dhātu’ are given in the Visuddhi Magga. The translation is so incorrect in this place that it is impossible to follow it. So we will explain according to what I understand to be the real meaning in the Visuddhi Magga. The word ‘dhātu’ is explained in nine ways. Please look at the sheets.

The first is those which make or create (the suffering in saṃsāra). Those are called 'dhātus'. Here the root 'dhā' has the meaning of making or creating. It has the active sense.

The second explanation is those which are borne by beings, those which are held by beings. Here the root 'dhā' has the meaning of bearing. And it has the passive sense. Those which are borne by beings are called 'dhātus'.

The third is those which are mere creating or making the suffering of Saṃsāra. Here just the abstract noun or verbal noun is used. Although dhātu is explained in active sense or passive sense, the real explanation or the ultimate explanation is by abstract noun. The act of making or the act of creating is what we call 'dhātus'.

Then the fourth one is those by which suffering is made or created by beings. Here dhātus are taken as instruments. They are instrumental in beings making or creating suffering. We create suffering, we make suffering occur by the help of these dhātus, by the eye, by the ear and so on. The sense is instrumental. I will explain to you later about this.

Then the next one is those where suffering is stored or placed. Here the root 'dhā' means to place, to put, to store. The sense is a place or location. Here dhātus are those where suffering is stored or placed. That means we create suffering with these eyes and so on. So suffering is said to be stored in the eye, in the ear and so on. Sometimes the Buddha said the eye is burning, the ear is burning and so on. That means through the eye we get akusala, through the ear we get akusala and so on.

Then the next one is those which bear their own individual essence. Here the root 'dhā' means to bear; to bear, to hold their own individual essence. This is also in the active sense but it is different than the first meaning. In the first meaning the root 'dhā' has the meaning of making or creating. Here the root 'dhā' has the meaning of bearing. The meaning is different although the sense is active here. There those which make or create are dhātu. Here those which bear their own individual essence are called 'dhātu'.

Then those that resemble dhātus (I don't know these.) such as, malachite, cinnabar and so on. These are in the Path of Purification. These are parts of rocks. (Minerals found in rocks) They are called dhātus. Just as malachite or cinnabar are the constituents or parts of rocks, these dhātus are parts of ourselves. So they are called 'dhātus'. Here it is a figure of speech that we call them dhātus. It is like calling an Asian, an American. Maybe he imitates everything American and somebody says that he is an American. But he is not an American. He is like an American. In the same way they are dhātus because they are like those minerals.

Then #8 again there are those which resemble dhātus, such as, chyle, blood, etc. There are said to be seven dhātus in our bodies. I think that we met these dhātus in one of the previous chapters, in the part defining the four elements. They are also called 'dhātus' in Ayurvedic medicine they say there are seven kinds of dhātu in the body - chyle, blood, bone, bone marrow, flesh, bile and semen. Just as chyle, blood and so on are part of ourselves, of our bodies, the dhātus, the eye, the ear and so on, are part of ourselves. So they are called dhātus through resemblance.

The last one, #9, here we are not to follow any etymology. It is a non-etymological meaning. The word 'dhātu' just means no-soul. You don't have to worry about how this word is made or from what root it is derived. It is a word that means no-soul. These nine meanings are given in the Visuddhi Magga.

There are words in both Pāḷi language and Sanskrit language especially nouns that are formed from roots. Roots and suffixes are combined to form words or nouns. When they are formed, the root has one meaning and the suffix has another meaning. For example the word 'dhātu' - the root 'dhā' has one meaning. That is to hold, to create, or whatever. The suffix 'tu' has another meaning, that is that can be an agent, the active one, or that which can be done to it, passive one, or it can show us the instrument or sometimes it is a person to whom

something is given, or sometimes it is a place or person from whom we depart. And also sometimes it means a place. These are called in Pāḷi sādhanas. I don't know how to translate it into English. It is a Pāḷi and Sanskrit grammatical term. Different nouns denote different things. I mean there may be only one word, but that one word can mean different things according to the meaning denoted by the suffix. According to that grammatical teaching the word 'dhātu' is explained here. It is not so important that you understand all of these. If you understand that the word 'dhātu' is used to mean eye, ear, nose and so on, I think that is enough. But if you take delight in knowing the etymological meaning of the word, this might be interesting. These nine meanings are mentioned in the Visuddhi Magga.

In The Path of Purification only A-E are given, but not the other ones. Paragraph 21 "Furthermore, while the self of the sectarians does not exist with an individual essence, not so these." That should be F. A couple of lines down "And just as in the world", that should be G. Three or four lines down "or just as the generalization elements", that should be H. In paragraph 22 "Furthermore, 'element' is a term for what is soulless" - that should be I. Those correspond to the numbers on the sheet. You may compare them later.

In paragraph 21 he misunderstood the word '**dhārenti**'. He took its meaning to be in the causal sense but actually it is not a causal verb. It looks like a causal verb, a causal form. It is not really a causal verb. 'Dhārenti' just means to bear or hold. It is not cause to bear or cause to be borne. That is a misunderstanding of the word 'dhārenti'. Paragraph 23 is not difficult to understand. Footnote 11 is hopeless. I don't know how he misunderstood so much in this place. So the verb 'dhārenti' should not be taken in the causative sense.

Paragraph 24 "As to order: here too, from among 'order of arising', etc. mentioned above, only 'order of teaching' is appropriate." These twelve are given just in the order of teaching, not according to the order of arising, or not according to other orders'. "It is set forth according to successive definitions of cause and fruit (or cause and effect). For the pair, eye-element and visible-data-element, are the cause and eye-consciousness-element is the fruit. So in each case."

If you look at these elements on the handout, the three are given in a line: eye-element, visible-data-element and eye-consciousness element. Eye-element and visible-data-element are said to be cause here. Then eye-consciousness element is the fruit or effect. Eye-element and visible-data-element are conditions for eye-consciousness to arise. Only when there is eye-element or just the eye and the visible datum can the eye-consciousness arise. So eye-consciousness is said to be the result of eye-element and visible datum. This is the order here taken.

In paragraph 25 a lot of elements are mentioned. It gives us some knowledge about, some information about the word 'element'. The word 'element' is used to mean almost anything here. That is why translating the word 'dhātu' to mean element always is not so helpful. One may translate it as element, but people will not understand. You can see here "the illumination element, beauty element, base-consisting-of-boundless-space element, base-consisting-of-boundless-consciousness element, base-consisting-of-nothingness element, base-consisting-of-perception-and-feeling element, sense-desire element, ill will element, cruelty element" and so on. The word 'dhātu' is made to mean many things in the Suttas and also in Abhidhamma. The author took all these elements from the Suttas and then explained here that all of them are the same as or are included in one of the elements mentioned here. Only 18 are mentioned here. But there are other things described as elements such as illumination element, beauty element and so on. But they are not separate elements actually. They can be the same as ones mentioned here. They can be included in one or another of the elements. Paragraphs 26 and 27 explain this.

Paragraph 26 "The visible-data element itself is the illumination element." So visible data and illumination are the same here. "The beauty element is bound up with visible-data and so on." Beauty element is also visible data because it is just visible data. "Why? Because it is the sign of the beautiful. The sign of the beautiful is the beauty element and that does not exist apart from visible data and so on."

About three lines down “As regards the base-consisting-of-boundless-space element, etc. (Those are the formless jhānas or cittas.), the consciousness is mind-consciousness element only, while the remaining [states] are the mental-data element.” ‘Mental-data element’ means in Pāḷi dhamma dhātu. Do you see that in the second column, the last line, mental-data-element or dhamma-element?

“Consciousness is mind-consciousness-element only, while the remaining [states] (That means cetasikas.) are the mental-data element but the cessation-of-perception and feeling-element does not exist as an individual essence.” ‘Cessation-of-perception and feeling-element’ means a kind of attainment (samāpatti). When a person gets into this samāpatti, his mental activity is suspended. There is no mental activity during that attainment. That is called cessation of perception and feeling. Actually not only perception and feeling but all mental activity ceases. That attainment can be entered into only by Anāgāmīs (Non-Returners) and Arahants. We will have this given in detail at the end of the book. That is just the absence of mental activity. So the absence of mental activity has no individual essence. It is a concept. “For that is merely the cessation of two elements.”

Now this is important. “The sense-desire element is either merely the mental-data element according as it is said ‘Herein, what is the sense-desire element? It is thought. Applied thought.. wrong thinking, that is associated with sense desires’.” You know applied thought (vitakka) or we call it initial application. When it means initial application, then it is included in dhamma element (mental data element). Dhamma element consists of cetasikas, some rūpas and Nibbāna. It is given on the bottom line. Dhamma base = dhamma element = cetasikas, subtle matter, Nibbāna. There are 16 subtle material properties. These cetasikas, subtle matter and Nibbāna are called ‘dhamma base’ or ‘dhamma element’. If it is taken to be applied thought, it is dhamma element.

“Or it is the 18 elements, according as it is said “making the Avīci hell the lower limit and making the Paranimitavasavatti (This is the highest of the 6 celestial worlds.) deities the upper limit, the aggregates elements, bases, materiality, feeling, perception, formations and consciousness, that are called the ‘sense-desire element’.” In this sense the ‘sense-desire element’ means just the sensual sphere. You remember the 31 planes of existence. There are 11 sensual sphere existences. The 11 sensual spheres are called sense-desire element here. It is important because in some places Venerable Ñāṇamoli understood the word wrongly. So sense-desire element can mean the 11 sense-desire realms.

And then the renunciation element is also mind-data-element because it is also vitakka. ‘Renunciation element’ means thinking of getting out of sense desires. It is vitakka, so it is mental-data element. “Also all profitable states are the renunciation element.” According to this definition it is the mind-consciousness element too. All profitable states (all kusalas) - all kusala means all kusala consciousness and mental states. They belong to mind-consciousness element also. That means through mental-data element as well as mind-consciousness element. That means dhamma element (mind-data element) and mind-consciousness element.

Then the elements of ill will, cruelty, non-ill will, non-cruelty, bodily pleasure, bodily pain, joy, grief, equanimity, ignorance, initiative, launching, persistence are mental-data element too. They belong to dhamma element.

Then the inferior, medium and superior are not separate elements. They are the 18 elements. “For inferior eyes, etc., are the inferior element, and medium and superior eyes, etc., are the medium and superior elements.”

Paragraph 30 “The earth, fire and air elements (These you know.) are the tangible-data element; the water element and the space element are mental-data element only.” Water element and space element are included in subtle matter. So they belong to dhamma element. “ ‘Consciousness element’ is a term summarizing the seven consciousness elements beginning with eye consciousness. They are eye consciousness, ear consciousness, nose consciousness, tongue consciousness, body consciousness, mind-consciousness element, and mind element.” 17 elements and one part of the mental-data element are the formed element.” ‘Formed’ means conditioned and ‘unformed’ means unconditioned. All of them are formed except for Nibbāna. Nibbāna is a part of the dhamma

element. 17 other elements and part of dhamma element are formed. “The unformed element is one part of the mental-data element only.” Unformed element is a part of the dhamma element which is Nibbāna here. “The world of many elements, of various elements is merely what is divided up into the 18 elements.” So the world is divided into 18 elements. They are not different from or separate from the elements mentioned above. We have to understand that there are other things that are called ‘dhātus’ in Pāli. Sometimes it is very difficult to understand when we just use the word ‘element’ when we translate dhātu. It is the translating, but it is not so understandable. For example when you say the sense-desire element meaning the kāmāvacara realm (the sensual desire realm), it is very difficult to understand.

“Furthermore they are stated as 18 for the purpose of eliminating the kind of perception to be found in those who perceive a soul in consciousness, the individual essence of which is cognizing” and so on. That means the Buddha wanted to do away with the idea of self, the idea of soul. That is why the Buddha mentioned these 18 elements. That is why I always say that Abhidhamma is just one doctrine, the doctrine of anattā. In Abhidhamma things are described as 5 aggregates, 12 bases, 18 elements, 22 faculties. In different ways the world is analyzed, but you do not find any soul or eternal substance. So the whole of Abhidhamma is just the doctrine of anattā.

Paragraph 34 “As to reckoning: the eye element firstly, is reckoned as one thing according to kind, namely, eye sensitivity. Likewise the ear, nose, tongue, body, visible data, sound, odor and flavor elements are reckoned as ear sensitivity and so on.” But tangible data is just the combination of earth, fire and air element. “The eye consciousness element is reckoned as two things.” The eye consciousness element means the two eye consciousnesses. The eye consciousness element means cittas #13 and #20. So there are two, namely, profitable and unprofitable kamma-result. #13 is result of unprofitable and #20 is the result of profitable. In the chart at the end of the book the numbers will be different. There the numbers are 34 and 50. He didn’t give the numbers at the beginning of the passage. I think you should put the numbers after profitable and unprofitable kamma results. Those are the numbers given in table 3 at the end of the book.

“And likewise the consciousness elements of the ear, nose, tongue and body.” They are the same. “The mind element is reckoned as three things, namely, five-door adverting (70), and profitable (39) and unprofitable (55) resultant receiving.” You can locate them easily because there are numbers here.

“The mental-data element as 20 things, namely, three immaterial aggregates” - do you know the three mental aggregates? Feeling, perception and formations - “16 kinds of subtle matter, and the unformed element (That means Nibbāna.)” So mental-data element or dhamma element means 20 things here - 3 mental aggregates, 16 subtle matter and Nibbāna. The 3 mental aggregates are simply the 52 cetasikas. $52 + 16 + 1 = 69$. These 69 are called ‘dhamma element’ or ‘mental-data element’. You may refer to paragraph 14 and find that dhamma base is described similarly. Actually we have to take it to mean the same thing. “The dhamma base is of many kinds when classified according to the different essences of feeling, perception, formations (Those are the 3 aggregates.), subtle matter and Nibbāna.” These two explanations mean the same thing. If you want to know what mental element or mental-data base, you may read these paragraphs. They mean the same thing.

“Mind-consciousness element is reckoned as 76 things.” That means cittas apart from these ten (dvipaṇcaviññāṇa) and then these three (manodhātu). In this chart the numbers are 13-17, 20-24, and then 18, 25 and 28. They are called ‘mind-consciousness element’. Actually they are all cittas less the ten seeing, hearing consciousness and so on and the mind element. The mind element consists of 28, 18 and 25. They are called ‘mind element’.

Paragraph 35 “Condition: the eye element, firstly, is a condition, in six ways, namely, dissociation, pre-nascence, presence, non-disappearance, support and faculty for the eye consciousness element.” Please read the end of paragraph 39. “This is in brief. But the kinds of conditions will be explained in detail in the description of the Dependent Origination. So if you don’t understand the conditions here like dissociation, pre-nascence, presence, and so on, please be patient. These 24 conditions will be explained in detail in the chapter on Dependent

Origination. ‘Dissociation’ means not arising together. ‘Prenascence’ means something arises before another thing arises and it is still existing when the other one arises. Let us say #1 arises before #2 arises. And when #2 arises, #1 is still in existence. That is called ‘prenascence’. When we see something, there is seeing consciousness. The seeing consciousness sees the visible datum. That visible datum arises before that moment and is still existing until the 17th moment. That is why it is called ‘prenascence’. There is also presence. Disappearance and presence are the same actually. And then there is support, support for eye consciousness. In this way eye sensitivity is the condition for eye consciousness. You will understand after we finish the chapter on Dependent Origination. If you don’t understand now, don’t be depressed.

Paragraph 40 ‘to be seen’ means to be viewed, how you should view them, how you should look at them. “How to be seen: the meaning is that here too the exposition should be understood as to how they are to be regarded. For all formed elements are to be regarded as secluded from the past and future.” That means the past cannot be seen clearly and the future also cannot be seen clearly. Here the Commentary is talking about the present dhātus. They have no past and no future. Just the present ones are the real ones. They are “secluded from the past and future, as void of any lastingness, beauty, pleasure, or self, and as existing in dependence on conditions.” So we are to view them like this.

And then another kind of viewing is given in paragraph 41. I think they are good examples. “The eye element should be regarded as the surface of a drum, the visible-data element as the drum-stick, the eye consciousness as the sound.” You strike a drum and the sound arises. Sound is like eye consciousness. The stick is like visible datum. And the eye sensitivity is like the drum. They are good examples of the elements.

Paragraph 42 “The mind element, however, should be regarded as the forerunner and follower of eye consciousness, etc., as that arises.” The mind element consists of #18, #25 (the two sampaticchanas) and #28 (pañcadvārāvajjana). In the seeing thought process immediately before #13 or #20 (eye consciousnesses) there is #28 (pañcadvārāvajjana). You may look at the diagram of the thought process. First there is #28 (adverting) and then there is #13 or #20 (seeing). After seeing there is receiving. Receiving is #18 or #25. This mind element which is #18, #25 and #28 comes before and after eye consciousness (#13 or #20). That is what the Commentary is saying here. “The mind element, however, should be regarded as the forerunner and follower of eye consciousness.” If you look at the diagram, it is very easy to see. Eye consciousness is here. Before eye consciousness is five-sense-door adverting (28). After eye consciousness is #18 or #25 which is receiving. So the mind element comes before and after eye consciousness, etc.

Paragraph 43 “The mind consciousness element should be regarded as a forest monkey, because it does not stay still on its object; or as a wild horse, because it is difficult to tame; or as a stick flung into the air, because it falls anywhere.” It should be ‘anywhere’ not ‘anyhow’ because it falls wherever it likes. That means anywhere. “Or as a stage dancer because it adopts the guise of the various defilements such as greed and hate.”

This is the section on the 18 elements. You can see the 18 elements on this sheet. They are shaded in different colors.

Chapter 16

(Tape 33 / Ps: 1-31)

The next one is the faculties and truths. There are 22 faculties, namely, eye faculty, ear faculty and so on. This is the order given in the Visuddhi Magga. The order is a little different than that given in The Manual of Abhidhamma.

Then the Commentator explains the words ‘cakkhu’, ‘sota’ and so on. We are referred back to the bases. Please look at the last three in the fourth column of the handout - I-shall-. Final-knowledge-faculty, final-knower. We have understanding faculty, I-shall faculty, final-knowledge faculty, and final-knower faculty. The last three are also understanding. Understanding is paññā and the last three are also paññā.

The first one, I-shall etc., is paññā at the moment of first Magga. Final knowledge faculty means paññā at the moment of first Fruit, and then at second Path and Fruit, third Path and Fruit and at fourth Path. Final-knower is the faculty arising with the fourth Fruit consciousness. The first one is first Magga (first Path). The middle one is the six in between. The last one is the fourth Fruit. They are given different names here - I shall come to know the unknown faculty, the final knowledge faculty, and final knower faculty. They are explained in paragraph 3.

Then the word ‘indriya, whose English translation is faculty, is explained in paragraph 4 and paragraph 5. When explaining the Pāli word ‘indriya’, the Commentators just followed the aphorism given in the Sanskrit grammar by Pāṇini. You can find the aphorism in footnote 2. There you see “Pāṇinī V, 2, 93 Indriyam indraliṅgaṃ indradṛṣṭaṃ indraśrēṣṭaṃ indrjuṣṭaṃ indradattaṃ iti vā.” This is the aphorism found in the Sanskrit grammar of Pāṇini. When explaining the word ‘indriya’ here, the Commentator, Venerable Buddhaghosa, followed this aphorism. Only the last one is not taken, indradattam. In the word ‘indriya’ there is the word ‘inda’ or ‘indra’. It is explained here that the word ‘inda’ or ‘indra’ means good or bad kamma, kusala or akusala; or it means the Buddha. If you understand this, then you will understand all. In the word ‘indriya’ we have the word ‘inda’ or ‘indra’. Inda or indra is explained to mean two things. One is what? Kusala and akusala. And the other is the Buddha.

Then there is the ‘ya’ or the ‘iya’ in the word ‘indriya’. The suffix is explained to mean many things. That is what here? The mark, prepared by, taught by, seen by, fostered by. When we take ‘iya’ to mean mark, then the word ‘indra’ means kamma, so the mark of kamma. The mark of kamma is called ‘faculty’ here. By looking at one’s eye, we can say that he has good kamma in the past or he has bad kamma in the past because good kamma creates good eye sensitivity and bad kamma creates bad eye sensitivity. Some people don’t have to use eye glasses all their lives, but some people have to use eye glasses from their childhood. That depends on their kamma. The eye sensitivity is the result of kamma. We all have had bad kamma in the past because we have to use glasses. You have good kamma in the past.

Student: Just for the eyes.

Teacher: We know kamma from the eye, ear and so on. So they are called ‘the mark of kamma’. It is translated here as the mark of a ruler. ‘Ruler’ here means good or bad kamma. The second meaning is prepared by kamma. That means made by or caused by kamma. ‘Ruler’ here also means kamma. The third meaning is being taught by. It is not taught by kamma, but taught by the Buddha. The third meaning is that which is taught by the Buddha. The fourth meaning is seen by. Again it is seen by the Buddha. The last meaning is fostered by, fostered by the Buddha. That means ‘in his cultivation of domain and some in his cultivation of development.’ ‘Cultivation of domain’ simply means that he takes them as object. ‘Cultivation of development’ means that he develops them. The faculties were cultivated by the Buddha. That is why they are called ‘indriya’. How did the

Buddha cultivate them? He cultivated them in two ways. One is taking them as object. That means when the Buddha took Nibbāna as object and entered into attainment, he was fostering Nibbāna by way of taking it as object. At other times he may be practicing or he may be in some other attainment, so in that case he is in the cultivation of development. So the Buddha acts towards Dhamma in two ways - taking as object and making them happen in his mind. 'Fostered by a ruler' means fostered by the Buddha. So there are all together five meanings. The first meaning is mark of kamma. The second meaning is prepared by kamma. The third meaning is taught by the Buddha. The fourth meaning is seen by the Buddha. The fifth meaning is fostered by the Buddha.

As to characteristic and as to order are not difficult to understand. Paragraph 9 "As to divided and undivided: here there is only division of the life faculty." Only the life faculty has division. The others are only one. "For that is twofold as the material life faculty and the immaterial life faculty." You know there are two kinds of jīvita - nāma jīvita and rūpa jīvita (mental jīvita and physical jīvita). It is of two kinds and the others are of one kind. "There is no division of the others."

Then we have their function. Since they are called 'faculties' or 'indriyas', that means they are predominate. So they make others follow their wish. That is what is meant by the word 'indriya'. 'Indriya' means making other people follow your wish. That is indriya. Or it may be exercising his wish over others. So here "The eye faculty's function is to cause by its own keenness, dullness, etc., the occurrence of eye consciousness and associated states, etc., in a mode parallel to its own." That means making them follow its own mode. That means when you have good eye sensitivity, you have good eye consciousness. If you have bad eye sensitivity, you have bad eye consciousness. The keenness or dullness (I don't think 'slowness' is good here.) etc., of eye consciousness is governed by the keenness or dullness of eye sensitivity. That is why eye sensitivity has something like authority, exercising authority over. Then the different functions are mentioned and they are not difficult to understand.

Towards the end of paragraph 10 "That of the final-knowledge faculty is both to attenuate and abandon respectively lust, ill will, etc., and to subject conascent states to its own mastery." 'Final knowledge' means the knowledge between the first Magga and the last Fruit. The understanding concomitant with the first Path is called 'I shall and so on'. The knowledge or understanding concomitant with first Fruit through the fourth Magga is called 'final knowledge'. "The final-knowledge faculty is both to attenuate and abandon respectively lust, ill will, etc." 'Attenuate' refers to second Path because the second Path does not eradicate any more mental defilements, but it does make the remaining mental defilements weaker and weaker. So 'attenuates' is for the second Magga. 'Abandon' is for third and fourth Magga. The third Magga abandons sensual desire and ill will all together. Then the fourth Magga eradicates the remaining mental defilements. So 'attenuate' refers to second Magga and 'abandon' refers to third and fourth Magga. "That of the final-knower faculty is both to abandon endeavor in all functions." That is because it has already done its own duty and there is no more to be done.

As to plane - that means which faculty belongs to which plane. The faculties of eye, ear, nose, tongue, body and so on belong to kāmāvacara (sense-sphere plane) because they are all rūpas. "The mind faculty, life faculty, equanimity faculty, faculties of faith, energy, mindfulness, concentration and understanding are included in the four planes." That means they belong to all four planes - kāmāvacara, rūpāvacara, arūpāvacara and lokuttara. Mind faculty is consciousness. Life faculty and others are mental states (cetasikas). So they are included in all four planes. "The joy faculty (somanassa) is included in three planes, namely sense-sphere, fine-material sphere, and supramundane (not the immaterial sphere). The last three are supramundane only." That is 'I shall come to know' and so on. "This is how the exposition should be known here as to plane." So according to this we understand that eye faculty belongs to sense-sphere, ear faculty belongs to sense-sphere and so on. Mind faculty belongs to four planes and so on. 'Four planes' means sense-sphere (kāmāvacara), fine material sphere (rūpāvacara), immaterial sphere (arūpāvacara) and supramundane sphere (lokuttara). Lokuttara is also called a 'sphere'.

Please look at the sheet. Let us go through the bases, elements and faculties. In order to please the listeners or to suit the susceptibility of listeners the Buddha taught in different ways. One and the same thing is called base, element, faculty and so on. Here I colored them. Eye base, eye element and eye faculty are one and the same thing. They are actually eye sensitivity. They mean the same thing, so they are the same color. Sometimes it is called eye base, sometimes eye element, sometimes eye faculty. So we have ear base, nose base, tongue base, body base, ear element, nose element, tongue element, body element, ear faculty, nose faculty, tongue faculty, body faculty. It is the same thing. And then visible data base and visible data element are the same thing. The same is true for sound, odor, flavor and tangible data with respect to bases and elements.

Mind base is a little different. ‘Mind base’ means all cittas. So in the elements mind base is divided into seven. There are mind element, eye consciousness and so on. They are called ‘viññāna dhātu’, seven consciousness elements. Mind base is divided into seven elements - mind element, eye consciousness element and so on. ‘Mind element’ means again #28, #18 and #25 in the chart. Those are the mind element. Eye consciousness element means #13 and #20. Ear consciousness element is #14 and #21. Nose consciousness element is #15 and #22. Tongue consciousness element is #16 and #23. Body consciousness is #17 and #24. All the others are mind consciousness element. And among the faculties mind faculty and mind base are the same. Mind base means all consciousness and mind faculty also means all consciousness.

Now we come to dhamma base, mental data base. I want to call it dhamma base. Dhamma base and dhamma element are the same. In faculties however they are mentioned in different ways. There are femininity faculty, masculinity faculty, life faculty, pleasure (sukha), pain (dukkha), joy (somanassa), grief (domanassa), equanimity (upekkhā). Pleasure and pain are bodily pleasure and bodily pain. Joy, grief and equanimity are mental. Then there are faith faculty, energy, mindfulness, concentration, and understanding. Then there are the other three kinds of understanding also. They all belong to dhamma element or dhamma base (no color). You may color them some other color or leave them as they are. So femininity belongs to dhamma element and to dhamma base. The same is true for the others. This way you have a clear vision of bases, elements and faculties. When you read the Visuddhi Magga again, please have it ready and refer to it.

We can go into the truths (sacca) a little. The Pāli word ‘sacca’ is translated as truth here. The meaning will come later. “Herein as to class: the meanings of [the truths of] suffering, etc., are analyzed as four in each case that are ‘real, not unreal, not otherwise’ and must be penetrated by those penetrating suffering, etc., according as it is said.” There are said to be four meanings for each truth. Suffering has the meaning of oppressing, being formed, burning and changing. These four meanings belong to the first Truth. Then these meanings belong to the second Truth - accumulating, source, bondage and impeding. The third Truth’s meaning is escape, seclusion, being unformed and deathlessness. And the fourth Truth has the meaning of outlet, cause, seeing and predominance.

“Likewise suffering’s meaning of oppressing, meaning of being formed, meaning of burning, meaning of change are its meaning of penetration and so on. So suffering, etc., should be understood according to the four meanings analyzed in each case.” When you look at dukkha, you see that it is oppressing, that it is being formed, that is burning, that it is changing.

Then there is as to derivation, as to division by character and so on. The definitions of dukkha, samudaya, nirodha and nirodha-gāminī paṭipadā are given in paragraphs 16, 17, 18, 19. The meanings may be fanciful. If you take delight in finding out the meanings of words, it may be interesting.

Dukkha is said to come from ‘du’ and ‘kha’. Du is bad. “The word ‘du’ (bad) is met with in the sense of vile.” Then ‘kham’ means empty. So something which is bad, something which is vile and empty is called ‘dukkha’. “And the first Truth is vile because it is the haunt of many dangers, and it is empty because it is devoid of the lastingness, beauty, pleasure, and self, conceived by rash people. So it is called ‘dukkham (badness)’ = suffering, pain), because of vileness and emptiness. If we do not go further and apply it to sukha, it is all right. But if we try to explain sukha in this way, we run into difficulties. The word ‘sukha’ means happiness. Let us

say 'su' means good. If 'kha' is to mean devoid of lastingness, devoid of beauty, devoid of pleasure, devoid of self, then what about Nibbāna? Nibbāna is called the highest sukha. Nibbāna lasts forever. Nibbāna could be said to be beauty. Nibbāna is pleasure. Nibbāna is not self. If we apply similarly the explanation given here to sukha, then we run into trouble. It is just an explanation of the word.

Samudaya has three parts - 'sam', 'ud' and 'aya'. **Sam** has the meaning of concourse or coming together. **Ud** or **U** means rising up. Then 'aya' denotes a reason. So we get the coming together, rising up reason. That is the meaning of samudaya, the Second Noble Truth, the origin of suffering. "This Second Truth is the reason for the arising of suffering when combined with the remaining conditions." So it is the reason for the arising of suffering when it is combined together with other conditions. That means it is not the only condition for dukkha. It is the prominent condition for dukkha. There are other conditions like ignorance. Without ignorance there can be no craving. Craving is here the origin of dukkha, but it does not mean that craving is the only origin of dukkha. It is the prominent one. That is why it is called the origin of dukkha. But others like ignorance are also the origin of dukkha. When craving comes into combination with other conditions it produces dukkha. It is the reason or cause for the arising of suffering when it is combined with the remaining conditions.

The next one is nirodha, the Third Noble Truth, Nibbāna. Nirodha here is divided into 'ni' and 'rodha'. 'Ni' means no or absent. **Rodha** means a prison. 'Rodha' really means restriction. When you are in prison, you are restricted. Nibbāna is the opposite of that - no restriction, freedom. Nibbāna is called 'dukkha nirodha'. It is just translated as the cessation of suffering.

Then we have nirodha-gāminī paṭipadā. That is the road leading to cessation. The Fourth Noble Truth is called 'dukkha nirodha-gāminī paṭipadā (the way leading to the cessation of suffering)'.

In paragraphs 20, 21, 22 the Pāli word '**Ariya Sacca**' is explained in four ways. According to paragraph 20 Ariya Sacca is the truth to be penetrated by the Ariya or the Ariya penetrable truth becomes Ariya Truth.

According to the first part of paragraph 21 'Ariya Truth' means the Truth of the Ariya. 'Ariya' means the Buddha, so the Truth of the Buddha or Ariya's Truth, Buddha's Truth.

The third one in paragraph 21 beginning with "or alternatively, according to that passage 'Ariya Truth' means that Truth which makes people into Ariyas. That means when you penetrate the Truth, you become an Ariya. So Truth that makes people into Ariyas.

The fourth one is paragraph 22. The Pāli word 'Ariya Sacca' means the Truth which is real, the Truth which is real, not unreal. The word 'Ariya Sacca' is explained in four ways. It is usually translated as Noble Truth. In paragraph 22 'noble' means 'true', true Truth or real Truth.

Paragraph 24 "As to 'meaning' firstly, what is the meaning of truth?" The word 'sacca' (truth) is explained. "For the eye of those who examine it with the eye of understanding, it is not misleading like an illusion." 'Misleading' really means untrue. It is not untrue like an illusion. Illusion is the translation of the word 'māyā' which can mean magic. Magic is untrue. When you go to a magic show, they show you things that are untrue, but you think they are true. So it is like magic.

Paragraph 25 "There is no pain but is affliction
And naught that is not pain afflicts."

The meaning is there is no dukkha which does not afflict, and there is nothing other than dukkha that afflicts.

Paragraph 26 tracing out the meaning - here the meanings of the word 'sacca' are given. 'Sacca' can mean what? What is the first one? Verbal truth. Saying something true is also called 'sacca'. The next one is abstinence from lying is also called 'sacca'. The third one is what? Truth is views. View is called 'truth'. "And in such passages as 'Truth is one, there is no second' it is, as truth in the ultimate sense, both Nibbāna and the

Path. In such passages as ‘Of the four truths how many are profitable?’ It is Noble Truth. And here too it is proper as Noble Truth. This is how the exposition should be understood as to tracing out the meaning.” Sometimes the Commentary has the habit of showing us many meanings of the word. Then it says among the meanings this is proper here, that is proper there. That means giving the meanings the word can denote and then choosing the meaning that is appropriate here. So ‘sacca’ can mean verbal truth, abstinence from lying and so on. But what is proper here is just Noble Truth.

The next passages are not difficult. Paragraph 31, as to expounding birth and so on - from here comes the detailed exposition of the Four Noble Truths. The First Noble Truth is described by the Buddha as The Noble Truth of Suffering. It is expounded as “Birth is suffering, aging is suffering, death is suffering, sorrow, lamentation, pain, grief, and despair, are suffering, association with the unloved is suffering, separation from the loved is suffering, not to get what one wants is suffering, in short, the five aggregates [as object] of clinging are suffering.” These explanations you find in the first sermon, the setting in motion of the wheel of Dhamma. Then he explains them in detail. We will not come to the end of the explanations tonight. Let’s stop here.

Sādhu!

Sādhu!

Sādhu!

(Tape 34 / Ps: 32-74)

In paragraph 4 I want to correct something. ‘A’ is mark of kamma. ‘Mark of a ruler’ means the mark of kamma. ‘Mark of a ruler’ just means mark of kamma. ‘B’ is taught by the Buddha. There is says ‘ruler’. ‘Ruler’ means the Buddha, so taught by the Buddha actually. ‘C’ should be seen by the Buddha. ‘Seen by a ruler’ is seen by the Buddha. Then ‘D’ is prepared by kamma. That means the result of kamma. ‘E’ is fostered by the Buddha. So A. mark of kamma, B. taught by the Buddha, C. seen by the Buddha, D. prepared by kamma, E. fostered by the Buddha. These are the meanings given for the word ‘indriya’ in Pāḷi.

Today we come to the explanation of birth and so on. The Truth of Suffering - Birth - paragraph 32 gives the meanings of the word, the meanings of the Pāḷi word ‘jāti’ can have. The word ‘jāti’ can have many meanings. Its meanings are given here in this paragraph. From this paragraph on the explanations of dukkha are given again - birth is suffering, aging is suffering, death is suffering and so on. These are explained one by one. Paragraph 32 gives the meanings that the Pāḷi word ‘jāti’ can have. Then the meaning that is appropriate here is pointed out at the end. Jāti has how many meanings?

“For in the passage ‘[He recollects..] one birth (jāti), two births’ it is becoming.” That means it is one life, two lives. “In the passage ‘Visākhā, there is a kind (jāti) of ascetics called Nigaṇṭhas (Jains)’ it is a monastic order.” In this passage the word ‘jāti’ means a monastic order or something like a religious denomination. “In the passage ‘Birth (jāti) is included in two aggregates’ it is the characteristic of whatever is formed.” That means the first phase of existence. You know that there are three phases of existence - arising, continuation and death. So it is the first phase of existence that is arising. “It is the characteristic of whatever is formed.” That means all formations have the characteristic of arising, continuation and disappearing. In this passage jāti means that. “In the passage ‘His birth is due to the first consciousness arisen, the first cognition manifested, in the mother’s womb’, it is rebirth-relinking.” In that passage the word ‘jāti’ means real relinking at the first moment in one’s life. “In the passage ‘As soon as he was born, ānanda, the Bodhisatta..’ it is parturition.” (That is the act of being born.) “In the passage ‘One who is not rejected and despised on account of birth’ it is clan.” Here ‘jāti’ or ‘birth’ means clan. One is not rejected or despised because one is born in a low caste or whatever. “In the passage (This was uttered by Venerable Aṅgulimāla.) ‘Sister, since I was born with the Noble birth’ it is the Noble Ones’ virtue.” Here ‘birth’ means becoming a Noble Person.

“Here it should be regarded as the aggregates that occur from the time of rebirth-linking up to the exit from the mother’s womb in the case of the womb-born, and as only the aggregates of rebirth-linking in the case of the rest.” Here the word ‘jāti’ means the aggregates that occur from the time of rebirth-linking up to the exit from

the mother's womb. That means during pregnancy. That is called 'jāti' here. "And as only the aggregates of rebirth-linking in the case of the rest" - now there are beings who are womb-born and there are beings who are born spontaneously. For those who are born spontaneously just the aggregates at the moment of relinking are called 'jāti'. "But this is only an indirect treatment. In the direct sense, however, it is the first manifestation of any aggregates that are manifested in living beings when they are born anywhere that is called 'birth'." First it says birth is from conception until the real birth for human beings. But for other beings like the devas it is just the relinking.

In paragraph 32 although it is not important here, the translation of one of the passages is quite wrong. In the middle of the paragraph "His birth is due to the first consciousness arisen, the first cognition manifested, in the mother's womb." That is wrong. This passage comes from the Vinaya Piṭaka. A person can become a monk only when he is 20 years of age. If he is younger than 20 years of age, then he cannot become a monk. '20 years' means 20 years from conception, not from birth. Buddha was saying that. A monk was ordained reckoning from the conception. Later on he was doubtful about whether he was really a monk or not. It was reported to the Buddha and the Buddha said that it was all right. So one must reckon 20 years from the moment of conception. That is the passage here. But the translation here is not correct. He misunderstood one word.

Student: Is time in the womb counted as nine months?

Teacher: Mostly we count it as ten months. But to be on the safe side we do not actually count the ten months for ordination because sometimes people are born in seven months or whatever. For me I was ordained when I was 19 years and 7 months. This is a passage from the Vinaya Piṭaka. In the translation of Vinaya Piṭaka by I. B. Horner it is correct. You may look it up in Book of Discipline, part 4, page 120. You will get the correct translation there.

Paragraph 34 "Its characteristic is the first genesis in any [sphere of] becoming. Its function is to consign [to a sphere of becoming]. It is manifested as an emerging here from a past becoming; or it is manifested as the variedness of suffering."

"But why is it suffering? Because it is the basis for many kinds of suffering." Why is this birth, this jāti, suffering? Because it is the basis for many kinds of suffering. Then the many kinds of suffering are explained here. The most important are the first three because they will be referred to again when dukkha is explained. At least you have to remember these three even if you do not remember the other ones.

The first one is what? Dukkha dukkha (intrinsic suffering). The second one is viparināma dukkha (suffering in change, suffering when there is change). The third one is saṅkhāra dukkha (suffering due to formation). It is suffering because they are formations. Then they are explained. There is also concealed suffering, exposed suffering, indirect suffering, and direct suffering.

"Herein, bodily and mental painful feeling are called intrinsic suffering." That means real suffering. In Pāli you see the word dukkha repeated, dukkha dukkha. That means real dukkha. Real dukkha is what? Bodily and mental painful feelings. There are pleasant feeling, unpleasant feeling, and neutral feeling. Here the unpleasant or painful feeling is meant, both bodily and mental. Both bodily and mental painful feeling are called 'intrinsic suffering' or 'dukkha dukkha'. "Because of their individual essence, their name, and their painfulness" because they are real dukkha they are called 'dukkha dukkha' (intrinsic suffering).

The next "[Bodily and mental] pleasant feeling are called 'suffering in change'." This is good feeling, pleasant feeling, somanassa and sukha. Even these are called 'suffering (dukkha) because when there is change there is dukkha. When you lose the good feeling, you long for that. So you are not happy. That is called 'suffering in change'. Here even pleasant feelings are called suffering because they are a cause for the arising of pain when they change.

“Equanimous feeling and the remaining formations of the three planes (That means kāmāvacara, rūpāvacara, arūpāvacara) are called suffering due to formations because they are oppressed by rise and fall.” Buddha said that whatever has rise and fall is impermanent. And whatever is impermanent is suffering. Whatever has rise and fall is suffering actually. Since everything in the world of formations has a beginning and an end, so everything in the world is suffering. This is called ‘saṅkhāra dukkha’. This is the widest of the dukkhas. At least try to remember these three - dukkha dukkha, viparināma dukkha, saṅkhāra dukkha. You cannot escape saṅkhāra dukkha. Nothing in this world can escape.

Then there are other kinds of suffering - concealed suffering, exposed suffering, indirect suffering and direct suffering. These are easy to understand. For example an earache is called ‘concealed suffering’. If you look at the person from a distance, you don’t know that he is suffering. Exposed suffering is the suffering produced by the 32 tortures. There are 32 tortures mentioned in the Suttas, very frightening tortures. When a person is tortured by one of these 32, it is exposed suffering because you can see that he is really suffering even from a distance. “Except intrinsic suffering, all given in the exposition of the truth of suffering beginning with birth are also called ‘indirect suffering’ because they are the basis for one kind of suffering or another.” They are the basis for suffering. That is why they are called ‘indirect suffering’. “But intrinsic suffering is called ‘direct suffering’.” Intrinsic suffering is painful bodily and mental feeling. That is called ‘direct suffering’.

“Herein, this birth is suffering because it is the basis for the suffering in the states of loss as made evident by the Blessed One by means of a simile in the Bālappaṇḍita Sutta, etc., and for the suffering that arises in the happy destinies in the human world and is classed as ‘rooted in the descent into the womb’ and so on.” Suffering in the descent into the womb and others are given here. The fetus is described here as being in a very painful position. I always say that I’m not so much afraid of the fetus because I don’t know. The suffering in the mother’s womb is described here.

Paragraph 39 “When the mother has a abortion” - that is not an abortion. No, he misunderstood this. The Pāḷi word is ‘gabbhamūḷha’. ‘Mūḷha’ means something like confused. And ‘gabbha’ means the womb. It actually means difficult delivery. When a woman cannot give birth to a child easily, that means a difficult delivery. “When the mother has a difficult delivery, the pain that arises in him through the cutting and rending in the place where the pain arises that is not fit to be seen even by friends and intimates and companions - this is the suffering rooted in difficult delivery.” It is not ‘abortion’. If it were abortion, it would be done secretly. Here other people help her. It is not abortion but difficult delivery. The others are not difficult to understand. This is just to make you afraid of the suffering through birth and so on.

The next one is aging (jarā). Here also it is twofold. There are two kinds of jarā or aging; “as a characteristic of whatever is formed (That means the second phase of existence, continuation.), and in the case of a continuity, as the oldness of aggregates included in a single becoming, which oldness is known as ‘brokenness’ (‘Brokenness’ means broken teeth and so on.) and so on. The latter is intended here.” It is not the jarā which is the characteristic of formations. It is getting old. Your teeth are broken. You have white hair. You cannot see well and so on.

“This aging has as its characteristic the maturing (ripening) of aggregates. Its function is to lead on to death. It is manifested as the vanishing of youth. It is suffering because of the suffering due to formations and because it is a basis for suffering.” It is itself suffering and it is also a basis for suffering. That is why it is described as dukkha or suffering. These explanations are not difficult to understand. When you have to get old, then there is leadness in all the limbs (That means weakness in all the limbs.), decline of the faculties (You don’t see well, you don’t hear well.), vanishing of youth, undermining of strength, loss of memory and intelligence, contempt on the part of others, and so on.

Next is death. “Death is suffering: death too is twofold, as a characteristic of the formed (That means the last phase of existence.), with reference to which it is said ‘Aging and death are included in the aggregates’, and as the severing of the connection of the life faculty in a single becoming (That means ordinary death. The severing

of the life faculty or the disappearance of the life faculty is called ‘death’.), with reference to which it is said ‘So mortals are in constant fear.. that they will die’. The latter is intended here. Death with birth as its condition, death by violence, death by natural causes, death from the exhaustion of the life span, death from the exhaustion of merit are names for it.”

“It has the characteristic of a fall.” These are not difficult to understand. “its function is to disjoin. It is manifested as absence from the destiny.” ‘Destiny’ really means ‘this life’. The Pāḷi word is ‘gati’. The Pāḷi word ‘gati’ is always translated as destiny. That is why in brackets it says [in which there was the rebirth], this life. “It should be understood as suffering because it is a basis for suffering.”

Then the next one is sorrow. “Sorrow is a burning in the mind in one affected by loss of relatives and so on. (loss of relatives, loss of wealth, loss of youth, loss of health). Although **in reality** (not ‘in meaning’) it is the same as grief, nevertheless it has inner consuming as its characteristic” and so on. The Pāḷi word here is **attha**. ‘Attha’ can mean meaning or sometimes ‘attha’ means reality. Here it means reality. “Although in reality it is the same as grief (domanassa), nevertheless it has inner consuming as its characteristic” and so on.

The next one is lamentation. The Pāḷi word is parideva. “Lamentation is verbal clamor on the part of one affected by loss of relatives and so on.” That means crying aloud, saying something. “It has crying out as its characteristic. Its function is proclaiming virtues and vices.” When someone dies, then people say that oh, he is good or oh, he is bad. “It is manifested as tumult. It is suffering because it is a state of suffering due to formations (saṅkhāra dukkha) and because it is a basis for suffering.

The next one is pain. Here it is bodily pain. Bodily pain is also suffering. It is not difficult to understand.

The next one is grief. It is mental pain (domanassa). “Its characteristic is mental oppression” and so on. “It is suffering because it is intrinsic suffering (It is real suffering.) and because it brings bodily suffering.” This mental suffering brings bodily suffering. “For those who are gripped by mental pain tear their hair, weep, thump their breasts, and twist and writhe; they throw themselves upside down, use the knife, swallow poison, hang themselves with ropes, walk into fires, and undergo many kinds of suffering.”

The last one is despair. Here he misunderstood one word again. “Despair is the same as the humor produced by excessive mental suffering in one affected by loss of relatives and so on.” The Pāḷi word is dosa. He misunderstood the word ‘dosa’ here. ‘Dosa’ can mean humor in the body. Here it is simple. Dosa is dosa. “Despair is the same as anguish produced by excessive mental suffering.” Despair is mental, not rūpa. Despair is anguish.

“Some say that it is one of the states included in the formations aggregate.” The Sub-Commentary does not say who ‘some’ were. The Sub-Commentary explained one of the states included in the formation aggregate means it is not included in the unwholesome cetasikas. It is something different from dosa, something outside the unwholesome cetasikas. This is just said for information. We have to take it as anguish. In Pāḷi it is dosa.

“Its characteristic is burning of the mind. Its function is to bemoan. It is manifested as dejection. It is suffering because it is suffering due to formations (saṅkhāra dukkha), because of the burning of the mind, and because of bodily dejection.”

Paragraph 53 gives the difference between sorrow, lamentation and despair. “Sorrow is like the cooking [of oil, etc.] in a pot over a slow fire.” So it is not so intense. “Lamentation is like its boiling over from the pot when cooking over a quick fire.” So first you are sorry and then you say something aloud. “Despair is like what remains in the pot after it has boiled over and is unable to do so any more, going on cooking in the pot till it dries up.” A portion remains in the pot which cannot spill over and goes on cooking until it dries up. Despair is like that. So in this paragraph the difference between sorrow, lamentation and despair is explained.

Then there is association with the unloved. ‘Unloved’ here means both living beings and non-living beings. “Association with the unloved is meeting with disagreeable beings and formations (inanimate things).” If you have to live with a person whom you do not like, that is dukkha. If you have to be with a car that is giving you trouble, that is dukkha. That is a disagreeable formation.

The next one is separation from the loved. “Separation from the loved is to be parted from agreeable beings and formations (inanimate things).” So now people are suffering from separation from the loved - separation from beings and also separation from their houses and so on.

The next one, not to get what one wants is also suffering. Here not to get what one wants is explained as not to get what is unobtainable. We wish for something which is unobtainable. It is not that I wish to get a car and then I do not get a car. It is dukkha, but the dukkha here means more than that. That is why we have the passage here “ ‘Oh that we were not subject to birth!’ is called suffering since one does not get what is wanted.” We are always subject to let us say old age. We say “Oh, that we were not subject to old age!” It would be good if we did not get old. However much we may not want to get old, still we get old. That is the meaning of not to get what one wants. Old age, death and also rebirth we get even though we may not want them. “Its characteristic is the wanting of an unobtainable object. Its function is to seek that. It is manifested as disappointment. It is suffering because it is a basis for suffering.”

“In short the five aggregates [as objects] of clinging are suffering.” The five aggregates are themselves suffering. Paragraph 58 “For birth etc., thus oppress the pentad of aggregates [as objects] of clinging as fire does fuel, as shooting does a target (Actually it is ‘as weapon does a target’.), as gadflies, flies etc. So a cow’s body, as reapers do a field, as village raiders do a village; and they are generated in the aggregates as weeds, creepers, etc., are on the ground, as flowers, fruits and sprouts are on trees.” The clingsings oppress the five aggregates and they live on the five aggregates.

“And the aggregates [as objects] of clinging have birth as their initial suffering, aging as their medial suffering, and death as their final suffering. The suffering due to burning in one who is the victim of the pain that threatens death is sorrow. The suffering consisting in crying out by one who is unable to bear that is lamentation” and so on. All these are shown to be caused by the five aggregates of clinging. That is why the Buddha said “The five aggregates of clinging are suffering.” This is actually the philosophical meaning of the word ‘dukkha’. It is not so difficult to understand that birth is dukkha, aging is dukkha, death is dukkha and so on. But this is not so easy to understand. In order to understand this you have to understand the third kind of dukkha, saṅkhāra dukkha, suffering through formations. If you understand saṅkhāra, you can understand this.

Then the Commentator said: “It is impossible to tell it [all] without remainder, showing each kind of suffering, even [by going on doing so] for many eons, so the Blessed One said ‘In short the five aggregates of clinging are suffering’.”

Then the next one is the Truth of the Origin of Suffering. First there are the word explanations. “It is a making become again” - that means it causes rebirth. “Thus it is ‘becoming again’; becoming again is its habit, thus it ‘produces further becoming’.” These are word explanations.

The next explanation is for the expression ‘nandirāgasahagata’ in Pāli. It is translated as ‘accompanied by concern and greed’. But the explanation that is given here is that it is identical with delight and greed. So it does not mean that it is accompanied by delight and greed. It is delight and greed.

If you studied the Abhidhammatthasaṅgaha, you may know the word ‘sahagatā’. ‘Sahagatā’ means ‘arising together with’. But sometimes the word ‘sahagatā’ has no meaning at all. Here the word ‘sahagatā’ has no special meaning like ‘arising together’ or ‘accompanied by’. So it is identical with nandirāga or delight and greed.

“Concerned with this and that” - that means delighting with this that. “Wherever personality is generated” - that means wherever life is generated. “There is delight (not ‘concern’) with that (life).” That means according to Abhidhamma when a person takes rebirth there is rebirth thought process. In that rebirth thought process there are javanas. These javanas are always accompanied by lobha. So we begin our lives actually with lobha. We are fresh in this new life and we have attachment to this new life. We begin with this attachment. “Wherever personality is generated there is concern with that.” Actually “Wherever life is generated or wherever there is rebirth there is delight or attachment to that rebirth.”

“The expression ‘that is to say (seyyathidam) is a particle; its meaning is ‘which is that.’ Craving for sense-desires, craving for becoming, craving for non-becoming will be explained in the Description of the Dependent Origination.” We will come to that later. These are important - craving for desires, craving for becoming, craving for non-becoming. They will be explained later. “Although this is threefold, it should nevertheless be understood as ‘The Noble Truth of the Origin of Suffering’, taking it as one in the sense of its generating the truth of suffering.” So it is the cause of suffering.

Then there is the Truth of the Cessation of Suffering, the Third Truth. “In the description of the cessation of suffering it is the cessation of the origin that is stated by the words that which is.. of that same craving, and so on. Why is that? Because the cessation of suffering comes about with the cessation of its origin. For it is with the cessation of its origin that suffering ceases, not otherwise.” Now when the Buddha described the cessation of suffering, the Buddha said “Cessation of craving is the cessation of suffering.” Buddha did not say that the end of suffering is the Third Noble Truth. He said that the cessation or the abandonment of the origin or craving is the cessation of suffering. That is because when there is no origin or cause, there is no effect.

“Just as a tree cut down grows up again
While yet its root remains unharmed and sound,
So with the tendency to crave intact
This suffering is ever reproduced.”

“So it is because suffering ceases only through the cessation of its origin that, when teaching the cessation of suffering, the Blessed One therefore taught the cessation of the origin.” He explained that it is the cessation of craving. Cessation of craving equals cessation of dukkha (suffering).

“For the Perfect Ones behave like lions. When they make suffering cease and when they teach the cessation of suffering, they deal with the cause, not the fruit. But the sectarians behave like dogs.” The authors always have something bad to say about those of other faiths. “When they make suffering cease and when they teach the cessation of suffering, by teaching devotion to self-mortification, etc., they deal with the fruit, not the cause. This in the first place is how the motive for teaching the cessation of suffering by means of the cessation of its origin should be understood.”

How the Buddhas are like lions and how the sectarians are like dogs is explained in footnote 15. “Just as a lion directs his strength against the man who shot the arrow at him, not against the arrow, so the Buddhas deal with the cause, not with the fruit. But just as dogs, when struck with a clod, snarl and bite the clod and do not attack the striker, so the sectarians who want to make suffering cease devote themselves to mutilating the body, and to causing cessation of defilements.”

“Of that same craving: of that craving which, it was said, ‘produces further becoming’, and which was classed as ‘craving for sense-desires’ and so on. It is the Path that is , called ‘fading away’; for ‘With the fading away [of greed] he is liberated’ is said. Fading away and cessation is cessation through fading away. Remainderless fading away and cessation is cessation through fading away that is remainderless because of eradication of inherent tendencies. Or alternatively, it is abandoning that is called ‘fading away’; and so the construction here can be regarded as ‘remainderless fading away, remainderless cessation’. The Pāḷi word here is ‘asesavirāganirodha’. So there are three words grouped together as one word. ‘Virāga’ is translated here as

fading away. ‘Aseṣa’ is translated as remainderless and ‘nirodha’ is translated as cessation. So it is remainderless fading away cessation.

According to the first explanation we cannot translate it a fading away and cessation. We should translate as through fading away. ‘Fading away’ here means actually Path (Magga). The word ‘virāga’ here means Magga. According to the first explanation the translation should be remainderless cessation through explanation the translation should be remainderless cessation through fading away or remainderless cessation through Magga.

According to the second explanation ‘fading away’ just means fading away, not the Path here. Cessation is cessation. Remainderless should be combined with both words - so remainderless fading away and remainderless cessation. According to the first explanation it is remainderless cessation through fading away. According to the second explanation it is remainderless fading away and remainderless cessation. “Or alternatively, it is abandoning that is called ‘fading away’; and so the construction here can be regarded as ‘remainderless fading away, remainderless cessation’.”

“But in essence (not ‘as to meaning’), all of them are synonyms for Nibbāna.” When the Buddha described the Third Noble Truth, he used the word ‘asesavirāgaṇiṛodho cāgo paṭinissago mutti analāyo’. What the Commentator is saying is that all these words are synonyms of Nibbāna. “For in the ultimate sense it is Nibbāna that is called ‘The Noble Truth of the Cessation of Suffering’. But because craving fades away and ceases on coming to that” - ‘on coming to that’ really means depending upon that. That is when Path consciousness arises, it takes Nibbāna as object. Only when there is Nibbāna as object can Path consciousness arise. Only the Path consciousness abandons the mental defilements. So Nibbāna is called ‘fading away’ and Nibbāna is called ‘cessation’. ‘Fading away’ actually means the cause of fading away, the cause of cessation.

“And because there comes to be the giving up, etc., of that [craving] on coming to that [Nibbāna], and since there is not even one kind of reliance here [to be depended upon] from among the reliances consisting in the cords of sense desires, etc., it is therefore called giving it up, relinquishing it, letting it go, not relying on it.” All these expressions are synonyms for Nibbāna. Nibbāna is actually not giving up, but it is the cause of giving up, the cause of relinquishing, the cause of letting go, the cause of not relying. Nibbāna is something, not just the act of giving up, not the act of relinquishing, not just letting go, not relying. It is something that helps consciousness give up, relinquish, let go and so on.

“It has peace as its characteristic. Its function is not to die; or its function is to comfort. It is manifested as the signless; or it is manifested as non-diversification.” In footnote 17 the word ‘nippapañca’ is explained. You may read it later. Footnote 16 about ‘on coming to that’ is also good to read. The Pāḷi word used here is ‘āgama’.

Next is the discussion of Nibbāna. These are questions and answers, like a debate. One is the opponent and one is the defender. [Question 1] “Is Nibbāna non-existent because it is unapprehendable, like the hare’s horn?” The opponent said that there is no Nibbāna. Nibbāna is non-existent because it cannot be apprehended like a hare’s horn. There is no such thing as a hare’s horn. Like that there is no Nibbāna.

[Answer] “That is not so, because it is apprehendable by the [right] means. For it is apprehendable [by some, namely the Noble Ones] by the [right] means, in other words, by the way that is appropriate to it, [the way of virtue, concentration, and understanding (wisdom);] it is like the supramundane consciousness of others, [which is apprehendable only by certain of the Noble Ones] by means of knowledge of penetration of others’ minds.” So it is like supramundane consciousness. Supramundane consciousness can only be apprehended by those who have attained enlightenment or who have attained the supramundane consciousness. The higher Noble Persons can know the supramundane consciousness of the lower Noble Persons. There are four stages for Noble Persons. Those who have reached the second stage can know the supramundane consciousness of those at the first stage and so on. So like that, Nibbāna can be apprehended by right means. That means one may apprehend by following the path of virtue, concentration and wisdom. So there is Nibbāna. “Therefore it should not be said that it is non-existent because unapprehendable, for it should not be said that what the foolish ordinary man

does not apprehend is unapprehendable.” These people say that it is unapprehendable, but it is not unapprehendable just because they say it is.

And then the defender continues. “Again it should not be said that Nibbāna does not exist. Why not? Because it then follows that the Way would be futile.” ‘The Way’ means the practice, the practice of the Noble Eightfold Path. It would be nonsense if you said that there was no Nibbāna. “For if Nibbāna were non-existent, then it would follow that the right way, which includes the three aggregates beginning with virtue and is headed by right understanding would be futile. And it is not futile because it does reach Nibbāna.” I don’t like the word ‘aggregates’ here. It may confuse you. I just want to say ‘groups’. Here ‘groups beginning with virtue’ means sīla, samādhi and paññā. They are described in Pāḷi as sīla khandha, samādhi khandha and paññā khandha. But ‘khandha’ here does not mean the aggregates like rūpa khandha and so on. We can just say ‘groups’. “The three groups beginning with virtue and is headed by right understanding would be futile. And it is not futile because it does reach Nibbāna.” So you cannot say that there is no Nibbāna. If you say that there is no Nibbāna, then the Path would be meaningless. The path is not meaningless. The Path leads to Nibbāna. So there is Nibbāna. That is what the author meant.

[Question 2] “But futility of the Way, does not follow what is reached is absence (non-existent), [that is, absence of the five aggregates consequent upon the cutting off of the defilements]?” After cutting off the defilements, the five aggregates do not exist.

[Answer] “That is not so. Because, though there is absence of past and future [aggregates], there is nevertheless no reaching of Nibbāna [simply because of that].” The opponent takes the absence of five aggregates to be Nibbāna. If the absence of aggregates is Nibbāna, then the past is not existent now, the future is not existent now, so there would be Nibbāna. There is no reaching of Nibbāna simply because the past is not present now, the future is not present now, the past aggregates are not present, the future aggregates are not present. If you say that the absence or the non-existence of the five aggregates are Nibbāna, then it will be otherwise.

[Question 3] “Then is the absence of present [aggregates] as well Nibbāna?” The absence of present aggregates is Nibbāna. Could that not be Nibbāna the opponent asks.

[Answer] “That is not so.” That is because it is a contradiction of terms. The present cannot be absent. “Because their absence is an impossibility, since if they are absent their non-presence follows. [Besides if Nibbāna were absence of present aggregates too,] that would entail the fault of excluding the arising (not ‘arising’ but ‘reaching’) reaching of the Nibbāna element with results of past clinging left, at the Path moment, which has present aggregates as its support.” The second part of the paragraph means that would entail the fault of excluding the reaching of the Nibbāna element with results of past clinging and so on. That means at the moment of Path consciousness there are aggregates, aggregates in existence. If you say that the absence of the present aggregates is Nibbāna, then there should be no reaching of Nibbāna at the moment of Path consciousness because at the moment of Path consciousness there are aggregates. If you say that absence of aggregates is Nibbāna, then there can be no Nibbāna at the moment of Path consciousness. That Nibbāna is the result of past clinging left. That means Nibbāna before death. There are two kinds of Nibbāna - Nibbāna before death of the Arahant and Nibbāna after the Arahant dies. We find out more later. When an Arahant dies, there are no aggregates. That kind of Nibbāna is possible, but the other kind of Nibbāna is not possible if you take the absence of aggregates to be Nibbāna because aggregates are not absent at the moment of Path consciousness.

[Question 4] “Then will there be no fault if it is non-presence of defilements [that is Nibbāna]?” Then just the non-presence, the non-existence of defilements if that is Nibbāna, there will be no fault?

[Answer] The defender said that is not so. “Because it would then follow that the Noble Path was meaningless. For if it were so, then, since defilements [can be] non-existent also before the moment of the Noble Path, it follows that the Noble Path would be meaningless.” Non-existence of defilements - there can be non-existence of defilements before the Path arises. Sometimes the defilements do not arise. If that is Nibbāna, then the Path

would be meaningless. You don't have to try to reach the Path because you already have Nibbāna. This is one set of questions and answers.

[Question 5] "But is not Nibbāna destruction, because of the passage" - now here the question is on another aspect. The opponent points out the passage says "That, friend, which is the destruction of greed..[of hate..of delusion, ..is Nibbāna." Nibbāna is just the destruction of greed, hate and delusion. So there is no separate thing that is Nibbāna, but there is just destruction, just the disappearance of defilements. He takes it that way.

[Answer] Then the defender said "That is not so, because it would follow that Arahantship (That means Arahatta Phala, the Fruit), also, was mere destruction. For that, too, is described in the [same] way beginning "That, friend, which is the destruction of greed.. of hate.. of delusion is Arahantship]." The answer here is following the passage 'the destruction of greed, of hate, of delusion is Nibbāna', if you would follow that passage that Nibbāna is mere destruction, there is another passage in the same Sutta that says Arahantship is destruction. So Arahantship also would be mere destruction. So it is not to be taken that way. Nibbāna is not to be taken as mere destruction nor as mere disappearance of mental defilements.

"And what is more the fallacy then follows that Nibbāna would be temporary, etc.; for if it were so, it would follow that Nibbāna would be temporary, have the characteristic of being formed, and be obtainable regardless of right effort; and precisely because of its having formed characteristics it would be included in the formed, and it would be burning with the fires of greed, etc., and because of its burning it would follow that it was suffering." Nibbāna would be suffering. Nibbāna is the destruction, the disappearance of mental defilements. Since mental defilements are formed, they are burning. They are dukkha. Then Nibbāna would also be dukkha. Therefore it should not be taken that way.

[Question 6] "Is there no fallacy, if Nibbāna is that kind of destruction subsequent to which there is no more occurrence?" Suppose defilements are destroyed and they don't appear again. Then that destruction could be called 'Nibbāna', the opponent is saying. Suppose a person practices jhāna. By the practice of jhāna he could put off or he could avoid the arising of defilements, not by total destruction but just by putting them away. Then after that he gets enlightenment. Then Nibbāna would not be at the moment of enlightenment, but at the time when he could put off defilements. That is what is meant by the opponent.

[Answer] "That is not so. Because there is no such kind of destruction. And even if there were, the aforesaid fallacies would not be avoided. Also because it would follow that the Noble Path was Nibbāna. For the Noble Path causes the destruction of defects, and that is why it is called 'destruction'; and subsequent to that there is no more occurrence of the defects." After Path consciousness there are no more mental defilements. The Path would be called 'Nibbāna' and not Nibbāna itself. "But it is because the kind of destruction called 'cessation consisting in non-arising', [that is Nibbāna,] serves figuratively speaking as decisive support [for the Path] that [Nibbāna] is called 'destruction' as a metaphor for it."

Do you understand this? There are two things - cessation consisting in non-arising and Nibbāna. 'Nibbāna serves as a decisive support' simply means let us say as an object. Since Nibbāna serves as a decisive support for the Path, Nibbāna is said to be the cause and cessation consisting in non-arising is the effect. But here Nibbāna is called 'destruction'. That is by metaphor. In the passage quoted Nibbāna is described as destruction. Destruction of greed, hatred and delusion is Nibbāna. We are to understand that destruction is not really Nibbāna. Nibbāna is described as destruction because it is the cause or condition for destruction. Nibbāna serves as a condition for destruction. That is why Nibbāna is called 'destruction'. It is not a direct expression. There are some kinds of metaphors that are this way.

As an example we say that sugar is phlegm. If you eat much sugar, you have phlegm. So people say sugar is phlegm. Or perhaps salt is blood pressure. Salt is not blood pressure, but it is the cause for blood pressure. So people say salt is blood pressure. Here Nibbāna is destruction. Nibbāna is not actually destruction, but it is the

cause for destruction. It is the condition for destruction. That is why Nibbāna is stated as destruction. It is not direct talk. That is the reason for the next question.

[Question 7] “Why is it not stated in its form?” Why is it not stated directly? Why is it not called the cause of destruction?

[Answer] Then the answer is because it is extremely subtle. Even the Buddha hesitated to teach this Dhamma because it is so subtle that it would not be readily understood by the listeners.

Student: There is a problem here. If you say that Nibbāna is the cause of destruction, then Nibbāna comes before destruction.

Teacher: ‘Cause for’ means a condition for. Nibbāna does not cause destruction, but Nibbāna is a condition for destruction.

Student: It sounds like destruction is the next step after Nibbāna. Do you know what I mean? It is a step after, a higher step.

Teacher: We cannot say that Nibbāna is past, or present, or future. Nibbāna is some kind of dhamma. When Path consciousness arises, it takes Nibbāna as object and at the same time it eradicates mental defilements. So destruction is there. Destruction of mental defilements is at the moment of Path consciousness. And Path consciousness can arise only when it takes Nibbāna as object. If there is no such thing as Nibbāna, then Path consciousness cannot arise. That is why Nibbāna is said to be a condition for the destruction of mental defilements.

[Question 8] “Since it is, when the Path is, then it is not uncreated?” If it is so, then only when there is Path, there is the destruction of mental defilements. It is taken as Nibbāna. So Nibbāna is not uncreated. Nibbāna is made by something. That is what the opponent is saying.

[Answer] “That is not so, because it is not arousable by the Path (That means it is not produced by the Path.); it is only reachable, not produced (strike out arousable), by the Path; that is why it is uncreated. It is because it is uncreated that it is free from aging and death. It is because of the absence of its creation and its aging and death it is permanent.” Then ‘permanent’ has been said so here is another argument.

[Question 9] “Then it follows that Nibbāna, too, has the kind of permanence [claimed] of the atom and so on?” I think this is not correct. What the opponent says here is that you say Nibbāna is permanent. If Nibbāna is permanent, then the atoms, etc. are permanent. The atom etc., are taught in other philosophies. There are six Hindu philosophies. They are called ‘darshan’ in Sanskrit. In some of these philosophies they accept the atom the atom as a cause of creation or atoms are an ultimate truth. Atoms are taken to be indestructible, to be permanent. So if you say Nibbāna is permanent, then the atoms are also permanent. “As Nibbāna is permanent, so the atoms, etc., are also permanent?”

[Answer] “That is not so. Because of the absence of any cause [that brings about its arising].” This is also not correct. Because of the absence of any reason, (not ‘cause’); that can prove its truth that brings about its arising. In this passage the terms used in Hindu logic are used. You have to understand Hindu logic in order to understand this passage and the Sub-Commentary on it. It is very difficult. The word ‘hetu’ means reason. Are you familiar with syllogism in logic? I wrote a book on Hindu syllogisms in Burmese. I had forgotten about that. So I had to read it again. There is what is called syllogism in Hindu logic. You accept something.

The classical example is there is fire on the mountain because there is smoke. Wherever there is smoke, there is fire, for example a kitchen. There is smoke on the mountain, therefore the mountain has fire. These are the five stages of syllogism. In order to convince people you have to make use of these five steps. The first one is just

the statement of fact. There is fire on the mountain. Then ‘Why?’ someone may ask. Because there is smoke. How are fire and smoke related? Wherever there is smoke there is fire, for example the kitchen. Not kitchens in the United States. You use gas here, so there is no smoke. So wherever there is smoke there is fire, for example in the kitchen. Now there is smoke there on the mountain, so there is fire on the mountain. This is called ‘syllogism’. The second sentence is called ‘hetu’ (reason). Why do you say there is fire on the mountain? Because I see the smoke there. That sentence is called ‘hetu’. That is not cause. That is the reason given by the person. Because of the absence of any reason, there is no reason to prove that atoms are permanent.

[Question 10] “Because Nibbāna has permanence, then, these, [that is, the atom, etc.] are permanent as well?” The next question is because Nibbāna is permanent, the atoms are also permanent.

[Answer] “That is not so. Because [in that proposition] the characteristic of [logical] reason is not valid (‘Cause does not arise’ is incorrect.), [in other words, to say that Nibbāna is permanent is not to assert a reason why the atom, etc., should be permanent.” According to Theravāda Buddhists the permanency of atoms is not proved. They are not proved. To say because Nibbāna is permanent, they are permanent is not a valid reason, valid statement. The reason is not valid.

[Question 11] “Then they are permanent because of the absence of their arising, as Nibbāna is?”

[Answer] “That is not so. Because the atom and so on have not been established as facts. (That is according to Buddhists.) The aforesaid logical reasoning proves that only this, [that is Nibbāna,] is permanent [precisely because it is uncreated].” (There should be a period there. Then we should strike out ‘and’.) “It is immaterial because it transcends the individual essence of matter.” That is another statement. Questions and answers for #9, #10, #11 use logical terms. We have to understand Hindu logic in order to understand these passages clearly.

Then Nibbāna is described as immaterial. Nibbāna is nāma or arūpa although it is not consciousness nor is it a mental factor. It is nāma. It is arūpa.

“The Buddhas’ goal is one and has no plurality.” Actually what is meant here is it is a single goal because there is no difference in the goal of Buddhas etc. Buddhas’ goal, or Buddhas’ enlightenment, Buddhas’ destruction of defilements and others’ destruction of defilements are the same. “The Buddhas’ goal is one and has no plurality” - I think that is not so good. It is a single goal because there is no difference in goal of Buddhas, etc.

Then he describes the two kinds of Nibbāna - Nibbāna with results of past clinging left and Nibbāna without results of past clinging left. That simply means Nibbāna while the Arahant is living or before death and Nibbāna after the death of the Arahant. Before he dies he still has the aggregates. He still has his body and mind. They are called ‘the results of past clinging’. ‘With the results of past clinging’ means while he is alive. ‘Without the results of past clinging’ means when he dies.

Paragraph 74 “Because it can be arrived at by distinction of knowledge that succeeds through untiring perseverance; and because it is the word (not ‘world’) of the Omniscient One, Nibbāna is not non-existent as regards individual essence in the ultimate sense; for this is said: ‘Bhikkhus, there is an unborn, an unbecome, an unmade, an unformed’.” This is a famous passage quoted by many people.

“This is the section of the definition dealing with the description of the Cessation of Suffering (The Third Noble Truth).” We cannot go to the Fourth Noble Truth tonight. OK.

Student: Bhante, back in paragraph 69 you said that Arahantship really means what?

Teacher: It really means Path of Arahantship and Fruit of Arahantship.

Student: So they want to say that is the same as Nibbāna.

Teacher: No. Nibbāna is a separate dhamma. Path is one thing. Fruit is another thing. Nibbāna is yet another thing. We will cross over into Paṭicca Samuppāda next week.

Sādhu!

Sādhu!

Sādhu!

(Tape 35 / Ps: 75 – 104)

Today we study the Four Noble Truths, the Way Leading to the Cessation of Suffering. The Fourth Noble Truth is what we call the Noble Eightfold Path. It consists of eight factors. These eight factors are actually mental factors (cetasikas). That is why the author said “They have, of course, already been explained as to meaning in the Description of the Aggregates.” In the chapter on aggregates they have already been explained. But still he will deal with them here because it is a little different here. Although all these are cetasikas here they belong to the supramundane. So they are a little different.

“Briefly, when a meditator is progressing towards the penetration of the Four Truths, his eye of understanding with Nibbāna as its object eliminates the inherent tendency to ignorance, and that is Right View.” The first factor is Right View or Right Understanding. ‘**Right Understanding**’ means **paññā**. Paññā here is concomitant with the supramundane consciousness or Path consciousness.

“It eliminates the inherent tendency to ignorance.” That means it is the highest Path consciousness, the fourth Path consciousness. Paññā concomitant with the first, second and third Path consciousness is also Right View. Here the author states that it is the highest one.

“It has right seeing as its characteristic. Its function is to reveal elements (like a floodlight). It is manifested as the abolition of the darkness of ignorance.” When paññā comes, ignorance disappears. It is the abolition of the darkness of ignorance.

The next one is Right Thinking or Right Thought. “When he possesses such view, his directing of the mind on to Nibbāna, which [directing] is associated with that [Right View]” - this Right Thinking is associated with Right View. Actually they arise at the same time and they do their respective functions. Here Right Thinking is concomitant with Right View and it abolishes wrong thinking and that is Right Thinking.

Although it is called ‘thinking’, it is actually the cetasika ‘vitakka’. Vitakka has the characteristic of directing the mind on to the object. “Its characteristic is right directing of the mind on to [its object].” So it is important. Although it is translated as Right Thinking or Right Thought, it is not really thinking. It is a mental factor which takes the mind to the object or which directs the mind to the object.” Its function is to bring about absorption [of the Path consciousness in Nibbāna as object]. It is manifested as the abandoning of wrong thinking.” So Right Thinking is manifested as the abandoning of wrong thinking.

The next one is Right Speech. Right Speech here is also associated with paññā. “And when he sees and thinks thus, his abstinence from wrong speech, which abstinence is associated with that [Right View], abolishes bad verbal conduct (or wrong verbal conduct), and that is called ‘Right Speech’. It has the characteristic of embracing. Its function is to abstain. It is manifested as the abandoning of wrong speech.”

Next is Right Action. “It is abstinence from killing living things, which abstinence is associated with that [Right View], cuts off wrong action, and that is called ‘Right Action’.” ‘Right Action’ actually means abstinence from killing, stealing and sexual misconduct. “It has the characteristic of originating. Its function is to abstain. It is manifested as the abandoning of wrong action.” What is missing here is ‘killing living beings, etc.’ ‘**Etc.**’ is **missing**. His abstinence is from killing living beings, etc. ‘Etc.’ covers stealing and misconduct.

Right Livelihood is next. “When his Right Speech and Right Action are purified, his abstinence from wrong livelihood, which abstinence is associated with that [Right View], cuts off scheming, etc. (You may read about scheming in the first chapter.) and that is called ‘Right Livelihood’. It has the characteristic of cleansing. Its function is to bring about the occurrence of a proper livelihood. It is manifested as the abandoning of wrong livelihood.”

The next one is Right Effort. It is also accompanied by Right View. “When he is established on that plane of virtue called ‘Right Speech’, ‘Right Action’ and ‘Right Livelihood’ (These three belong to the group of virtue.), his energy, which is in conformity and associated with that [Right View], cuts off idleness, and that is called ‘Right Effort’. It has the characteristic of exerting. Its function is the non-arousing of unprofitable things, and so on. It is manifested as the abandoning of wrong effort.” When you have Right Effort, you do not produce unprofitable states or unwholesome states.

Then there is Right Mindfulness. “When he exerts himself thus, the non-forgetfulness in his mind, which is associated with that [Right View], shakes off wrong mindfulness, and that is called ‘Right Mindfulness’.” The expression ‘wrong mindfulness’ is strange here. In the ultimate sense there is no wrong mindfulness. Mindfulness is always right or always wholesome. There is no wrong mindfulness. What is called ‘wrong mindfulness’ here is wrong perception or distorted perception of things like taking ugly things to be pleasant, taking impermanent things to be permanent and so on. ‘Wrong mindfulness’ here means unwholesome mental states associated with or headed by wrong perception. “It has the characteristic of establishing. Its function is not to forget. It is manifested as the abandoning of wrong perception (not ‘wrong mindfulness’).”

Then there is Right Concentration. “When his mind is thus guarded by supreme mindfulness, the unification of mind, which is associated with that [Right View], abolishes wrong concentration, and that is called ‘Right Concentration’. It has the characteristic of non-distraction. Its function is to concentrate. It is manifested as the abandoning of wrong concentration.” In the first chapter on samādhi the characteristics, etc., of concentration are given. They are given again with a little difference.

“This is the method in the description of the way leading to the cessation of suffering.” This is the description of the eight factors of the Fourth Noble Truth.

“As to knowledge’s function” - that means as to the function of knowledge. “The exposition should be understood according to the functions of knowledge.” Please add those words. It is ‘**according to the functions of knowledge**’, not ‘according to knowledge’. It is ‘according to the functions of knowledge of the truths’. “For knowledge of the truths is twofold, namely, knowledge as idea, and knowledge as penetration.” ‘Knowledge as idea’ really means secondhand knowledge, knowledge after hearing somebody speak. The Pāli word is anubodha. ‘**Anubodha**’ means after knowing. ‘Knowing’ means you hear something and then you know. It is translated as ‘idea’ here. I don’t know if that is a good word for it. ‘Knowledge as idea’ means secondhand knowledge. ‘Knowledge as penetration’ means direct knowledge. So there are two kinds of knowledge. Knowledge as idea or secondhand knowledge is mundane and occurs through hearsay, etc., or just by logical thinking, comparing this with that, not through direct seeing of things.

Now about cessation and the Path - “Knowledge consisting in penetration, which is supramundane, penetrates the Four Truths as its function.” Actually it penetrates the Four Truths by way of function by making cessation its object. Actually the knowledge consisting in penetration takes Nibbāna as object. It can only take Nibbāna as object and not the other Truths. When it takes Nibbāna as object, then the Second Noble Truth is destroyed and the First Noble Truth is completely understood and so on. So it is said that it penetrates the Four Noble Truths. Really what it penetrates is only the Third Noble Truth. That is because mind can only take one object at a time. **When mind takes Nibbāna as object, it cannot take other Truths as object**. But it is said that the functions with respect to these Truths is accomplished at the moment of enlightenment or at the moment of penetrating Nibbāna or the Third Noble Truth. So it penetrates the Four Noble Truths by way of

function. “By making cessation its object according as it is said, ‘*Bhikkhus, he who sees suffering sees also the origin of suffering, sees also the cessation of suffering, sees also the way leading to the cessation of suffering, and it should be repeated thus of all [four Truths].*’” So he who sees suffering, sees the origin of suffering and so on. “But its function will be made clear in the Purification by Knowledge and Vision.” It will be made clear in chapter 22.

“When this knowledge is mundane, then, occurring as the overcoming of obsessions, the knowledge of suffering therein forestalls the [false] view of individuality.” The knowledge of these Four Noble Truths, each, each abandons a false view. So the first, the knowledge of suffering forestalls the [false] view of individuality. “The knowledge of origin forestalls annihilation view; the knowledge of cessation forestalls the eternity view; the knowledge of the Path forestalls the moral-inefficacy-of-action view.” That is the belief that whatever you do good or bad, there is no moral value.

“Or alternatively, the knowledge of suffering forestalls wrong theories of fruit.” That means the wrong understanding of fruit or results. “In other words, [seeing] lastingness, beauty, pleasure, and self, in the aggregates, which are devoid of lastingness, beauty, pleasure, and self; and knowledge of origin forestalls theories (wrong understanding) of cause that occur as finding a reason where there is none, such as ‘The world occurs owing to an Overlord, a Basic Principle, Time, Nature (Individual Essence), etc.’” Wait a minute. These are the views taken by the teachers during the time of the Buddha and after the time of the Buddha. ‘The world occurs owing to an Overlord’ means something like Christianity. God creates the world and so on. You may look at the footnote. ““n Overlord makes the world occur, prepares it, halts it, disposes of it.” In Hinduism there are three gods - Brahmā, Vishnu, and Shiva. Brahmā creates the world. Vishnu preserves it and Shiva is going to destroy it. Shiva is the god of destruction.

The Basic Principle refers to Samkhya philosophy. In Samkhya philosophy they say that there is one Basic Principle. The world is created out of that principle. When that principle comes into contact with another principle, soul which is called ‘pulsha’, then the world begins. Time is just time. And Nature also is explained in the footnote. “The world is manifested from out of a Basic Principle, and it is reabsorbed in that again.” That comes from Samkhya philosophy.

“Those who hold the theory of time say:

Disposes of this generation,

‘Time it is that creates beings,

Time watches over those who sleep’.”

According to my understanding it means “**Time wakes up those who are asleep. To outstrip time is hard indeed.**”

“Those who hold the theory of Nature (Sabhāva - Individual Essence) say ‘The world appears and disappears just because of its nature, like the sharp nature of thorns, like the roundness of apples (kapitṭhaphala).’ ‘Kapitṭhaphala’ really does not mean apples. **Kapitṭhaphala** has a hard shell. I don’t see that fruit in the West, but in our countries they are very common. They have hard shells and small seeds inside. And it is very sour. When we were young, we played with those fruits. One boy hits the fruit of the other boy with his fruit. The one whose fruit cracks loses.

“Like the variedness of wild beasts, birds, snakes and so on” - if it meant only the outside world were to be taken, then Buddhism may be the same as this. It takes not only the outside world, but the living beings as well. That is why it is put here as wrong view.

“The word ‘etc.’ refers to those who preach fatalism and say the occurrence of the world is due to atoms. All is due to causes effected in the past. The world is determined, like drilled gems threaded on an unbroken string. (That is fatalism.) There is no doing by a man; and to those who preach chance:

‘It is by chance that they occur,

By chance as well that they do not;

Pleasure and pain are due to chance;
This generation [lives] by chance’;
and to those who preach liberation by chance.” There are many views about the origin of the world and how the world comes to be and also how there can be release from the world.

Student: The theory of Nature or **Sabhāva** is said to be wrong understanding?

Teacher: Here it is taken to be wrong view because it doesn’t admit kamma as a cause of living beings.

Student: It says that living beings have their own causation within themselves.

Teacher: That’s right. Kamma is their cause.

Student: When you say karma, how do you explain karma?

Teacher: ‘**Kamma**’ actually means mental volition. When you do something good or bad, there is a mental factor called ‘volition’. That volition has the potential to give results in the future. It disappears, but it leaves something like a potential to give results in the continuation of that being.

Student: So you are not saying the karma of apples?

Teacher: No. We do not accept that inanimate things have kamma. **Kamma is for living beings only**.

So there are many theories. “Taking final release to be in the immaterial world” - some take it that if you reach the highest immaterial world (the highest arūpāvacara realm), you find release there. “Or in a World Apex [World Shrine - **Lokathūpika**]” - it is not a shrine actually. The Pāḷi word ‘**thūpika**’ means something like a protuberance. ‘World Apex’ means the highest of the rūpāvacara worlds. When you reach that stage, then that is the end of it.

“And the Path Knowledge forestalls wrong theories of means that occur by taking to be the way of purification what is not the way of purification and consists in devotion to indulgence in the pleasures of sense desire and in self-mortification.” The Fourth Noble Truth is the Middle Way. It does not approach or it does not take the two extremes. One extreme is indulgence in pleasures of the senses and the other extreme is self-mortification. “Hence this is said.” We have to change this a little.

“As long as a man is vague about the world,
About its origin, about its ceasing
About the means that lead to its cessation,
So long he cannot recognize the truths.”

The real meaning of the verse is the other way around.

“As long as a man cannot recognize the truths,
So long as he is vague about the world,
(That means he is confused about the world.)
About its origin, its cessation, and going to cessation.”

“As to division of content: all states excepting craving and states free from cankers are included in the Truth of Suffering.” In the Truth of Suffering everything is included except craving and the states free from cankers. That means the supramundane states. “The 36 modes of behavior of craving (That just means the 36 kinds of craving.) are explained in footnote 24. First there are sense desire, craving for becoming and craving for non-becoming. These three are multiplied by twelve, the six internal bases and the six external bases. So they become 36.) are included in the Truth of Origin.” ‘The Truth of Origin’ means craving. Craving may be only 3, or 18, or 36, or 108. Whatever it may be it is included in the Truth of Origin. “The Truth of Cessation is unmixed.” So it is only one, Nibbāna. “As regards the Truth of the Path: the heading of Right View includes the

fourth Road to Power consisting in inquiry, the Understanding Faculty, the Understanding Power, and the Investigation of States Enlightenment Factor.” In order to understand this you have to understand the 37 constituents of enlightenment, bodhipakkhiya. There are 37 constituents of enlightenment. They are called ‘bodhipakkhiya’, constituents or actually members of enlightenment. They are 37 in number. You have to understand those. Please read chapter 7 of The Manual of Abhidhamma. They are mentioned there. They are the four foundations of mindfulness, the four right efforts, the four roads to power, the five faculties, the five powers, the seven factors of enlightenment, and the eight factors of Path. These are 37. This paragraph explains this according to these 37 constituents of enlightenment. Before you can understand it you have to be familiar with these 37 factors of enlightenment.

Towards the end of paragraph 10 there is the expression ‘consciousness concentration’. What is ‘consciousness concentration’? Do you see the words? ‘Consciousness concentration’ really means the iddhipāda (the road to power) as consciousness. There are four roads to power. What are the four? Chanda, viriya, citta and vīmaṃsā. Here ‘consciousness concentration’ means citta as iddhipāda, citta as road to power.

Then there is as to simile. It is not difficult to understand, but it is very good. “The Truth of Suffering should be regarded as the burden, the Truth of Origin of Suffering should be regarded as taking up the burden, the Truth of Cessation as the putting down of the burden, the Truth of the Path as the means to putting down the burden.” The next one is my pet example. “The Truth of Suffering is like a disease, the Truth of the Origin of Suffering is like the cause of the disease, the Truth of the Cessation is like the cure for the disease, and the Truth of the Path is like medicine.” Then there is a third simile given. “The Truth of Suffering is like a famine, the Truth of the Origin is like a drought, the Truth of Cessation is like plenty, and the Truth of Path is like timely rain.”

Paragraph 88 “As to tetrad: there is suffering that is not the Noble Truth, there is Noble Truth that is not suffering, there is what is both suffering and Noble Truth, and there is what is neither suffering nor Noble Truth.” This is just shuffling the contents of the Noble Truths. First you must understand of what consists the First Noble Truth, of what consists the Second Noble Truth and so on. Then you try to understand that there is something which is only Noble Truth, but not suffering. There is something which is suffering, but not Noble Truth and so on.

“Herein, though states associated with the Path and the Fruits of asceticism (that means Errata.) are suffering since they are suffering due to formations.” When Magga (Path) consciousness arises, there is Path consciousness and mental factors. Among the mental factors there are eight factors and they are Path. The others are called ‘states associated with the Path’. ‘States associated with the Path’ really means Path consciousness and other mental factors, all other mental factors except the eight Path factors. They are suffering because they are formations. Since they are formations, they are suffering. But they are not included in the Truth of Suffering. So they are not the Noble Truth of suffering. If you read the last portion of chapter 7 in The Manual of Abhidhamma, you will understand that. There are some states which do not belong to any of the Four Noble Truths, strictly speaking. The states associated with the Path and the states associated with the Fruits of asceticism (that means the Fruition.) are all called ‘suffering’ because they have a beginning and an end. They are impermanent. That is why they are called ‘suffering’, but they are not included in the Noble Truth of Suffering.

“Cessation is a Noble Truth, but it is not suffering.” This is easy. “The other two Noble Truths (That means the second and the fourth.) can be suffering because they are impermanent, but they are not so in the real sense of that for full understanding of which the life of purity is lived under the Blessed One.” ‘For the full understanding of which’ means for the full understanding of the First Noble Truth. That is why they are suffering, but they are not so in the real sense.

“The five aggregates of clinging, except craving, are in all aspects both suffering and Noble Truth.” All the aggregates except clinging (lobha) are both suffering and Noble Truth.

“The states associated with the Path and the Fruits of asceticism are neither suffering in the real sense of that for the full understanding of which the life of purity is lived under the Blessed One (That means the Noble Truth.), nor are they Noble Truth. Origin, etc., should also be construed in the corresponding way.” So you can say there is Noble Truth and not Origin, Origin and not Noble Truth and so on.

“As to void, singlefold, and so on: firstly as to void: in the ultimate sense all the Truths should be understood as void because of the absence of any experiencer, any doer, anyone who is extinguished, and any goer. Hence this is said.” This is a very popular saying quoted by many authors.

“For there is suffering, but no one who suffers;

There is only doing, but no doer;

There is only extinction, but not the person who is extinguished
or not a person who experiences the extinction;

There is a path, there is no goer.

Or alternatively:

So void of lastingness, and beauty, pleasure, self,

Is the first pair (The ‘first pair’ means the First Noble Truth and the Second Noble Truth.), and void of self the deathless state (The Third Noble Truth is void of self.)

And void of lastingness of pleasure and of self

Is the Path too (The Fourth Noble Truth is devoid lastingness, void of pleasure, void of self, but not void of beauty because it is wholesome.) for such is voidness in these four.” This is as is according to void.

“Or three are void of cessation, and cessation is void of the other three.” Here ‘void’ means different from. The three are different from cessation, from the third. The first, second and fourth are different from the third. And the third is different from the other three.

“Or the cause is void of the result, because of the absence of suffering in the origin, and of cessation in the Path; the cause is not gravid with its fruit like the Primordial Essence.” Here also the reference is to Samkhya philosophy. In Samkhya philosophy they say that fruit is inherent in the cause. According to Buddhist philosophy cause and effect are two separate things. Cause is one thing and effect is another thing. Cause originates fruit, but cause is not the fruit and fruit is not the cause. They are two separate things. In Samkhya philosophy they say that fruit is already inherent in the cause, only it is not manifest. When you make a pot out of clay, actually the pot is in the clay. If there is not a pot in the clay, you cannot make a pot out of the clay. So the pot is existent in the clay in an unmanifest form. You pick up the clay and make it into a pot. So it becomes a pot. Their view is that the result is already contained in the cause in an unmanifest form. “The cause is not gravid with its fruit like the Primordial Essence of those who assert the existence of Primordial Essence.” In Sanskrit it is called ‘asakariavāda’. ‘A’ means not. ‘Sa’ means existing. ‘Karia’ means fruit. So we get fruit existing in the cause.

There is another philosophy. “The fruit of a cause does not have its cause inherent in it, like the two atoms, etc., of those who assert Inherence.” It refers to the Vaishishikya philosophy. In that philosophy they almost say the same thing that the result is already in the cause. They say that cloth is already in the threads because without threads there can be no cloth. If you take the threads out one by one, there is no cloth. That means that cloth and threads are related. Their relation is by inherence. Also they explain the beginning of the world as combining of two atoms, three atoms and so on. When two atoms combine, it becomes a dyad. They say that two atoms is inherent in each atom because when they come together, they become two. Two does not exist without one and one put together. So two must be in one also. It is called ‘The Doctrine of Inherence’. They are rejected here. “The fruit of cause does not have its cause inherent in it, like the two atoms, etc., of those who assert Inherence.”

Paragraph 14 “As to singlefold and so on: and here all suffering is one kind as the state of occurrence.” As a state of occurrence it is only one, but it is of two kinds as mentality-materiality (nāma-rūpa). “It is of three kinds as divided into rebirth-process-becoming, in the sense sphere, fine material sphere, and immaterial sphere.”

“Also origin is one kind as making occur.” That means producing something. “It is of two kinds as associated and not associated with [false] view. It is of three kinds as craving for sense desires, craving for becoming and craving for non-becoming.” We will find these three kinds of craving later. “It is of four kinds as abandonable by the four Paths. It is of five kinds classed as delight in materiality, and so on. It is of six kinds classed as the six groups of craving.”

“Also cessation is of one kind being the unformed (or unconditioned) element. But indirectly it is of two kinds.” You already know the two kinds of Nibbāna - Nibbāna experienced during the life of the Arahant and the Nibbāna at his death. The first is called ‘Nibbāna with the aggregates remaining’. The second is called ‘Nibbāna without the aggregates remaining’. When a person becomes an Arahant, he eradicated mental defilements, but he still has his body and his mind which are the results of his past kamma. He still has the remainder of aggregates. With remainder of the aggregates he experiences Nibbāna. So the Nibbāna experienced by an Arahant before his death is called ‘Nibbāna with the aggregates remaining’. At death there is cessation. When an Arahant dies his remaining aggregates disappear. That Nibbāna is called ‘Nibbāna without the remaining aggregates’. There are two kinds of Nibbāna.

“Also the Path is of one kind as to what should be developed. It is of two kinds classed according to serenity and insight.” Now it is important here, samatha and vipassanā. The Path can be classed as samatha and vipassanā. When it is samatha, it may mean mundane path and insight is also mundane path actually. “Or (it may) be classed according to seeing and developing.” Here seeing and developing have a special meaning. ‘Seeing’ really means the First Path and ‘developing’ means the other three Paths. They are mentioned in the Abhidhamma.

The word ‘aggregates’ is not so good here. We should substitute some other word like group. Then it would be sīla group, samādhi group, paññā group or something like that. The Pāḷi word is khandha, but here it does not mean the same thing as rūpa khandha, vedanā khandha, and so on. Here it is saying sīla khandha, samādhi khandha, and paññā khandha. I think ‘group’ is a better word than aggregate here. “It is of three kinds classed according to the three groups; for the [Path], being selective, is included by the three groups, which are comprehensive, as a city by a kingdom, according as it is said” and so on. What is the meaning of the Path being selective? ‘Sīla group’ means both mundane and supramundane. There is mundane sīla and supramundane sīla. When we say ‘sīla group’, we include both mundane and supramundane sīla. So it is more comprehensive, but magga is only supramundane. Therefore it is called ‘selective’ here. There may be a better word than ‘selective’. I don’t know. The supramundane Path is just a part of the whole group of sīla. ‘Sīla group’ means both mundane and supramundane sīla, but ‘Magga’ means only supramundane. So it is less comprehensive.

The quotation is from a Sutta in the Majjhima Nikāya. “The three groups are not included in the Noble Eightfold Path, friend Visākhā, but the Noble Eightfold Path is included by the three groups.” That means the three groups are more comprehensive than the Noble Eightfold Path. So it is not said that these three groups are included in the Noble Eightfold Path. However the Noble Eightfold Path is included by the three aggregates.

“Any right speech, any right action, any right livelihood: these are included in the virtue group.” When we divide the eight factors into three groups, right speech, right action and right livelihood fall under the virtue (sīla) group. “Any right effort, any right mindfulness, any right concentration: these are included in the concentration group.” These three belong to concentration group. “Any right view, any right thinking: these are included in the understanding group.” So we have sīla, samādhi and paññā.

“As to the three beginning with right effort, concentration cannot of its own nature cause absorption through unification on the object.” This explanation is very important when you try to explain how these factors work during meditation. Here it is said that concentration alone by its nature cannot cause absorption through unification on the object. “But with energy accomplishing its function of preventing wobbling, it can do so.” That means samādhi when helped by energy and mindfulness can really penetrate. So if we want samādhi, we must make effort. We must have mindfulness. Only when there is effort and mindfulness can there be concentration. So concentration is helped by effort and mindfulness. That is explained in this paragraph. Then a simile is given. Three people go to a garden and pick fruit.

Paragraph 99 here also paññā is assisted by vitakka or right thinking. That is why right thinking is included in the paññā group. “As regards right view and right thinking, understanding cannot of its own nature define an object as impermanent, painful, not self. But with applied thought (That is vitakka.) giving [assistance] by repeatedly hitting [the object] it can.” That means right thought or initial application takes the mind to the object, mind together with the concomitants. Only when vitakka takes the mind to the object can paññā or understanding penetrate it. It is like if you do not take a person to a certain place, he will not know anything about that place. You have to take him there. Then he sees it and knows everything about it. If you do not take him there, he will not know about it. In the same way if vitakka or here right thought does not take the mind to the object, then paññā cannot do anything. Paññā is assisted by vitakka or right thinking. So they are grouped together in the understanding group. Once again a simile is given.

Paragraph 103 as to similar and dissimilar - they are something like playing with the different meanings of the Noble Truths. “All truths are similar to each other because they are not unreal, are void of self, and are difficult to penetrate according as it is said ‘What do you think, ânanda, which is more difficult to so, more difficult to perform, that a man should shoot an arrow through a small keyhole from a distance time after time without missing, or that he should penetrate the tip of a hair split a hundred times with the tip [of a similar hair]? - This is more difficult to do, venerable sir, more difficult to perform, that a man should penetrate the tip of a hair split a hundred times with the tip [of a similar hair]. - They penetrate something more difficult to penetrate than that, ânanda, who penetrate correctly thus ‘This is suffering’.” It is more difficult to penetrate the Four Noble Truths than to penetrate the tip of a hair split a hundred times with the tip of another hair.

Student: It’s a real challenge.

Teacher: That’s right. The first two are similar since they are profound and so on. They are similar in one sense and dissimilar in another sense. This is like shuffling the Four Noble Truths as to similarity and dissimilarity.

Chapter 17

(Tape 35 / Ps: 1-20)

The next chapter is about the Dependent Origination. First the Pāḷi word for Dependent Origination, please look at these sheets and I will explain to you. Then we will read the book. We cannot do away with the Pāḷi words. The word is Paṭiccasamuppāda. In this book Paṭiccasamuppāda is said to mean states that are conditions. That means causes. States that are conditions which are, namely, ignorance and so on. Before we explain this I want you to be familiar with the formula for Dependent Origination. Depending upon ignorance there are formations. Depending upon formations there is consciousness and so on. In the formula there are ignorance, formations, consciousness, mentality-materiality, six bases, contact, feeling, craving, clinging, becoming, birth, old age and death. This sequence you have to be familiar with.

What does the word 'Paṭiccasamuppāda' mean? 'Paṭiccasamuppāda' means the states that are conditions. That is according to this Commentary. Then there is another word, 'paṭiccasamuppanna'. 'Paṭiccasamuppanna' means states that are conditioned. So they are results or fruits. Jarā, maraṇa are examples. In reality all dhammas mentioned in Paṭiccasamuppāda are included in both. They are both Paṭiccasamuppāda and paṭiccasamuppanna. Only the first indicates conditions and the second the conditioned. All those mentioned in Paṭiccasamuppāda are interdependent. First you should understand this. Then you may read paragraph 4.

Please go to the bottom of the handout. In the word 'Paṭiccasamuppāda' we have the word 'uppāda'. The word 'uppāda' has three meanings. One is that which arises. The second meaning is that which causes others to arise. This is the causative sense. And the third meaning is just arising. It's an action. We call it a verbal noun. So the word 'uppāda' has three meanings. But with regard to the word 'Paṭiccasamuppāda' only the first two meanings are accepted and the last meaning is rejected in the Visuddhi Magga. That rejection you can read about in paragraphs 8-13.

Then let us look at the meaning of Paṭiccasamuppāda. There are four meanings given for Paṭiccasamuppāda. The first meaning is that which is to be arrived at (or known). That is the meaning of paṭicca here. And it is that which arises together and rightly. I put the colors to correspond with the meanings of 'sam' and 'uppāda'. The word 'samuppāda' is composed of 'sam' and 'uppāda'. 'Sam' is made to mean together and rightly here. 'Uppāda' is made to mean that which arises. 'Samuppāda' means that which arises together and rightly. 'Together' means not singly - not formations only, not consciousness only, because when consciousness arises mental factors also arise. And at the same time there arise material properties. 'Together' means not singly, not one by one. 'Rightly' means not without cause. 'Rightly' means they arise with their respective causes, not without causes. By this definition the conditioned states are called 'Paṭiccasamuppāda'. By this definition the results are called 'Paṭiccasamuppāda'.

The second meaning is that which depending upon the convergence of conditions (That is the meaning of paṭicca.) arises together. Here 'sam' has only one meaning, together, and 'uppāda' has the meaning of that which arises. 'Paṭicca' means having depended upon or depending upon. By this definition too the conditioned states (the fruits) are meant.

If you look at the first line you see that 'Paṭiccasamuppāda' means states that are conditions, but here according to the first and second meanings, 'Paṭiccasamuppāda' means results and not causes. The Commentator, Venerable Buddhaghosa, is very persistent in making us accept that 'Paṭiccasamuppāda' means the conditions or causes and not the effects, not the fruits. How does he explain that with these definitions given by himself? The first and second definitions mean the results and not the causes. So he has to conjure up something.

Although by definitions #1 and #2 'Paṭiccasamuppāda' means conditioned states, we are here to understand it in a figurative sense, so that it means states that are conditions. Actually we must take it that the conditions are meant by Paṭiccasamuppāda even though we follow these two definitions. How? That is explained in paragraph 16. Sometimes even in the Texts there are sayings which are to be taken figuratively. There is a statement for example in the Dhammapada which says "The appearance of the Buddhas is bliss." The appearance of the Buddhas is not bliss actually. It is the cause of bliss because when Buddhas appear, people become enlightened and so there is bliss for them. So the appearance of the Buddha is not bliss, but the cause of bliss. But it just says "The appearance of the Buddha is bliss." Or it is like saying diabetes is sugar. Diabetes is not sugar, but it is caused by sugar. We might say diabetes is sugar. It is something like that. Although the word 'Paṭiccasamuppāda' means conditioned things or results, we must understand that it means the conditions or causes and not the results. That is explained in paragraph 16.

Now let us look at the third meaning. Paṭiccasamuppāda is that which is to be gone towards and which originates states together. Here the word 'uppāda' means that which causes to arise, that which produces and 'sam' means together. So that which produces things together, things that arise together. 'That which is to be gone towards', that is the meaning of the word 'paṭicca'. 'Which is to be gone towards' really means - in Buddhism the theory of causation is: On account of many causes, there are many results. We will come to that later, not today. There is not one cause and one effect. There is not one cause and many effects, nor many causes and one effect, but there are many causes and many effects. That is what is accepted by Buddhism. So here 'which is to be gone towards' means the conditions, two or three conditions must meet together in order to produce a result. It is like three sticks put together. They must come together and depend upon each other in order to produce something. That is why they are called here 'which is to be gone towards'. When they produce states, they produce states together, not one state only. The obvious example is relinking. When kamma produces its effects, there is relinking. 'Relinking' means what? At the same moment there is consciousness, there are mental factors, and there are material properties born of kamma. They arise together. So 'Paṭiccasamuppāda' means here that which is to be gone towards and which originates states together. By this definition what is meant? Causes. That is because they originate or produce other states.

Then the fourth meaning is that which depending upon one another originates evenly and together. It is more or less the same as the third meaning. Here 'sam' is made to mean two things - evenly and together. In the book it is translated as 'equally'. 'Evenly' means not piecemeal, not one and then the next one, and then the next one, but two or three things together, so not piecemeal. And 'together' means not one after the other. Whether the product or the result is consciousness or material properties, it arises with other things too. When consciousness arises there are mental factors too. When material properties are produced, they are produced in what are called 'kalāpas' or 'groups'. They arise in groups. So they are together. They are not produced one at a time. If there are eight properties in a kalāpa, they are produced at the same moment. They are produced evenly and they are produced together. By this definition too the conditions are meant. So definitions #3 and #4 tell us that 'Paṭiccasamuppāda' means conditions. Here we don't have to use the recourse of figurative usage. Here directly the word 'Paṭiccasamuppāda' means conditions.

In all these definitions you see the word 'that'. 'That' means group of conditions or group of states that are conditioned. The singular number is used here although actually it means a multiplicity of conditions and a multiplicity of states that are conditioned.

What about Paṭiccasamuppāda as a doctrine? Here 'Paṭiccasamuppāda' means not a doctrine but causes or effects, but we call this Paṭiccasamuppāda a doctrine. As a doctrine what should we call it in English? It is translated as Dependent Origination, Dependent Arising, Dependent Co-Arising. Dependent Co-Arising is the direct translation because there is 'together'. But I have one fear of using co-arising. Somebody might take it that cause and effect arise together. It does not necessarily mean that the cause and effect arise together. 'Together' just means the effects arising together in a group, not cause and effect arising together. There is cause and there is effect. Effect consists of more than one thing. That is what is meant by 'together' in these definitions.

Student: Doesn't using the term 'dependent' make it clear?

Teacher: Dependent Co-Arising.

Student: We often say 'co-origination'. Is that any better?

Teacher: I don't think so, because you know two meanings are given for the word 'uppāda' here. In English we cannot have one word which means these two things. So we have to choose 'arising' or 'origination'.

Student: Don't we say clinging arises from craving? That's not a causal relationship? You are saying that is not a causal relationship?

Teacher: There is a causal relationship between these, but sometimes - There are links - ignorance and formations, formations and consciousness and so on. Some relations are as producer and produced. Most of the relationships are like arising together and helping each other. So 'co-arising' can mean cause and effect arising together, but not always.

Student: You mean that sometimes they arise separately?

Teacher: That's right. Yes. Let's say that we take the relationship between mental formations and consciousness. 'Mental formations' here means kamma. 'Consciousness' means resultant consciousness. They belong to different times. So they do not arise together. They are related as cause and effect. Consciousness and nāma-rūpa (mentality-materiality) arise together. Consciousness and mentality-materiality arise together. Their relationship is not one of producer and the produced. It is a relationship of helping each other. That is why it is important to understand the Paṭiccasamuppāda with reference to the Paṭṭhāna. That is why Paṭṭhāna is given in this book. We will come to this later. Only when you understand with reference to Paṭṭhāna, do you really understand Paṭiccasamuppāda. Otherwise there may be something missing in your knowledge or understanding of Paṭiccasamuppāda.

We think when we say when there is ignorance, there are formations; when there are formations there is consciousness, we normally think that one is caused by the other, but it is not the case with every link. Some links are related as cause and effect. Some are not related as cause and effect, but just support each other. It is like a group of people doing the same work. They help each other. They support each other and do the work. Those relationships are to be understood with reference to Paṭṭhāna, the 24 causal relations given in this chapter. This is the background understanding. Then we can go to the chapter itself.

In paragraphs #16, #17, #18 and so on if it is difficult to understand, come back here (to the handout). There are so many parentheses, brackets, Pāli words that it is difficult to read. We will continue next week.

Student: The 24 conditions?

Teacher: We may not reach the 24 conditions next week. But you can find them beginning with paragraph 66.

Sādhu!

Sādhu!

Sādhu!

(Tape 36 / Ps: 1-76)

We will start from the beginning of this chapter again. I will go over briefly the topics here. Paragraph 2 states what is meant by the Pāli word ‘Paṭiccasamuppāda (Dependent Origination)’. Here it says that the word ‘Paṭiccasamuppāda’ means ignorance and so on, the causes or conditions. Then paragraph 3 states that the Pāli word ‘paṭiccasamuppāda’ means the conditioned states or the results beginning with aging and death, and then again ignorance and so on. Both just mean ignorance and the others mentioned in the formula. The word ‘Dependent Origination’ means the causes and the word ‘dependently originated states’ means the conditioned states. In paragraph 4 it is re-stated that ‘Dependent Origination (Paṭiccasamuppāda)’ means the conditions and that ‘Paṭiccasamuppāda’ means the conditioned states. And then paragraph 5 gives the scriptural proof for taking Dependent Origination as conditions and dependently originated states as the conditioned states.

Towards the end of paragraph 5 the second quotation “So, bhikkhus, that herein which is reality, not unreality, not otherness, specific conditionality: that is called ‘Dependent Origination’.” In describing Dependent Origination Buddha used these words - reality, not unreality, not otherness, specific conditionality. These words are explained in paragraph 6. “Because particular states are produced by particular conditions, neither less nor more, it is called ‘reality’ (suchness)” and so on, not unreality, not otherness. The last one is specific conditionality. The word ‘total’ in this paragraph means a group or a multitude of conditions.

Paragraph 7 explains the word ‘**idappaccayatā**’. It is very difficult to understand if you don’t know Pāli or if you don’t read the original Pāli passage. In the word ‘idappaccayatā’ there are two words - ‘ida’ and ‘paccayā’. ‘Ida’ means this. ‘Paccayā’ means condition. ‘Ida’ here means of these and ‘paccayā’ means conditions. So we get conditions of these or conditions for these. That is the literal meaning of the word ‘idappaccayā’, condition for those. Actually ‘ida’ means these, not those. If you know Pāli, you will understand. Then there is ‘tā’ at the end of the word. That ‘**tā**’ is first explained to have no specific meaning and second to have the meaning of total or multitude. So idappaccayā and idappaccayatā have the same meaning according to the first explanation. In the second explanation ‘idappaccayā’ means conditions for those and ‘idappaccayatā’ means a total of or a multitude of conditions for those. The suffix ‘tā’ at the end of the word has two meanings. One is no specific meaning. The other is a group, or a total, or a multitude. The first sentence in paragraph 8 “The characteristic must be sought from grammar” should be at the end of paragraph 7. Here ‘characteristic’ just means the grammatical rule. The rule should be sought from grammar because he was saying the suffix ‘tā’ has no meaning or it has the meaning of multitude. It needs to be explained with reference to grammar. So if you want to understand clearly with reference to grammar, you go to grammar books and find the characteristic, that is find that grammatical rule. So this sentence should be at the end of the seventh paragraph, not at the beginning of the eighth paragraph.

Then in paragraph 8 “Some, in fact, say” and so on - I think we should say ‘however’ instead of ‘in fact’. “Some, however, say.” In this paragraph the author refutes the opinion of other teachers that the word ‘Paṭiccasamuppāda’ means just arising, not conditions or conditioned things, but just arising. Some teachers take this word to just mean arising. The author takes it to mean the conditioning things. That is the difference. That opinion is refuted. The author gives four reasons for refuting that opinion. The word ‘Paṭiccasamuppāda’ does not mean just arising, but it also means some states that arise and some states that cause to arise. Actually some states that cause to arise is what is ultimately taken here.

There are four reasons given. “There is no such Sutta.” That means it has no support in the Suttas. There is no Sutta to support the statement that Paṭiccasamuppāda is just arising. There is no Sutta to support it. That is the first reason. The second is: “It contradicts Suttas.” Then the details will come later. If one takes Paṭiccasamuppāda to just mean arising, there is contradiction with some Suttas. The third reason is: “It admits of no profound treatment.” If one says that Paṭiccasamuppāda is just arising, then it would not be profound. The fourth is: “It is ungrammatical.” According to Pāli grammar you cannot take it to mean just arising. These four reasons are given.

Now the detailed explanation follows. “(1) No Sutta describes the Dependent Origination as simple arising. (2) Anyone who asserts that Dependent Origination is of that kind involves himself in conflict with the Padesavihāra Sutta.” Actually in the Suttas we do not find the Padesavihāra Sutta. “Then in the first watch of the night the Blessed One brought to mind the Dependent Origination, in direct and reverse order.” Immediately after his enlightenment the Buddha stayed under the Bodhi Tree. When staying under the Bodhi Tree, he reflected upon Dependent Origination in direct order and reverse order. “Now ‘Padesa-vihāra’ is the abiding in one part of that, according as it is said, ‘Bhikkhus, I abode in a part of the abiding in which I abode when I was newly enlightened’ and there he abode in the vision of structure of conditions (‘Structure of conditions’ means Paṭiccasamuppāda.) not in the vision of simple arising, according as it is said, ‘So O understood feeling with wrong view as its condition, and feeling with right view as its condition, and feeling with wrong thinking as its condition..’ all of which should be quoted in full.” It is, called ‘padesa’. ‘Padesa’ means ‘in part’, not ‘in full’. ‘Vihāra’ means abiding. So we get abiding in part. It is called ‘abiding in part’ because if you look at the quotation “So I understand feeling with wrong view” and so on, Buddha dwelt on feeling only here, not on the whole of Paṭiccasamuppāda. That is why it is called ‘abiding in part’. It is reflection in part, not reflection on the whole of Paṭiccasamuppāda. He reflected on only one part of Paṭiccasamuppāda. That is why it is called Pāḷi ‘padesa-vihāra’. It is said here that Buddha did not reflect upon just arising, but upon the things that arise. That is why it contradicts the Sutta if we take ‘Paṭiccasamuppāda’ to mean just mere arising.

“There is likewise contradiction of the Kaccāna Sutta.” This Sutta is found in Saṃyutta Nikāya. “When a man sees correctly with right understanding the origin (not origination) of the world, Kaccāna, he does not say of the world that it is not.” It is origin of the world, not origination, not arising. The word used there is lokasamudaya. ‘Samudaya’ can mean origination as well as something that originates. Here what is meant is something that originates. So it is understanding of the origin of the world. If we take the translation ‘origination’ as correct, then it accords with what other teachers say. ‘Understanding the origination of the world’ means understanding the arising of the world. So here it should be understanding the origin of the world or that which causes the world to arise. That is lobha. There would be contradiction with this Sutta too, if we take ‘Paṭiccasamuppāda’ to just mean arising. “And there it is Dependent Origination in forward order, not simple arising, that, as the origin (not origination) of the world and as the conditions of the world (not from its conditions), is set forth in order to eliminate the annihilation view.” This Sutta is set forth in order to eliminate the view that everything is annihilated at death. “For the annihilation view is not eliminated by seeing simple arising.” You cannot get rid of the annihilation view just by seeing simple arising. “But it is eliminated by seeing the chain of conditions (That means one condition after another arising and then the things that are conditioned. ‘Chain of conditions’ really means uninterruptedness of conditions) “as a chain of fruits following on a chain of conditions. So anyone who asserts that the Dependent Origination is simple arising involves himself in contradiction of the Kaccāna Sutta.” You will contradict the Kaccāna Sutta if you take it that ‘Paṭiccasamuppāda’ means just simple arising.

The next one is: “(3) It admits of no profound treatment.” Just to see arising is not difficult, but to see that there are conditions and that these conditions give rise to conditioned states, that is difficult. Just to see the arising is not difficult and not profound. Buddha said to ānanda in the Mahā Parinibbāna Sutta “This Dependent Origination is profound, ānanda, and profound it appears.”

“And the profundity is fourfold as we shall explain below (That is towards the end of the chapter.); but there is none of that in simple arising. And this Dependent Origination is explained [by the teachers] as adorned with the fourfold method; but there is no [need of] any such tetrad of methods in simple arising. So Dependent Origination is not simple arising since that admits of no profound treatment.”

The fourth reason is: “It is ungrammatical.” In order to understand this you have to understand Pāḷi grammar. Paṭicca is a gerund, so it means having depended upon. Then ‘samuppāda’ means arising, or that which arises, or that which causes to arise. When there is a gerund like paṭicca, having done something, then because a gerund is a verbal noun, there must be two verbs in such a sentence. Here ‘having depended upon’ is one verb and there must be another verb, the principal verb. So there are two verbs, the principal verb and the secondary

verb. These two verbs must have one and the same subject. That is what the author is saying here. “This word ‘paṭicca (literally ‘having depended’, freely ‘due to’, ‘dependent’), [being a gerund] establishes a meaning [in a formula of establishment by verb] when it is construed as past with the same subject.” ‘Past’ means it shows the past time. Let us say that you say “Having come here, I study.” Your coming is past. It happens before your study takes place. The secondary verb signifies a time in the past. The principal verb may signify any time. Sometimes it is past, sometimes it is the present and so on. “When it is construed as past with the same subject [as that of the principal verb], as in the sentence ‘Having depended on the eye and visible objects, eye consciousness arises’.” Having depended upon eye and visible objects, eye consciousness arises - here eye is subject of both ‘arises’ and ‘having depended upon’. “But if it is construed here with the word ‘uppāda’ (arising), [which is a noun], in a formula of establishment by noun, there is a breach of grammar, because there is no shared subject (or one and the same subject) [as there is in the above quoted sentence], and so it does not establish any meaning at all.” If you take ‘uppāda’ to mean just arising, then ‘having depended upon there is arising’ or ‘having depended upon arising’ - so there is the subject ‘arising’ and the verb ‘having depended upon’, but no principal verb. So it is against the rules of Pāḷi grammar or Sanskrit grammar to say just ‘Paṭiccasamuppāda’. ‘Having depended upon arising’ makes no sense. That is why it says that it does not establish any meaning at all. “So the Dependent Origination is not simple arising because that is ungrammatical.”

Now there are some words in this paragraph to be discussed. In brackets we have “in a formula of establishment by verb.” Do you understand that? ‘In a formula of establishment by verb’ just means a verbal noun. Samuppāda is a verbal noun. A verbal noun signifies the action rather than the actor or agent. According to the view of the author samuppāda is that which arises or which causes to arise, but the other teachers take it to mean just arising, the action of arising. That is called in Pāḷi ‘bhāvasādhana’ (in a formula of establishment by verb). I think it is just called a verbal noun or gerund. It is words like going, coming, studying, writing. Let’s call it a verbal noun. The word ‘samuppāda’, the other teachers take it to be a verbal noun. So it means just arising according to them. But the author takes to be not a verbal noun, but a noun denoting an agent, denoting something that arises or something that causes to arise. That is the difference between the two opinions. So it is ungrammatical. So ‘Paṭiccasamuppāda’ as having depended upon arising makes no sense.

Then in paragraph 13 the others said what if we were to add the words ‘come to be’ at the end, in Pāḷi ‘paṭicca, samuppādo hoti’. ‘Hoti’ means ‘comes to be’. Hoti is now the principal verb. Now there is hoti as the principal verb. Uppāda is the common subject. “Now it is all right” they said. The author said “That will not do. Why not? Because there is no instance in which it has been added.” That means there is no instance where ‘come to be (hoti)’ is added. The author will give the quotation below. There is no instance where it is added. So there is no possibility of adding that word. “For in such passages as ‘Paṭiccasamuppādaṃ vo bhikkhave desessāmi. Katamo ca bhikkhave paṭiccasamuppādo..Ayaṃ vuccati bhikkhave paṭiccasamuppādo (I shall teach you the Dependent Origination, bhikkhus. And what is the Dependent Origination? ..This is called the Dependent Origination, bhikkhus’, the words ‘come to be (hoti) are not added in a single instance.” So you cannot add the expression ‘hoti’ there. “And there is no [such expression as] ‘arising comes to be’: if there were, it would be tantamount to saying that arising itself had an arising too.” Arising arise. Arising comes to be. Arising arises. So that is rejected.

Then there are other people. “And those are wrong who imagine that specific conditionality is the specific conditions’ [abstract] essence.” You saw this word ‘idappaccayatā’ in paragraph #6 and especially paragraph #7. There the author explains that the word ‘idappaccayatā’ means conditions or group of conditions. But here the other teachers say what if we take ‘idappaccayatā’ to mean the abstract essence of things, not group of conditions, not just conditions, but their particular mode, their particular mode in causing other states to arise. That is what the other people would say.

“And those are wrong who imagine that specific conditionality (idappaccayatā) is the specific conditions’ [abstract] essence - what is called ‘abstract essence’ being a [particular] mode in ignorance, etc., that acts as cause in the manifestation of formations, etc. (or in making formations, etc. appear) - and that the term

‘Dependent Origination’ is used for that particular mode in formations.” I want to say just that. “That the term ‘Dependent Origination’ is used for that particular mode in formations.” It means just the mode and not the formations themselves.

Then the author says that they are wrong. “Why are they wrong? Because it is ignorance, etc., themselves that are called causes. For in the following passage it is ignorance, etc., themselves, not their alteration (‘Alteration’ means particular mode.) so their particular mode, that are called the causes [of these states].” Then he gives a quotation. In this quotation ignorance, etc., are called ‘causes’, not ‘their particular mode’. So to say that ‘idappaccayatā’ means particular mode also is not correct.

From paragraph 15 onwards we have the word meaning of Paṭiccasamuppāda. “If any notion arises in the guise of a literal interpretation” - that means just taking the appearance of the word. The word ‘samuppāda’ seems to mean just ‘arising’. If you take the appearance of that word to be your interpretation, then it is wrong. “If any notion arises in the guise of a literal interpretation of the term ‘Dependent Origination (Paṭiccasamuppāda)’ to the effect that it is only arising that is stated, it should be got rid of.” If you still have the opinion that ‘Paṭiccasamuppāda’ just means arising, depending upon the appearance of the word ‘samuppāda’ (because words such as samuppāda must mean actions rather than actors or rather than agents). So if you cannot still get rid of that opinion that ‘Paṭiccasamuppāda’ means arising, then read further, read on.

Four meanings of the word ‘Paṭiccasamuppāda’ are given in the coming paragraphs. I think that I have explained them to you following this sheet. So I will not repeat them now. In paragraph 16 you find the first and second meaning of Paṭiccasamuppāda. Directly according to these two meanings the conditioned states are meant as Paṭiccasamuppāda, but we are to understand that the conditioning states are meant here according to the figurative sense. That means something like sugar has diabetes, salt is high blood pressure and so on. Here although the direct meaning is the conditioned states, we are to understand that they mean the conditioning states.

In paragraph 18 we have the third meaning. According to that the states that are conditions are meant. Then the fourth meaning is given in paragraph 20. According to that too the conditions are meant, not the states that are conditioned. So there are four meanings of Paṭiccasamuppāda according to Venerable Buddhaghosa.

Then he explained that there are two parts - paṭicca and samuppāda (dependent upon and that which arises). By the word ‘paṭicca’ the belief in eternalism and others are destroyed. By the word ‘samuppāda’ the belief in annihilation and so on is destroyed. By the word ‘paṭicca’ belief in eternalism is destroyed and by the word ‘samuppāda’ the belief in annihilation is destroyed. By the whole word ‘Paṭiccasamuppāda’ the Middle Path is shown. You may remember that in the first sermon the Buddha said: “Not approaching to either extreme I have discovered the Middle Path.” Here also Paṭiccasamuppāda is the Middle Path. The extremes are eternalism on the one hand and annihilationism on the other.

In paragraph 25 we find the preamble. Here the author states that Paṭiccasamuppāda is difficult to understand, difficult to talk about or to teach. “Its meaning should be commented on by one who keeps within the circle of the Vibhajjavādins (That means Theravāda Buddhists.), who does not misrepresent the teacher, who does not advertise his own standpoint.” I do not think it is correct. ‘Who does not overstep his own tradition’ is better, it is not ‘advertise his own standpoint’. The Pāli word here is avokamantena. That means not going out of one’s own tradition. “Who does not quarrel with the standpoint of others, who does not distort the Suttas, who is in agreement with the Vinaya, who looks to the Principal Authorities (Mahāpadesa)” - they are very famous in the teachings of the Buddha. You find these Mahāpadesa in two places. One place is the Dīgha Nikāya. That is the Mahāparinibbāna Sutta. In the English translation the page number is 133, in Dialogues of the Buddha, volume 2. There is another set of Mahāpadesa in Vinaya. If you are interested I can give you the reference, Book of Discipline, part 4, page 347. These two sets are different. They are not the same ones. They are different sets of Principal Authorities. “Who illustrates the law, who takes up the meaning, repeatedly reverting to that same meaning, describing it in various different ways” and so on - then he quotes the ancient saying that there are

four things which are difficult to see and that are also difficult to teach. They are the Four Noble Truths, about a being, about rebirth, and about Paṭiccasamuppāda (the structure of conditions).

“Therefore, considering that to comment on the Dependent Origination is impossible except for those who are expert in the texts.” There is something missing here. The Pāli word used here is āgamadhigamapatahi. ‘Āgama’ means learning and ‘adhigama’ means enlightenment. So that is those who have learning and also those who are enlightened. Only those can understand and explain Paṭiccasamuppāda fully. So we should add some words here. “Therefore, considering that to comment on the Dependent Origination is impossible except for those who are expert in the Texts and who have gained enlightenment.”

Then the author said he could not find a footing for support in the ocean of Paṭiccasamuppāda. So he almost gave up actually. He almost gave up commenting on Paṭiccasamuppāda. Then he said:

“However, many modes of teaching
Grace the Dispensation here,
And still the former Teachers’ way
I handed down unbrokenly,
Therefore on both of these relying
For my support, I now begin
Its meaning to elucidate.”

So I will comment upon this relying on the former Teachers’ way handed down unbrokenly and also relying on the teachings of the Buddha. Then we come to the brief exposition.

There are different ways of teaching. Buddha taught Paṭiccasamuppāda in different ways. In what ways? Sometimes from the beginning. The Buddha would teach ignorance and then go to formations, consciousness and so on. Sometimes he taught from the middle up to the end. He would start in the middle and go to the end. Sometimes he taught from the end back to the beginning. And sometimes he taught from the middle down to the beginning. Let’s say ‘up’ to the beginning. Buddha taught in different ways this Paṭiccasamuppāda. Then the quotations are given how taught them.

In paragraph 29 “So, bhikkhus, with ignorance as condition there are formations; .. with birth as condition aging and death.” That is the normal sequence of teaching. Then the second one “When he is delighted with, welcomes remains committed to, that feeling, then delight arises in him.” He picks up feeling here. “Delight in feelings is clinging. With his clinging as condition there is becoming; with becoming as condition, birth.” He picks up feeling and then goes to the end. In the third “ ‘With birth as condition, aging and death’ ”, so it is said. But is there aging and death with birth as condition, or not, or how is it here? - There is aging and death with birth, as condition, so we think, venerable sir. ‘With becoming as condition, birth’, and so on.” So he picks up something at the end and then goes back to the beginning. The fourth is to pick up something up in the middle and going to the end.

“Craving: what is its source? Feeling. What is its source? Contact. What is its source? The sixfold bases” and so on. In different ways the Buddha taught this Doctrine of Paṭiccasamuppāda. If you read the Suttas, you will find these.

“Why does he teach it thus? Because the Dependent Origination is wholly beneficial (I think the word is something like gracious, not beneficial.) because it is gracious in all aspects and because Buddha himself has acquired elegance in instruction or teaching.” These are the two reasons that he taught in this way. “For the Dependent Origination is entirely gracious (not beneficial); starting from any one of the four starting points, it leads only to the penetration of the proper way.” That means it really leads to the proper penetration of the way. “And the Blessed One has acquired elegance in instructing: it is because he has done so through possession of the four kinds of perfect confidence and the four discriminations and by achieving the fourfold profundity that he teaches the Law by various methods.” He taught by various methods because he has elegance in instructing. He was very expert in teaching.

“But it should be recognized, in particular, that when he sees that people susceptible of teaching are confused about the analysis of the causes of the process [of becoming], he employs his teaching of it forwards starting from the beginning” and so on. This is the detailed explanation of the elegance in teaching.

Paragraph 36 “But why is ignorance stated as the beginning here?” In the formula for Dependent Origination ignorance is the first one, right? So why is ignorance stated at the beginning here? “How then is it the causeless root-cause of the world like the Primordial Essence of those who assert the existence of a Primordial Essence?” I think the words ‘how then’ are not good here. I would say “Is ignorance also the causeless root-cause of the world like the Primordial Essence” and so on. It is stated at the beginning of the formula. So that means that ignorance is the first cause? The Primordial Essence comes from the Samkhya philosophy of Hinduism.

“It is not causeless. For a cause of ignorance is stated thus ‘With the arising of cankers there is the arising of ignorance’.” So ignorance also has its cause. It is put at the beginning of Paṭiccasamuppāda because it is the outstanding cause of kamma. We will find that in paragraph 38. Although ignorance is put at the beginning of the formula, it is not a first cause or is not without a cause.

“But why does the Blessed One give the exposition of the round with those two things as starting points?” When Buddha taught Paṭiccasamuppāda, he took two things, two dhammas, as the outstanding causes of kamma. One is ignorance (avijjā) and the other is craving (taṇhā). “Because they are the outstanding causes of kamma that leads to happy and unhappy destinies.” Because of ignorance you do something wrong or you do something good, and that leads to jāti or rebirth. Also because of craving we want to be reborn in a better world, thinking that a good destiny is a good place to go to although according to the Buddha it is full of suffering. Because of the craving for a better life we do something good. As a result of that we will be reborn there. After rebirth there, there is aging, death, suffering and so on. These are the two main or outstanding causes of kamma. So the Buddha gave the exposition of the round of rebirth with these as the starting points. There are times when he begins with ignorance and sometimes he begins with craving. Sometimes the Buddha taught ignorance as the condition for the round of rebirth and sometimes craving.

Then in paragraph 43 we have as to meaning. Here comes some strange explanations of the word. “As to the meaning of the words ‘ignorance’ and so on. Bodily misconduct, etc., for example” - I think ‘for example’ is not good here. We may say ‘namely’. “Bodily misconduct, etc., are called those that ‘ought not to be found’ (or that ought not be acquired), in the sense of being unfit to be carried out (unfit to practice); the meaning is that it should not be permitted (It should not be acquired, it should not be got.)” Here you see the Pāḷi word ‘avindiya’. ‘Vindiya’ means to obtain, to acquire, to get. So ‘avindiya’ means not to get, not to obtain, not to acquire. He is explaining the word ‘avijjā’ in Pāḷi. “It finds (vindati) what ought not to be found, thus it is ignorance. Conversely, good bodily conduct, etc., are called that which ought to be found (that ought to be acquired). It does not find what ought to be found, thus it is ignorance. I think this is just a play on words. Avijjā is here derived from the root ‘vid’. “Conversely, good bodily conduct, etc., are called those that ‘ought to be found’. It does not find what ought to be found, thus it is ignorance. Also it prevents knowing the meaning of collection in the aggregates, the meaning of actuating in the bases, the meaning of voidness in the elements, the meaning of predominance in the faculties, the meaning of reality in the truths, thus it is ignorance.” Here the root is made to mean ‘to know’.

“Also it prevents knowing the meaning of suffering, etc., described in four ways as ‘oppression’, etc., thus it is ignorance. Through all the kinds of generations, destinies, becoming, stations of consciousness, and abodes of beings in the endless round of rebirths it drives beings on (Anta Virahite saṃsāre JA vāpeti).” This is something like an acronym. The word ‘avijjā’ is an acronym. We take the capital letters and get AVIJA. Sometimes the Commentators are very fond of explaining words in this way. “Thus it is ignorance. Amongst women, men, etc., which are in the ultimate sense non-existent, it hurries on (paramatthato AVIJjamānesu itthi-purisādisu JA vati), and amongst the aggregates, etc., which are existent, it does not hurry on (VIJJamānesu pi khandhādisu nA JA vati). I think ‘VI’ should be in capital letters, and in ‘na’ the letter ‘A’ should be a capital letter, and in

‘javati’ ‘JA’ should be capital letters. So here you have to transpose. We have VI-A-JA. You put the ‘A’ at the beginning and there is AVIJA. “Thus it is ignorance. Furthermore, it is ignorance because it conceals the physical bases and objects of eye consciousness, etc., and the Dependent Origination and dependently originated states.” The last one is just the meaning of the word ‘avijjā’, and I think that is quite enough. The others are just showing off.

Now we come to the word ‘paccaya’. “That due to which fruit comes is a condition.” Paccaya is defined as that. “‘Due to (paṭicca)’ = ‘not without that’; the meaning is, not dispensing with it. ‘Comes (eti)’ means both ‘arises’ and ‘occurs’. What do you understand by ‘arises’ and ‘occurs’? ‘Arises’ means arises and ‘occurs’ means continues to exist, not occurring actually. ‘Comes’ means both ‘arises’ and ‘continues to exist for some time’. That is what is meant by the Pāli word ‘pavatta’. They seem to mean the same thing here in English. It is ‘arises’ and ‘continues to exist’.

“Furthermore the meaning of ‘condition’ is the meaning of ‘help’.” ‘Paccaya’ means help. “It is ignorance and that is a condition, thus it is ‘ignorance as condition’.” This is giving the meaning of the Pāli word ‘avijjāpaccayā’. ‘Avijjāpaccayā’ means ‘with ignorance as condition’, whence the phrase ‘with ignorance as condition’. This is the explanation of the Pāli word ‘avijjā’.

Next is the explanation of the word ‘saṅkhāra’. Here saṅkhāra is said to have divisions. The three divisions are formations of merit, formations of demerit and formations of the imperturbable. This is one set of three. Another set of three is the bodily formations, the verbal formations and the mental formations. All together there are six. These six are formations with ignorance as condition. When we see the word ‘saṅkhāra’, we have to understand whether this is saṅkhāra with ignorance as condition or saṅkhāra given in the Texts, formations with the word ‘saṅkhāra’.” All these are simply mundane profitable and unprofitable volition. “These, all six, just mean cetanā (volition), mundane kusala or akusala.

“But these four, namely, (1) the formation consisting of the formed (**saṅkhata-saṅkhāra**), (2) the formation consisting of the kamma-formed (**abhisāṅkhata-saṅkhāra**), (3) the formation consisting in the act of kamma-forming (‘Kamma-forming’ means formed by kamma or caused by kamma - **abhisāṅkharāṇa-saṅkhāra**), and (4) the formation consisting in momentum (That means ‘consisting in engaging’ or ‘consisting in effort’ - **payogābhisāṅkhāra**) are the kinds of formations that have come in the Texts with the word ‘formations’.” There are different kinds of formations that are explained here. Basically there are two kinds of saṅkhāras. The first kind of saṅkhāra you find with the word ‘avijjāpaccayā saṅkhārā’. Then the other kind of saṅkhāra is whenever else you find the word ‘saṅkhāra’. So you have to find out which saṅkhāra is meant. There are many kinds of saṅkhāra - saṅkhata-saṅkhāra, abhisāṅkhata-saṅkhāra, abhisāṅkharāṇa-saṅkhāra, payogābhisāṅkhāra.

“(1) All states with conditions, given in such passages as ‘Formations are impermanent’, are formations consisting of the formed.” That means all conditioned things, mental as well as physical. “(2) In the Commentaries material and immaterial states of the three planes generated by kamma are called ‘formations consisting of the kamma-formed’.” That means those conditioned by kamma, those caused by kamma, both material and immaterial states. They are called ‘saṅkhāras’ in the Commentaries. “These are also included in the passage ‘Formations are impermanent’.” When the Buddha said that formations are impermanent, these are also meant. “But there is no instance in the Texts where they are found separately.” In the Texts or in the Suttas they are not mentioned separately. That means there is no instance in the Texts of saṅkhāra meaning them only. When you find the word ‘saṅkhāra’ it will mean these things as well as other conditioned states. “(3) Profitable and unprofitable volition of the three planes is called ‘the formation consisting in the act of kamma-forming’.” That just means kamma, profitable and unprofitable cetanā. “It is found in the Texts in such passages as ‘Bhikkhus, this man in his ignorance forms the ‘formation of merit’. (4) But it is bodily and mental energy that is called ‘the formation consisting in momentum. This is given in the Texts in such passages as ‘The wheel having gone as far as the impetus carried it, stood as though it were fixed’.” Bodily and mental energy - the Pāli word ‘vīriya’ always means mental energy. Vīriya is one of the 52 cetasikas. But here bodily and mental energy, bodily vīriya and mental vīriya - what is bodily vīriya? The Sub-Commentary explains that ‘bodily

vīriya (bodily energy, bodily effort)' means the mental effort which causes bodily effort. Sometimes mental effort may not cause bodily effort. So here 'bodily effort' actually means mental effort (vīriya) which causes bodily actions to arise. So there are different kinds of saṅkhāras to be understood.

“And not only these, but many other kinds of formations are given in the Texts” and so on. Whenever you find the word 'saṅkhāra', you have to be very careful. In this quotation the words used are 'verbal formation', 'bodily formation', and 'mental formation'. They are not the same as the formations given in paragraph 45. They are different. These 6 formations given in paragraph 44 and paragraph 45, the details about them we will find in paragraph 61. So the verbal, bodily and mental formations in paragraph 47 are different that those in paragraphs 44 and 45. Here in paragraph 47 'verbal formation' means vitakka and vicāra. 'Bodily formation' means breathing. 'Mental formation' means cetasikas.

Then the other words are explained beginning with paragraph 48 - viññāṇa, nāma, rūpa and so on. At the very end of paragraph 48 “Great misery is despair.” Please note that there are two words in Pāḷi āyāsa and upāyāsa. 'āyāsa' means misery and 'upāyāsa' means great misery. 'Upa' intensifies or means great. Great misery is despair. Bhuso āyāso upāyāsa. 'Bhuso' means great or it intensifies. I tell you this because we will find a reference to this later on. “ 'There is' means 'is generated'.” Beginning with paragraph 51 the characteristic and others are given for each factor. “Ignorance has the characteristic of unknowing. Its function is to confuse. It is manifested as concealing. Its proximate cause is cankers” and so on. “Formations have the characteristic of forming. Their function is to accumulate. They are manifested as volition. Their proximate cause is ignorance.” Then there is a footnote. I think the #7 should not be there. “Consciousness has the characteristic of cognizing. Its function is to go before. It manifests itself as rebirth-linking. Its proximate cause is formations; or its proximate cause is the physical-basis-cum-object. Mentality has the characteristic of bending (towards the object). Its function is to associate. It is manifested as inseparability of its components, ('Nāma' here means vedanā, saññā and saṅkhāra. They always arise together.). Its proximate cause is consciousness. Materiality has the characteristic of being molested. Its function is to be dispersed. It is manifested as [morally] indeterminate.” The #7 should be there.

Now let us look at the footnote. The footnote is the translation of the Ṭīkā. He left out one important sentence. I don't know why. He left out the last sentence. Here it is said that it is manifested as morally indeterminate. Its manifestation is mostly indeterminate (abyākata). In Abhidhamma there are three terms - kusala, akusala, and abyākata. 'Kusala' means kusala consciousness and cetasikas. 'Akusala' means akusala consciousness and cetasikas. 'Abyākata' means those that remain including rūpa and Nibbāna. Rūpa (materiality) is one of the indeterminates. Here its manifestation is 'indeterminateness'. It is called 'indeterminate' to distinguish it from mentality, which is profitable, etc., at different times.” Nāma is sometimes kusala (profitable) and sometimes akusala (unprofitable). Rūpa is always abyākata. It is never kusala or akusala. It is always abyākata.

Then the Ṭīkā explains in a different way the word 'indeterminate' here. 'Indeterminate' according to Ṭīkā means 'not cognizing', 'not taking an object'. 'Not taking an object' is one kind of indeterminateness of rūpa. I tell you this because when you practice meditation and you concentrate on some rūpa, then sometimes you may see that, oh, it does not cognize. Rūpa does not cognize. It has no faculty of cognition. When you see that way, that means you are seeing rūpa with reference to its manifestation. It is very common among yogis to see rūpa as that and not just as indeterminate. That is because if you have no knowledge of Abhidhamma, you will not know that rūpa is abyākata. If you practice meditation, you will see that rūpa or matter has no ability to cognize. If you see or understand in that way, then you are said to be seeing the manifestation of rūpa or you are seeing rūpa with reference to its manifestation. This is an important sentence in the Ṭīkā.

Paragraph 52 second line “It is twofold as 'no theory' and 'wrong theory'. 'No theory' means not understanding and 'wrong theory' means wrong understanding. Ignorance or avijjā has two meanings - not understanding or wrongly understanding. If you do not understand at all, that is ignorance. If you understand something in the wrong way, that is also avijjā (ignorance). If you understand the impermanent as permanent, that is also avijjā

(ignorance). You have understanding but your understanding is clouded with moha. That is also avijjā. There are two kinds of avijjā - not knowing, not understanding and understanding wrongly.

Let us look at paragraph 57, defining of the factors. How many factors are there in Dependent Origination? 12. What about sorrow and so on? They are also mentioned in the formula. They are not taken as separate factors because they are not definite. That means they may or they may not arise in a certain realm. For example in the realm of the Brahmās there can be no sorrow, lamentation and so on. So it is not an inevitable result of rebirth. When there is rebirth as Brahmās, there can be no sorrow and so on. That's why they are not taken as separate factors.

Now we come to the detailed exposition paragraph 58. So we have avijjā (ignorance) according to Sutta and according to Abhidhamma. According to the Sutta method it is unknowing about the four instances beginning with suffering, that is ignorance of the Four Noble Truths. According to Abhidhamma it is unknowing of the Four Noble Truths plus the past aggregates, the future aggregates, both past and future aggregates and Paṭīcasamuppāda.

Paragraph 60 “Formations are the six mentioned in brief above thus ‘the three, namely, formations of merit, etc., and the three, namely, the bodily formation, etc.’; but in detail here the [first] three formations are 29 volitions (You know the 29.) that is to say, the formation of merit consisting of 13 volitions, counting the 8 sense-sphere profitable volitions that occur in giving, in virtue, etc., and the 5 fine material profitable volitions that occur in development [of meditation]: then the formation of demerit consisting of the 12 unprofitable volitions that occur in killing living things, etc.; then the formation of the imperturbable consisting in the profitable volitions associated with the immaterial sphere, which occur in development [of those meditations].” You know the kusala and akusala cittas. There are 12 akusala, 8 kāmāvacara kusala, 5 rūpāvacara kusala and 4 arūpāvacara kusala.

“As regards the other three, the bodily formation is bodily volition, the verbal formation is verbal volition, and the mental formation is mental volition.” So this is different. “This triad is mentioned in order to show that at the moment of the kamma the formations of merit, etc., occur in these [three] doors of kamma (body, speech and mind). For the 8 sense-sphere profitable and 12 unprofitable volitions, making 20 are the bodily formation when they occur in the body door and produce bodily intimation (kusala and akusala). The same volitions are called verbal formation when they occur in the speech door (through speech) and produce verbal intimation. But volition connected with direct-knowledge is not included here.” ‘Direct-knowledge’ means abhiññā. Abhiññā volition does not give any results, any results in the future. And also volition connected with agitation (That means volition connected with uddhacca.), the last of the akusala cittas, does not give any results. You may remember the fifth chapter of Abhidhamma. There it is said that uddhacca volition does not give results at the moment of rebirth. Direct-knowledge also cannot give results.

Paragraph 62 “How can it be known that these formations have ignorance as their condition?” The answer I think is not so convincing. “By the fact that they exist when ignorance exists.” Why are they caused by ignorance? Because when there is ignorance, there are these formations. And then the explanation of these is not difficult to understand.

Ultimately we come to the 24 conditions, the 24 conditions taught in the last book of Abhidhamma. They are important because we have to understand the Dependent Origination with reference to these conditions. Only then will we understand Dependent Origination fully. Otherwise our understanding of Dependent Origination will not be complete. So we have to understand Dependent Origination against the background of these 24 conditions. This book explains these conditions together with the Dependent Origination. So it is very helpful. In the Manual of Abhidhamma they are separated. Dependent Origination is not explained with reference to Paṭṭhāna. Maybe it is too complicated for beginners. In order to really understand Paṭīcasamuppāda you have to understand Paṭṭhāna also. These are the 24 conditions.

The first one is root condition (hetu). There are 6 roots - lobha, dosa, moha, and then alobha, adosa, amoha. These 6 roots are called 'root-cause condition'. The word 'hetu' is explained in paragraph 67. "Herein, 'cause (hetu)' is a term for a part of a syllogism." In an Indian syllogism there are 5 parts. One part is called 'hetu'. It is like an example I gave earlier. There is fire on the mountain. I am making an inference. We do not really see the fire on the mountain. I see smoke on the mountain. So I say that there is fire on the mountain. That is called 'proposition'. Then I give you the reason because there is smoke on the mountain. 'Because there is smoke on the mountain' is called 'hetu' in Indian syllogism. This is just the meanings of the word 'hetu'.

The first meaning is a part of syllogism. The second meaning is a reason. The third meaning is a root. Here 'root' is taken to mean hetu. 'Hetu condition' means root condition or root-cause condition. And that really means the 6 mental factors called 'roots (lobha, dosa, moha, alobha, adosa, amoha)'.

Then the word 'paccaya' is explained. In the explanation I want you to pay attention to the words 'another state's presence or arising'. When a state is indispensable to another state's presence or arising, the former is a condition for the latter. But as to characteristic, a condition has the characteristic of assisting; for any given state that assists the presence or arising." The Pāli word 'paccaya' can mean producing cause as well as supporting, so here presence or arising. 'Presence' means supporting and 'arising' means producing. So the word 'paccaya' can mean producing cause or just supporting cause. Sometimes both can be taken for one condition. Sometimes only one can be taken. Paragraph 69 is the intention of some teachers. We can skip that.

Then there is object condition. Under object condition everything is included. Everything is the object condition - cittas, cetasikas, rūpa, Nibbāna, all. There is nothing which is not an object of the mind. So everything comes under the heading of object condition.

The next one is predominance condition. In paragraph 72 about a third of the way down "It is the four states called zeal, [purity of] consciousness, energy and inquiry." Abhidhamma students will remember that there are four kinds of predominance (adhipati). The first is zeal (chanda). The second is consciousness (citta). The third is energy (viriya). The fourth is inquiry. 'Inquiry' really means paññā. I don't know where he got the words 'purity of' in the brackets. Do you agree with that? What about akusala citta? There can be predominance of akusala citta. So they must go. It is just consciousness, either pure or impure. Sometimes lobha can predominate, right?

Paragraph 73 there are two conditions - proximity condition and contiguity condition. They are the same. Just the words or letters are different. The meaning is the same. This condition is like giving opportunity to others. In order for you to sit on this chair I vacate this chair. It is something like that. In order for the next consciousness to arise the previous consciousness must disappear because there can only be one consciousness at a time. Suppose there are a series of consciousness - 1, 2, 3, 4, 5. At one moment there is only one consciousness. When #1 disappears #2 arises. When #2 disappears #3 arises. When #3 disappears #4 arises and so on. #1 is said to be the condition for the arising of #2. Actually the disappearance of #2 is said to be the condition for the arising of #3 and so on. So this is not producing condition but just supporting condition. In order for that citta to arise the previous citta must disappear. It is like giving your seat to another person. It is something like that.

Some teachers try to find a difference between these two. Paragraph 75 "The opinion of [certain] teachers is that proximity condition refers to proximity of aim (fruit) and contiguity condition refers to proximity of time." 'Aim (fruit)' is the wrong translation. The Pāli word is 'attha' 'Attha' can mean a substance or a thing. Here it means a phenomenon or in Pāli a dhamma. So proximity of phenomenon and contiguity of time - that means no interval of dhammas and no interval of time. When there is no interval of dhamma, it is proximity and when there is no interval of time it is contiguity. That is what the other teachers say.

"But that is contradicted by such statements as 'The profitable [consciousness] belonging to the base consisting of neither perception nor non-perception in one who emerges from cessation is a condition, as contiguity

condition, for Fruition attainment [consciousness]’.” So it contradicts this passage from Paṭṭhāna. You may not understand it.

An Anāgāmi and an Arahant can enter into what is called ‘the attainment of cessation’. In this attainment there is the temporary suspension of mental activity. When a person is in that samāpatti (attainment), there is no activity of mind. There is only the physical body. As soon as the person emerges from that attainment, Fruition consciousness arises. If the person is a Non-Returner, Non-Returner Fruition consciousness arises. If the person is an Arahant, Arahant Fruit consciousness arises. It is said in this passage that the fourth arūpāvacara citta that arises before that attainment is a condition for that Fruition consciousness by way of contiguity. But there may be 7 days interval between these 2 because a person can be in that attainment up to 7 days intervening in time. So it contradicts with that opinion. According to them there should be no intervening of time between the conditioning and the conditioned. In this case there can be a long, long time. If it is a brahmā, it maybe years between the fourth arūpāvacara consciousness and the Fruition consciousness. This opinion is untenable and contradicted. Then there are some more arguments. They are also rejected. Please go over these at home.

In paragraph 80 “But just as great misery is despair, so great support is decisive support.” This you may not understand unless you have the Pāḷi words in mind. “Just as great misery is despair.” I just told you to make a note of āyāsa and upāyāsa, right? Great āyāsa is upāyāsa. So here also great support is great support or decisive support. The Pāḷi word for support is nissaya. The Pāḷi word for decisive support is upanissaya. The word ‘upa’ is there like in the word ‘upāyāsa’. Āyāsa is intensified by the prefix ‘upa’. The word ‘nissaya’ is also intensified by the prefix ‘upa’. That is what he is saying here. But if you do not have the Pāḷi words in mind, you may not really understand what he is saying here. “This is a term for a cogent reason (a very strong reason). Consequently a state that assists by being a cogent reason should be understood as a decisive condition.”

Then the varieties of decisive support are given - objective decisive support, proximate decisive support and natural decisive support. We have run out of time. Please bring these sheets next week or when you study Paṭṭhāna keep them handy so you can look at them.

Sādhu!

Sādhu!

Sādhu!

(Tape 37 / Ps: 101 – 185)

Last week we finished the 24 conditions. So today we begin with paragraph 101, how ignorance is a condition for formations. These paragraphs describe in what way ignorance is related to different formations. It is the application of the 24 conditions to the Doctrine of Dependent Origination.

I think you remember that there are different kinds of formations - formations of merit, formations of demerit and formations of the imperturbable. At least these three you should remember. If you do not remember, go back to paragraph 60. ‘Formations of merit’ means cetanā (volition) concomitant with kusala. ‘Formations of demerit’ means cetanā concomitant with akusala. ‘Formations of the imperturbable’ means cetanā concomitant with the four formless jhānas (arūpāvacara).

So ignorance is a condition for formations of merit in how many ways? Formations of demerit in how many ways? Formations of the imperturbable in how many ways? “Herein, for those of merit ignorance is a condition in two ways: it is a condition in two ways, namely, as object condition and as decisive support condition (not as support condition).” It is #9, not #8. “For ignorance is a condition, as object condition, for formations of merit of the sense-sphere at the time of comprehending [by means of insight] ignorance as liable to destruction and fall; and it is likewise for those of the fine material sphere (arūpāvacara) at the time of knowing a confused mind by means of direct-knowledge consciousness (abhiññā) [through penetrating others’ minds and so on]. But it is a condition, as decisive support condition, in two cases, that is to say, [for the sense-sphere formations] in one who, for the purpose of surmounting ignorance, fulfills the various instances of sense-sphere merit making

consisting in giving, etc., and [for the fine material sphere formations] in one who arouses the fine material jhānas [for the same purpose]. Likewise in one who effects the merit while aspiring to the delight of sense-sphere becoming and fine material becoming because he is confused by ignorance.”

Ignorance is unwholesome (akusala). So how is it related to kusala, formations of merit? They cannot arise at the same time. Ignorance is a condition, as object condition, for the formations of merit. That means when the kusala cittas arise, they take ignorance as an object. It is also a decisive support condition of kusala cittas. The decisive support condition is very wide. If you cannot think of any other condition, you can say that they are related by decisive support condition. You will almost always be right. Ignorance is related to formations of merit by two conditions, as an object and as decisive support.

The next paragraph concerns the condition for demerit (akusala), how ignorance is related to akusala. Ignorance itself is akusala. So there we have what conditions? Let's see. “As object condition at the time of the arising of greed, etc., contingent upon ignorance” - ignorance can be the object of akusala consciousness. “As object predominance and object decisive support respectively at the times of giving importance [to ignorance and enjoying it]” - that means taking ignorance firmly and enjoying it. “As decisive support in one who, being confused by ignorance and unaware of danger, kills living things, etc.” And then what? “As proximity, contiguity, proximity decisive support, repetition, absence and disappearance, for the second impulsion and those that follow.” You know that there are seven javana moments in a thought process. Ignorance concomitant with the first javana moment is a condition for the second javana. Then that concomitant with the second javana is a condition for the third and so on as proximity, contiguity, proximity decisive support (That is a variety of decisive support.), repetition, absence and disappearance. One javana is related to another javana by proximity, contiguity and so on, and also repetition because they belong to the same genus, akusala here. “As root cause, conscence, mutuality, support, association, presence, and non-disappearance, in one doing anything unprofitable” - that means that they arise at the same time. Ignorance is related to the cetanā arising together with it by way of conscence, arising together-mutuality, support and so on. Ignorance is a condition for formations of demerit in many ways.

In this chart they are given. The first column is the conditioning. The second column is the conditioned. The third column is the conditions. If you look at it, you will understand easily.

Ignorance is a condition for formations of merit by #2 (ārammaṇa) and #9 (upanissaya). You will have to refer to the other sheet to find out what the numbers refer to. Then ignorance is a condition for formations of demerit by #2 (ārammaṇa), ārammaṇādhipati (That is a variety of #3, adhipati.), object decisive support (ārammaṇūpanissaya which is a variety #9 upanissaya), then #9 (upanissaya), #4 (anantara), #5 (samanantara) anantarūpanissaya (a variety of upanissaya), #12 (āsevana), #22 (natthi), #23 (vigata). Ignorance is a condition for formations of the imperturbable by #9 (upanissaya) only. Ignorance is a condition for formations of demerit by #1 (hetu) also. The paragraphs in the Visuddhi Magga are given in brackets on the handout. So you can easily go back to The Path of Purification. You read the book. Then you read the chart and go back and forth. So for the imperturbable there is only the decisive support condition. The conditioning factor is ignorance and the conditioned states are the formless jhāna cittas or formless jhāna cetanā (volition). It can only be through decisive support that ignorance conditions the formless jhānas because they do not arise together. There can be no root cause, conscence, mutuality and others. This is how we apply the 24 conditions to Dependent Origination.

Only when we apply the 24 conditions to Dependent Origination do we really understand it. Otherwise our understanding is not complete. Here we know how the conditioning factors and the conditioned factors are related by way of any of these 24 conditions. When we see the conditions, we know whether the conditioning and the conditioned factors arise at the same time or at different times. If they arise at the same time, there can be conscence condition, mutuality condition and so on. In the links of Dependent Origination the relationship between them is not always one of cause and effect, producer and produced. Sometimes it is a relationship of

helping one another, supporting one another at the same time. Sometimes the conditioning and conditioned factors arise together and sometimes they do not.

Next paragraph 105 there is no single fruit from a single cause. In the formula it is said depending on avijjā there are formations; depending on formations there is consciousness. Only ignorance is mentioned at the beginning. So the question is: Is ignorance the only condition for the formations or are there other conditions? “If it is only one, there follows the assertion of a single cause.” This is rejected in Buddhism. Buddhism accepts multiple results from multiple causes. If one asserts that ignorance is the only condition for formations, then one is asserting that there is only one cause, a single cause. That is not accepted. “If there are others, the description of it as a single cause.. is incorrect.” If there are other causes, why did the Buddha just say ‘avijjā’? The answer is that it is not incorrect. “Why not? Here is the reason.”

“Here there is no single or multiple fruit of any kind from a single cause, nor a single fruit from multiple causes, but only multiple fruit from multiple causes.” This is the Buddhist standpoint. From many causes there are many fruits.

“From multiple causes (I think we can leave out ‘so’.), in other words, from temperature, earth, seed, and moisture, is seen to arise a multiple fruit, in other words, the shoot which has visible form, odor, taste and so on.” This explains the previous sentence. So from multiple causes arise multiple results.

“But one representative cause and fruit given in this way ‘With ignorance as conditioning there are formations; with formations as condition consciousness’ have a meaning and a use.” He always translates ‘**attha**’ as meaning. I think we should say here that they have a kind of benefit and a purpose. Although there are many causes, the Buddha only mentioned one cause. There is some purpose, some benefit to be had from mentioning just one. “For the Blessed One employs one representative cause and fruit when it is suitable for the sake of elegance in instruction and to suit the idiosyncrasies of those susceptible of being taught.” These are the two reasons we always have recourse to when we cannot give any other reason. Why did Buddha say depending on avijjā there are saṅkhāras and not depending on avijjā and others there are saṅkhāras? Then our answer is that is because of the elegance of instruction, because the Buddha was Lord of the Dhamma and he had many ways of teaching. And also it is to suit the likes and dislikes of the listeners. These are the two reasons. Here the susceptibility of beings to be taught is pointed to. Listeners are familiar with different terms and they have different likes and dislikes. In order to suit them the Buddha sometimes only taught one cause or two causes and so on.

What is important is the next sentence. “And he does so in some instances because it is a basic factor.” Sometimes he gave only one cause although there are many causes because it is a basic factor, a basic cause. “And in some instances because it is the most obvious (cause), and in some instances because it is not common to all. (It is peculiar to that only.)”

Then the next paragraph explains that in detail, pointing out examples in the Texts, in the Suttas. “In the passage ‘with contact as condition feeling’ he mentions a single cause and fruit because they are basic factors. For contact is the basic cause of feeling since the kinds of feeling are defined according to the kinds of contact [as ‘eye-contact-born feeling’ and so on] and feeling is contact’s basic fruit since contact is defined according to the kinds of feeling [that it produces].” That is one point.

“He mentions a single cause in the passage ‘Disease due to phlegm’ because that is the most obvious.” There are other causes too like kamma. “For here what is obvious is the phlegm, not the kamma, etc., [mentioned later in the same Sutta].”

“He mentioned a single cause in the passage ‘Bhikkhus, any states whatever that are unprofitable are all rooted in unwise attention because it is not common to all.’ Here unwise attention is given as a cause or as the root of what is unprofitable (akusala). Unwise attention is given here because it is not common to all. It is peculiar to

akusala only. So the next sentence does not give that meaning. “For unwise attention to unprofitable things is not common to all [states] in the way that, say, physical basis and object are common to all.” Actually what it means is that unwise attention is an uncommon cause for unprofitable states or is a peculiar cause for unprofitable states. When unprofitable states arise, they arise due to unwise attention. They also arise depending upon the objects and depending upon the senses. Objects and the senses are also conditions for akusala to arise. However they are not peculiar to akusala only. You see something and you have eye consciousness. That is not akusala. Even though you see something, later on at the javana moments you may have kusala. So the objects and the senses are not peculiar causes for the eye consciousness or consciousness to arise. They are common, but unwise attention is the peculiar cause for akusala to arise. So if we have unwise attention, we will have akusala javanas. If we have wise attention, we will have kusala javanas. We see something and sometimes we have kusala or akusala. That depends upon whether we have wise attention or unwise attention. So here “For unwise attention is the uncommon cause for unprofitable states.” We should say like that, not ‘unwise attention to unprofitable things’. Buddha said here that all unprofitable are rooted in unwise attention. They are caused by unwise attention although they need other conditions - physical basis and object. Physical basis and object are common causes for both kusala and akusala. Unwise attention is the cause for akusala only. “Consequently although other causes of formations such as physical basis and object, conascent states, etc., are actually existent, still ignorance may be understood as the representative cause of formations [firstly] because it is the basic factor.” This is the application to the present topic. So ignorance is mentioned alone because “it is the basic factor as the cause of other causes of formations such as craving, etc., as it is said ‘Craving increases in one who dwells seeing enjoyment’ and ‘With the arising of ignorance there is the arising of cankers’, and again because it is the most obvious, ‘Not knowing, bhikkhus, in ignorance, he forms the formation of merit’, and lastly because it is not common to all. So the use of one representative cause and fruit should in each instance be understood according to this explanation of it.” Ignorance (avijjā) is mentioned alone because it is the representative cause of formations and because it is the most obvious, and because it is uncommon.

You see in the footnote 18 this explanation of it. The Pāḷi word is ‘parihāra’. The translation of this word given is explanation. Actually ‘parihāra’ means literally doing away with the question or avoidance of the question. It is not running away from it, but doing away with it. When you give answer, you are getting rid of the question. Simply it may mean a reply or an answer, not explanation actually. In a debate when someone says something, you have to avoid it or you have to get away from it by giving answer or reply. So it is this answer or reply.

“Here it may be asked: We admit that (what was said above) - But ignorance is reprehensible and has entirely undesirable fruit. How then can it rightly be a condition for the formations of merit and of the imperturbable? Sugar cane does not grow from [bitter] nimba seeds. Why should it not be right?” Do you know what ‘nimba’ is? It is not an English word. It is a kind of tree. I haven’t seen that tree in this country. It grows in tropical countries. It is small with long leaves. Their taste, the leaves as well as the fruit, is bitter. Also the branches or wood is bitter. In the East monks use the branches of that tree as a tooth brush or as a tooth stick. Have you seen the **tooth sticks** that monks use? Mostly those are made of that tree. Since it is bitter and a little hard, it may have some medicinal properties. People use it to protect their teeth from decaying. In Hindi it is called ‘neem’. The Pāḷi word is ‘nimba’ and the Sanskrit word is ‘nimba’, but in Hindi it is ‘neem’ which comes from nimba. There is some kind of soap made from the essence of that tree. Whenever something bitter is to be pointed out, the Commentators use nimba. So sugar cane does not grow from nimba seeds.

The answer is that the conditioning and conditioned or cause and result are sometimes opposed to each other, or they may be unopposed, or they may be like or unlike.

“Both as opposed and unopposed

A state’s conditions may be found,

And both as like and unlike too:

That does not make it their results.”

Actually it should be “That does not make it their results only.” That means those that are conditioned are not results only. In order to understand you must understand the Pāḷi word used for results here. The Pāḷi word is ‘vipāka’. ‘Vipāka (result)’ means the product of kamma in the form of cittas and cetasikas, not rūpas, just cittas

and cetasikas. You know the vipāka cittas (resultant consciousness). There are 37 or 52 resultant consciousness in the 89 or 121 types of consciousness. They alone are called ‘vipāka’. So here in the verse in paragraph 109 “That does not make it their results only” or “They are not results only.” That means they are not vipāka only. Some are vipāka and some are not vipāka, but they are conditioned.

“It is established in the world that when states have a condition, it may be opposed or unopposed to them as to presence, individual essence, function, and so on. For a preceding consciousness is a condition, opposed as to presence, for the succeeding consciousness.” #1 consciousness is a condition for #2 consciousness. It is opposed to #2 as to presence. That means when #2 arises, #1 is no longer there. So one is absent and one is present. So they are opposed as to presence.

“And the preceding training is a condition likewise for the plying of crafts, etc., which take place subsequently.” You learn something now and you get the results later. “Kamma is a condition, opposed as to individual essence, for materiality.” There are some material properties caused by kamma. They are cause and effect or condition and effect, but they are opposed as to individual essence. That is because kamma is nāma and materiality is rūpa. Their individual essence is different. “And so are milk, etc., for curds and so on.”

“Light is a condition, opposed as to function, for eye consciousness.” Light is one condition for the arising of eye consciousness or seeing consciousness. Without light you cannot see. So light is a condition, but as to function light and eye consciousness are different. Light has the function of dispelling darkness. Eye consciousness has the function of knowing the object. Their functions are different.

“But eye-cum-visible-data, etc., are respectively a condition unopposed as to presence, for eye consciousness and so on. And the first impulsion (the first javana), and those that follow, are a condition, unopposed as to individual essence and function, for the impulsions that follow them.” There are conditions and those that are conditioned which are sometimes opposed and sometimes not opposed and which are sometimes like and sometimes unlike. They are not vipākas always. Some are vipākas and some are not.

“Materiality - for example temperature and nutriment - is a condition for materiality: the like for the like. And so are paddy seeds, etc., for the paddy crops, and so on. The material is a condition for the immaterial, and so is the immaterial for the material: the unlike for the like.

“And so are ox hair and ram’s hair, horns, curd, and sesamum flour, etc., respectively for dubba (It should be dubba, not dabba) grass, reeds, bhūtiṇaka grass and so on.” Then we have footnote 19. At the end of the footnote Venerable Ñāṇamoli said: “Except for the last mentioned, it seems problematical why these things, if rightly interpreted, should be conditions for the things mentioned.” Maybe they believed that way then. We don’t really know. Here ox hair and ram’s hair is one unit. Horns are the second unit. Curd and sesamum flour is the third unit. They are connected respectively with dubba grass and one grass is missing here. So we should say ‘respectively for dubba grass, arrow grass and bhūtiṇaka grass’. We don’t need the word ‘reeds’. We have to strike it out. So we should have ‘respectively for dubba grass, arrow grass and bhūtiṇaka’. Maybe where there is ox hair and ram’s hair the dubba grass grows abundantly. The second one is arrow grass. I don’t know what ‘arrow grass’ means. All these are difficult to understand. Bhūtiṇaka grass is translated into Burmese as fragrant grass. It is grass with some good smell. Those are conditions for those kinds of grass. When there are horns, the arrow grass grows. When there is sesamum flour, the bhūtiṇaka grass and so on.

“And those states for which these are the opposed and unopposed, like and unlike, conditions are not the results (not the vipākas) of these states as well.” They are not the vipākas, but they are conditioned by the others. “So although this ignorance has entirely undesirable fruit for its result and is reprehensible in its individual essence, yet it should be understood as a condition, opposed or unopposed and like or unlike as the case may be, as to presence, function, and individual essence, for all these formations of merit and so on.” Ignorance can be the condition for formations of merit, formations of demerit, and for the formations of the imperturbable.

Then paragraph 112 “Moreover there is this way of explanation as well.” The explanation is that if you are ignorant or do not know correctly about death and reappearance (That is paṭisandhi.) or rebirth, and the round of rebirth and Dependent Origination, then you do these formations. Because of ignorance, because of ignorance of death, because of ignorance of reappearance or rebirth, you do at times good formations and at times you do some bad formations.

“Firstly when he is confused about death, instead of taking death thus, ‘Death in every case is break-up of aggregates’, he figures that it is a [lasting] being that dies, that it is a [lasting] being’s transmigration to another incarnation, and so on. When he is confused about reappearance (paṭisandhi), instead of taking rebirth thus, ‘Birth in every case is manifestation of aggregates, he figures that it is a lasting being’s manifestation in a new body.’ If you have ignorance about death, reappearance, the round of rebirths, the characteristics of formations, dependently arisen states, then you do kusala and akusala formations.

The verse given in paragraph 115 is often quoted when you want to explain what Saṃsāra is. Saṃsāra is:

“The endless chain of aggregates,
Of elements, of bases too,
That carries on unbrokenly,
Is what is called the round of births.”

This is the definition of Saṃsāra. Saṃsāra is just the endless chain of or the endless arising and disappearing of aggregates, bases, elements and others.

Paragraph 116 “When he is confused about the characteristic of formations, instead of apprehending their specific and general characteristics, he figures that formations are self” and so on. There are two kinds of characteristics, specific and general. An example of specific characteristic would be that matter has the characteristic of being molested or the characteristic of change. That is a specific characteristic. Feeling has the characteristic of enjoying the object or experiencing the object fully. That is its specific characteristic. What are their general characteristics? Impermanence, suffering and no soul. ‘General characteristic’ means characteristic common to all phenomena. Specific characteristic is the individual essence of each phenomenon. If you are ignorant about the characteristic of formations, you take things to be self, to belong to a self, to be lasting, to be pleasant, to be beautiful. “When he is confused about dependently arisen states (That is Dependent Origination.), instead of taking the occurrence of formations to be due to ignorance, etc., he figures that it is a self that knows or does not know, that acts and causes action” and so on. Blinded by ignorance we do different sorts of things, good formations and bad formations.

Due to formations there is consciousness. There are 32 kinds of mundane resultant consciousness. In the chart please look at #2. Conditioned by formations consciousness arises. ‘Consciousness’ means the 32 lokiya vipāka cittas (32 mundane resultant consciousness). They are mentioned in paragraph 120. There are a lot of numbers here. The author says “See table 2 for bracketed numbers that follow.” You may look at table 2 at the end of the book. In brief they are just the resultant consciousness belonging to the mundane sphere. You can look at the chart and figure out what types of consciousness these are.

Paragraph 121 “Here it may be asked: But how is it to be known that this consciousness of the kind stated actually has formations as its condition?” The answer is: “Because there is no kamma-result when there is no stored-up kamma.” It is not very convincing, but it is the way the Commentator tried to explain.

Paragraph 122 “But which kind of consciousness has which kind of formations as its condition?” There are formations and there are types of consciousness. So which kind of formation causes which kind of consciousness?

Then the resultant kinds of consciousness are given here. “The following 16 kinds arise with the sense-sphere formations of merit as condition” - I think you can find them out on the chart. Paragraph 122 is for kāmāvacara.

Paragraph 123 is for rūpāvacara (fine material sphere). Paragraph 124 is for demerit (akusala). And then paragraph 125 is for four arūpāvacara.

Then we have the occurrence of resultant consciousness. “Now this resultant consciousness all occurs in two ways, namely, (a) in the course of an individual existence (or continuity), and (b) at the rebirth-linking [moment].” First is what? In the course of an individual existence or continuity and then ‘b’ is at rebirth-linking. The very moment of rebirth-linking is taken as rebirth-linking here. After that moment the whole life is called ‘continuity’. When kamma gives results, it gives results at the moment of relinking and also during life. When we examine the results of kamma, we have to understand what kind of result is given at relinking and what kind of result is given during the course of life. There are two kinds of results.

Do you know what ‘A’ and ‘B’ in this paragraph and later ‘D’-‘H’ represent? Do you remember them? In paragraph 126 we have ‘A’ and ‘B’ and in paragraph 127 we have ‘D’-‘H’. And in paragraph 128 we have ‘I’. In paragraph 129 we have ‘J’, ‘B’, ‘M’. What are they? Go back to chapter 14 paragraph 110. What do you find there? Names of functions corresponding to those letters. He is referring to those. It is very helpful if you know what they mean. It is difficult to know what type of consciousness is referred to. When we study Abhidhamma, we study The Manual of Abhidhamma. So we are familiar with terms given in that book. In the Commentary the names are different than what we are familiar with. So sometimes we are at a loss to know what type of consciousness is meant by these words. For example something like the profitable resultant mind element may seem difficult. The numbers are given so you may go easily to the chart and find out.

Paragraph 129 “Then next to the profitable resultant mind element, the root-cause-less mind consciousness element accompanied by joy” - here root-cause-less is ahetuka, mind consciousness is manoviññāṇa and element is dhātu. What does that mean? That means santīraṇa (investigation). In the middle of the paragraph there is a saying. I think that I have not told you about this even in my Abhidhamma classes. Registration (tadārammaṇa) arises how many times? Two or never. They arise two times or they do not arise at all. What do you find here? “By occurring either once or twice as registration.” So according to some teachers registration can arise once. The common opinion is that registration does not arise once. When it arises, it arises twice. Here ‘Majjhima Commentary’ does not mean the Commentary we now have. It is an old Sinhalese Commentary, now lost. “But in the Abhidhamma Commentary two turns of consciousness have been handed down with respect to registration.” In the Abhidhamma Commentary it is said that registration occurs or arises two times. “This consciousness has two names, ‘registration’ (tadārammaṇa - literally having that object that the preceding impulses had) and ‘aftermath life-continuum’ (piṭṭhi bhavaṅga).” ‘Piṭṭhi’ means back, so back bhavaṅga. The other paragraphs are like that explaining the consciousness with reference to the functions, that is in the course of an existence (pavatti).

Now we have at rebirth-linking. “But what was said above, namely, ‘as to the remaining 19, there is none that does not occur as a rebirth-linking appropriate to it’.” There are 19 types of consciousness which have the function of rebirth. “It is hard to understand since it is too brief. Hence in order to show the details it may be asked” - there are given details of so many things here.

Let me tell you one thing about this chart. The second link, formations of merit, cetanā in kāmāvacara kusala 8 are the conditioning. The conditioned is in kāmasugati, the mahāvīpāka 8, the upekkhā santīraṇa. Then there are the letters ‘pt’. I did not explain this on the sheet. ‘Pt’ means at rebirth, at relinking. The letters ‘pv’ on the sheet mean during the course of a life. that means after rebirth.

Just above paragraph 135 “(4) Briefly rebirth-linking [consciousness] has three kinds of objects, namely, ‘past’, ‘present’, and ‘not-so-classifiable’.” What is that? That means concepts (paññatti). Paññatti are said to be without time, out of time. So they cannot be classified as past, or present, or future. ‘Not-so-classifiable’ means paññatti. “Non-percipient rebirth-linking has no object.” ‘Non-percipient rebirth-linking’ what does that mean? Saññin, those reborn without mind. You know there are beings who have only physical bodies, no mind. They are Brahmās. They practiced jhānas. They are those who hate mind because they think that because there is

mind, we suffer. We know that this is suffering, this is pain. If there were no mind, we would be very happy or very blissful. They practice jhāna and as a result of their jhānas they are reborn as Brahmās without mind or mental activity. They are like statues. They stay like statues for say like 500 eons and then they come back. For their relinking there is no object since there is no relinking consciousness. At the moment of their arising there are only material properties. Whenever you see ‘not-so-classifiable’, take it to mean paññatti.

In paragraph 136 it says ‘for example’. I think ‘for example’ is not correct. ‘For example’ means you only state a part, like part of a list or something, not all. But here the Pāli word is ‘seyyathīdam’ means what are they or something like that. That means I am going to give you all the details. So it should be something like ‘namely’ or ‘that is’. These paragraphs are to be read slowly, not going fast as we do now because they are a very important part of Abhidhamma showing the process of death and rebirth.

From happy to unhappy destiny - that means how a person is reborn from a happy realm an unhappy realm. That means how a person dies as a human being for example and is reborn in hell or is reborn as an animal and so on. They are described here from happy to unhappy destiny. Next unhappy to happy destiny is described. And then from happy destiny to happy destiny is described.

In paragraph 140 next to the 550 in brackets “But in the case of one who has stored up kamma of the exalted spheres.” ‘Exalted spheres’ means mahaggata. ‘mahaggata’ means rūpāvacara and arūpāvacara. “The sign of kamma comes into focus” and so on.

Here the three kinds of objects for relinking (paṭisandhi), bhavaṅga and cuti are given. A sign of a happy destiny, in other words, the appearance of the mother’s womb in the human world” - so sometimes kamma appears to the mind of the person that is about to die. Sometimes the sign of kamma appears and sometimes the sign of destiny appears. The sign of destiny is always taken as to be present. The sign of kamma may be present or past. Kamma is always past.

“His rebirth-linking consciousness arises next to the death consciousness in the order shown for the sign of an unhappy destiny.” That refers to paragraph 137.

“In another’s case, relatives present [objects to him] at the five sense doors, such as a visible datum as object, perhaps flowers, garlands, flags, banners, etc., saying ‘This is being offered to the Blessed One for your sake, dear, set your mind at rest’.”

“How kamma is a condition. Up to this point there has been shown the occurrence of the nineteenfold consciousness as rebirth-linking. Also all this [is further classified; for]

While it occurs in linking thus,
It has a double class beside
Through kamma, and as mixed and not,
And is still further classified.”

Paragraph 146 and 147 show how kamma is a condition. Then paragraph 148 and the following show the classification of kamma. That is double class, mixed and unmixed and other classifications. “It should be understood that when it occurs thus, its double class, etc., is mixed and not, and it is still further classified.”

“For example: though this [type of consciousness] occurs in one way only as rebirth-linking, still it is twofold as divided into mixed and unmixed with materiality.” Rebirth-linking consciousness arises not mixed with materiality when it is an arūpāvacara paṭisandhi. “It is threefold as divided according to sense-desire, fine material, and immaterial becoming; it is fourfold as egg-born, womb-born, putrescence-(moisture) born, and of apparitional generation.” You have to remember this because it will be mentioned again and again. There are four kinds paṭisandhi - egg-born, womb-born, moisture-born, and apparitional generation. The word ‘generation’ is used here. ‘Generation’ here means birth. It is not like this generation, next generation. “It is fivefold according to destiny.” There are five kinds of destiny. They are to be found in Majjhima Nikāya. “It is

sevenfold according to the stations of consciousness, and it is eightfold according to the abodes of beings.” This is not concerning kamma, but it is about paṭisandhi (relinking). Relinking can be only one. It can be two, three, four, five, seven or eight. At least the fivefold destiny you should understand.

“The mixed is double sexed and not.” ‘Double’ means sexed and not sexed. Some are born with masculinity or femininity, but there are other beings are born without masculinity or femininity. They are without sex, something like a eunuch.

Student: There are also things like amoebas that don’t have sex.

Teacher: Yes. “The least decads the first has got, respectively three or two” - here the material properties arising with the rebirth-linking are mentioned as to decads. You have to understand the sixth chapter of The Manual of Abhidhamma.

Paragraph 153 “Herein, how the different kinds of generation come about may be understood according to the kind of destiny. For as regards these,

No first three generations are

In hell, or with the deities, also (We should insert ‘also’)

Save those of earth; all four are found

In the three other destinies.”

Once again we will need to insert ‘also’. “Herein, by the words also, with deities also it should be understood.” The Pāḷi particle ‘ca’ is used. Sometimes it means ‘something more’. It is like the word ‘also’ in English. ‘Deities also’ means deities and others. By the word ‘also’ we should understand something else other than deities. “Herein, by the words also with deities also it should be understood that, as in hell and among deities - excepting earth deities -, so also among the ghosts consumed with thirst.” We should take it that ghosts consumed with thirst are represented by the word ‘also’. “The first three kinds of generation are not found; for they are apparitional only. But in the remaining three kinds of destiny, in other words, among animals, ghosts and human beings, and among the earth deities excepted above there are all four kinds of generation.” There are five kinds of destiny. How many do we find here? Hell is one destiny. Deities is another destiny. Ghosts consumed with thirst is another destiny. What else? Human world is one destiny. We have to differentiate two kinds of deities, earth deities and other deities. For hell there is only one generation, I mean birth. That is apparitional birth. The first three kinds of generation are not found in hell, for deities except earth deities, and for ghosts consumed with thirst. But in the remaining three kinds of destiny, that is with regard to other kinds of hungry ghosts, human beings, animals, and earth deities excepted above, there are all four kinds of generation. There can be egg-born, womb-born, moisture-born and apparitional birth. There can be all four kinds of generation.

Next there is the explanation of how many kinds of material properties arise in the fine material gods and so on. “Firstly, among the fine material Brahmās of apparitional generation there arise together with rebirth-linking consciousness 30 and also 9 material instances with the 4 groups, namely, the decads of the eye, ear, and physical basis (That is the heart base.), and the ennead of life.” ‘Ennead’ is a group of nine - the eight inseparables and jīvita. Further down “Now the group of material states comprising the ten material instances, namely, color, odor, flavor, nutritive essence, and the four primary elements, with eye sensitivity and life is (not ‘are’) called the ‘eye decad’”, ear decad and so on. A group of material states is called the ‘eye decad’. The components of that decad are color, odor, flavor, nutritive essence, the four primaries, eye sensitivity and life. These ten are the eye decad. “The remaining [groups of material states] should be understood in the same way.” That is the ear decad, nose decad and so on.

Paragraph 158 the second line of the verse “Under aggregates, object, cause” - we should correct it to ‘root’. It is not ‘cause’. You may say ‘root-cause’, not just ‘cause’.

Paragraph 161 - this is very good.

“A mere state that has got its conditions
Ushers in the ensuing existence;
While it does not migrate from the past,
With no cause in the past it is not.”

Nothing from this life migrates to the other life, but it is reborn there not without the cause here. This is how we understand rebirth. Buddhists accept anattā. There is no attā. There is no permanent entity. They accept rebirth. Sometimes it seems incompatible. You do not believe in anything which is permanent or in any soul or whatever. Then you are saying there is rebirth in another state. The answer is: “A mere state that has got its conditions ushers in the ensuing existence.” It arises there conditioned by something here, something in the past. “While it does not migrate from the past” - it does not go from the past to the present or from the present to the future. “With no cause in the past it is not.” That is the cause of it. “So it is a mere material and immaterial state arising when it has obtained its conditions, that is spoken of, saying that it comes into the next becoming; it is not a lasting being, not a soul. And it has neither transmigrated from the past becoming nor yet is it manifested here without cause from that.”

“We shall explain this by the normal process of human death and rebirth-linking.” That means the obvious process of human death, relinking and so on. On the next page illustrations are given such as the echo, a light and so on. An echo, a light, a seal impression, a looking-glass image are given to explain rebirth. “And here let the illustration of this consciousness be such things as an echo, a light, a seal impression, a looking-glass image, for the fact of its not coming here from the previous becoming and for the fact that it arises owing to causes that are included in past becomings. For just as an echo, a light, a seal impression, and a shadow, have respectively sound etc., as their cause and come into being without going elsewhere, so also this consciousness.”

“And with a stream of continuity there is neither identity nor otherness. For if there were absolute identity in a stream of continuity, there would be no forming of curd from milk. And yet if there were absolute otherness, the curd would not be derived from the milk. And so too with all causally arisen things. And if that were so there would be an end to all wordly usage, which is hardly desirable. So neither absolute identity nor absolute otherness should be assumed here.”

“If no transmigration is manifested, then after the cessation of the aggregates in this human person, that fruit could be another person’s or due to other [kamma], since the kamma that is the condition for the fruit does not pass on there [to where the fruit is]? And whose is the fruit since there is no experiencer? Therefore this formulation seems to be unsatisfactory.” So it is like one person does the kamma and the other person gets the result. The answer is that it is through continuity, like seeds and so on. What we call an ‘experiencer’ is just the arising of results. Actually there is no experiencer.

In paragraph 174 about the middle “For just as in the world when someone becomes an agent with the aim of completing some business or other, and he buys goods, say, or obtains a loan, it is simply the fact of his performing the transaction that is the condition for completing that business,” and so on. Now it is not simply an agent. It is someone who promises to pay debt, something like a guarantor. You guarantee something. And also ‘completing some business’ is very vague. The Pāḷi word used here is ‘niyyātana’. Although Pāḷi language is a religious language, some words are taken from Sanskrit which have to do with worldly things. So niyyātana is a business Pāḷi word. ‘Niyātana’ means ‘paying back’, not transacting business. So we get ‘the aim of paying back what has been promised’ or ‘the aim of discharging the obligation’.

Paragraph 175 and so on explain the relationship according to Paṭṭhāna. You have to read this with reference to the chart. With the chart you understand easily. There is one thing worthy of note at the bottom of paragraph 180. “Then it is a condition for [Brahmās] seeing undesirable visible data and hearing undesirable sounds that are in the sense-sphere: there are no undesirable visible data, etc., in the Brahmā World itself.” In the Brahmā Worlds there are no undesirable sights or sounds. But they can see undesirable sights and hear undesirable sounds from the sense-sphere. When they look down to the sense-sphere, they may see undesirable objects. In the Brahmā World itself there are no undesirable visible sights nor undesirable sounds. “And likewise in the

divine world of the sense-sphere” - in the Devaloka also there are no undesirable objects (no anittiyārammaṇa) because everything there is beautiful. But when they look down at the human world, they may see a lot of undesirable objects. OK.

I think this is the end of the second link, the second link between formations and consciousness. This is the longest explanation of links given in the Visuddhi Magga. There is a lot of information about paṭisandhi, death and rebirth, and also kamma and its results. So read it slowly. And maybe reading The Manual of Abhidhamma can help you here. It goes both ways. Those who have studied Abhidhamma may note that here are the explanations for The Manual of Abhidhamma.

Student: What chapter should we read?

Teacher: For kamma and results you need to read the fifth chapter. Also death and rebirth are in the fifth chapter.

Sādhu! Sādhu! Sādhu!

(Tape 38 / Ps: 186 – 314)

It is almost a month since we had our last class. I think that we are on paragraph 186. The word ‘nāma’ generally means cittas, cetasikas and sometimes also Nibbāna. But here in this formula depending upon consciousness, nāma-rūpa arises. ‘Nāma’ means what? The three aggregates, that is feeling, perception and formations aggregate. Here ‘nāma’ means only the cetasikas. Feeling is one cetasika. Perception is another cetasika. Formations are the remaining 50 cetasikas. So all 52 cetasikas are covered by nāma here. They are called ‘nāma’ because of their bending on to the object. The root is ‘nam’. ‘Nam’ means to incline towards or to bend towards. So that which inclines towards the object is called ‘nāma’. These three are called ‘nāma’ here. In other places, mostly in the Suttas, when the Buddha said nāma and rūpa, he meant citta and cetasikas together. So here consciousness or citta is the conditioning factor and nāma and rūpa are the conditioned factors. Here ‘nāma’ means only the three aggregates, the three immaterial or mental aggregates (feeling, perception and formations).

“Matter is the four great elements and the materiality derived [by clinging] from the four great primaries.” It is not by clinging. There is no occasion for clinging here. The Pāḷi word used is upādāyarūpaṃ. That means ‘depending upon’. So it should be “the materiality dependent upon the four great primaries”. There are 28 material properties. Four are called the ‘great primaries’ and 24 are called the ‘dependent ones’. That is because these 24 depend upon the four great primaries for their arising. The four great primaries are the elements of earth, water, fire and air. Their analysis is given in the Description of Aggregates in chapter 14.

“By occurrence in becoming etc.: excepting one abode of beings, [that is, the non-percipient], mentality occurs in all the kinds of becoming, generation, destiny and station of consciousness, and in the remaining abodes of beings.” You can find mind everywhere, except in the realm of mindless beings. ‘Non-percipient’ means the realm of mindless beings. There is one realm among the 31 planes of existence where there are beings without minds. They are just like statues. Mind can be found in all realms except the realm of mindless beings.

“Materiality occurs in two kinds of becoming, four kinds of generation, five destinies, the first four stations of consciousness, and the first five abodes of beings.” So materiality can be found I think everywhere except for the four arūpāvacara realms.

“Now when this mentality-materiality occurs thus, then in the case of sexless embryos and the egg-born, at the moment of their rebirth-linking there are manifested as materiality two organic continuities, that is, the two decads of physical basis and body, and also the three immaterial aggregates.” At the moment of rebirth-linking

if a person is a sexless person, then there arise at the moment of relinking two decads, the decad of physical basis and the decad of body and the three immaterial aggregates. That means the aggregates of feeling, perception, and mental formations. Actually four immaterial aggregates arise there, but consciousness is taken as the cause here. So only three mental aggregates are taken here.

“So in their case there are in detail these 23 states, namely, 20 states as concrete matter and three immaterial aggregates, which should be understood as ‘mentality-materiality with consciousness as condition’. But omitting repetitions, and so canceling nine material instances from one of the organic continuities, 14 states remain.” Do you know what these are? I will explain only this passage. For the others I will refer you to The Manual of Abhidhamma. The material properties are treated in groups. There are different groups. Sometimes a group of eight material properties, sometimes nine, sometimes ten and so on. There are eight material properties which are inseparable. Wherever there is matter we find these eight. There are four great primaries, color, smell, taste and nutrition. These eight are called ‘inseparables’. They are the basis for the groups. If we add life faculty to it, we get nine material properties. If we add eye sensitivity, we get the eye decad. If instead of eye sensitivity we add ear sensitivity, we get the ear decad and so on. Here two decads are mentioned. The ‘heart base decad’ means the eight inseparables, life principle and heart base. There are ten. I think if you write them down, you can see more clearly. They are the eight inseparables, life faculty, and heart base. And then there is the body decad. It is the same thing, eight inseparables, life faculty and body sensitivity. And then we have three mental aggregates. How many do you get all together? Ten plus ten plus three, so 23. Therefore it says “There are in detail these 23 states, namely 20 states as concrete matter (That means the two decads.) and three immaterial aggregates, which should be understood as ‘mentality-materiality with consciousness as condition’. But omitting repetitions” - that means taking only what has not been taken before. Then we get how many? 14. That means from the second decad we have to omit the eight inseparables and life faculty because they are repeated. So we get 14. “Omitting repetitions and so canceling nine material instances from one of the organic continuities, 14 states remain.”

The others are to be understood according to the forming of decads. To understand the other paragraphs first you must read The Manual of Abhidhamma on the groups of matter. At relinking if the being is a sexless being there are these two decads. But if the being is with sex, we have to add one more decad. So there are 33, but omitting repetitions there are 15. Although one decad is added, we add only one more, masculine sex or feminine sex.

“At the moment of rebirth-linking of those Brahma’s Retinue among apparitionally born beings (That means those who don’t have to stay in the womb of the mother.), four organic continuities are manifested as materiality, that is, the decads of eye (10), ear (10), physical basis (10), and the ennead of the life faculty (9 - 8 inseparables and life principle or life faculty), and three immateriality aggregates. So in their case in detail these 42 states, namely, 39 as concrete materiality and 3 immaterial aggregates, should be understood as ‘mentality-materiality with consciousness as condition’. But omitting repetitions and so canceling 27 instances of materiality, [9 each], from 3 of the organic continuities, 15 states remain.” This is how they arise in a certain realm or in a certain life. That is at relinking. And also in the course of an existence (That means life after relinking.) also mentality and materiality are manifested.

One thing to note is that rebirth-linking consciousness does not originate materiality. There are 4 causes of matter - kamma, consciousness, temperature and food. Generally speaking mind produces material properties. Not every type of consciousness however can originate materiality. Here in paragraph 193 “Rebirth-linking consciousness does not originate materiality. For, just as a man who is falling into a chasm cannot support another, so it, too, is unable to originate materiality because of its weakness, which is due to the weakness of the physical basis.” It has just arisen in a new existence, so it is still weak. At that time there is only the physical heart base and that heart base is also very weak at that very moment. So the mind or that consciousness which depends on that weak physical basis cannot produce matter. Rebirth-linking consciousness does not originate materiality.

Paragraph 197 “By inclusion: now there is the simple mentality with consciousness as condition in both the course of an existence and rebirth-linking in the immaterial sphere, and in the course of an existence in the five-constituent becoming.” There are five-constituent becoming, four-constituent becoming and one-constituent becoming. They will be explained in this chapter in paragraph 254. Actually ‘five-constituent becoming’ means a realm where there are 5 khandhas. There are 5 aggregate beings, 4 aggregate beings and 1 aggregate beings. Human beings are 5 aggregate beings. Mindless beings are 1 aggregate beings. Formless sphere beings are 4 aggregate beings because they have only 4 immaterial aggregates (feeling, perception, formations and consciousness).

“The simple materiality with consciousness as condition in both cases among the non-percipient (That means mindless beings.), and in the course of an existence in the five-constituent becoming, and the [combined] mentality-materiality with consciousness as condition in both cases in the five-constituent becoming. All that mentality and materiality and mentality-materiality should be understood as ‘mentality-materiality with consciousness as condition’ including them under mentality-materiality according to the method that allows any one part to represent any remaining one of its kind.” This is explaining the word ‘nāma-rūpa’ to mean more than it apparently stands for. ‘Nāma-rūpa’ can mean just mentality-materiality. But sometimes there is only nāma or sometimes there is only rūpa. And sometimes there is both nāma and rūpa. So actually it is depending on consciousness nāma arises, rūpa arises, nāma-rūpa arises. The Buddha just said that nāma-rūpa arises, but we must understand that the word ‘nāma-rūpa’ stands for nāma, rūpa and nāma-rūpa.

Some of the words are elided or are not mentioned. It is just like we say ‘fathers’ in Pāḷi. When we say ‘fathers’, we mean parents, not fathers only, but both fathers and mothers. In Pāḷi it is called ‘ekasesa’. ‘Eka’ means one. ‘Sesa’ means remaining. That means remaining one word representing both the remaining word and other elided ones. Let us say instead of saying fathers and mothers, we just say ‘fathers’. That means we elide the word ‘mothers’. The word ‘fathers’ represents both fathers and mothers. That is called ‘ekasesa’ in Pāḷi. Footnote 38 the expression ‘ekadesasarūpekasesa’ is a grammatical term. ‘Ekadesa’ means part, not whole, part. ‘Sarūpa’ means some form. ‘Ekasesa’ means one remaining. So nāma-rūpa has the same form. The remaining is just a part remaining, not a whole. The resemblance is just in part, not in whole. One word is nāma, the other word is rūpa, and the third is nāma-rūpa.

In the realms of arūpāvacara there are only nāma aggregates. So in that case depending on consciousness, nāma arises, no rūpa. At the relinking moment of mindless beings, only rūpa arises, no nāma. So in the case we say depending on consciousness, rūpa arises. For 5 aggregate beings both nāma and rūpa arise at the moment of relinking. For them we say depending on consciousness, nāma and rūpa arise. We have to take it in that way. That is what the Commentator is explaining here. In the formula depending on consciousness as a condition, there is nāma-rūpa. That means there is nāma, there is rūpa, there is nāma-rūpa. If you look at the notes on page 2 in small print you will see viññāṇa paccaya nāma-rūpa. Conditioned by consciousness nāma, rūpa, and nāma-rūpa arise. The Pāḷi word is only nāma-rūpa, but we have to take it to mean sometimes nāma, sometimes rūpa and sometimes both nāma and rūpa. So as I said with regard to relinking in formless beings, there is only nāma. So depending on consciousness, nāma arises. For mindless beings only rūpa arises. For 5 aggregate beings both nāma and rūpa arise.

Then paragraph 200 by manner of condition - that means how they are related. Paragraph 201 “Rebirth-relinking or some other kind of resultant consciousness is a condition in 9 ways, as conascence, mutuality, support, association, kamma-result, nutriment, faculty, presence and non-disappearance conditions, either at rebirth-linking or in the course of an existence, for that mentality called resultant, whether mixed with materiality or not.” Now the notes I think I have explained before. I followed the explanations here and gave them in diagram form. The conditioning ones are vipāka consciousness. That means resultant consciousness. The conditioned are vipāka nāma, resultant nāma. That means the resultant mental aggregates. The ‘pt’ means at relinking and ‘pv’ means during the course of life. That means after relinking. The numbers 6, 7, 8 and so on refer to this list of the 24 conditions. What is #6? Conascence. What is #7? Mutuality. #8 is support. #14 is kamma-result. #15 is nutriment. #16 is faculty. #19 is association. #21 is presence. #24 is non-disappearance.

They are related in this way. Vipāka consciousness, this is citta and vipāka nāma, this is cetasikas. Vipāka consciousness and vipāka nāma arise together or at the same time. They arise together at the same time and they support each other actually. That is why we have #6, #7, #8 and so on. From this we understand that not all the links are to be interpreted as cause and result. They are just conditioning and conditioned. They arise together and they support each other. Sometimes they belong to different times. Sometimes they arise at the same time. We have to understand this according to the explanations given in the Commentary. Here vipāka consciousness (That means some kind of relinking consciousness.) is related to vipāka nāma (That means cetasikas arising together with it.). They are related by way of conascence and so on. They arise together, they disappear together and so on. Then there is relation of vipāka consciousness to heart base. At the moment of relinking the heart base and vipāka consciousness arise together. They can be related by way of conascence, mutuality and so on. The numbers of the conditions are given and the paragraph numbers in the Visuddhi Magga are given in the square brackets. This is how Paṭṭhāna is applied to Paṭicca Samuppāda. This is how we should understand Dependent Origination with reference to the 24 modes of causality or causal relationships. Only then do we really understand the relationship between the different links. Ordinarily people may think these are very simple links, one causing the other. Actually it is not that way. It would be very easy, but it is not that way. We have to understand with reference to Paṭṭhāna so that we understand clearly and correctly.

Then sometimes the Commentary explains also why it is said that conditioned by consciousness nāma, rūpa and nāma-rūpa arises. Some of them may not be very convincing. Still this is the reason given by the Commentaries. How do we know that nāma, rūpa, and nāma-rūpa are conditioned by consciousness. Then the answer given here is according to the Sutta passages and also according to logic.

Student: What conditions consciousness?

Teacher: Saṅkhāra. There the relationship between formations and consciousness is cause and effect. Most other links are not real cause and effect. Supporting each other is also called condition, like here consciousness and mental factors. They arise at the same time. So we cannot say that consciousness causes the mental factors. They arise at the same time and they support each other. One is called conditioning and the others are called conditioned.

The next link is nāma-rūpa to the six sense bases. Here 'nāma' means what? Cetasikas. 'Rūpa' means the four great primaries (here in paragraph 204) six physical bases (That means eye sensitivity, ear sensitivity and so on.) and mentality (That means the three aggregates beginning with feeling.). Here 'nāma' means the three mental aggregates and 'rūpa' means the four primaries, six bases and one more jīvita (life faculty). Here we also must understand nāma-rūpa as meaning nāma, rūpa, and nāma-rūpa. The same method is used here.

The word 'saḷāyatana' means six bases. Here we must understand that sometimes it means sixth base and sometimes six bases. We have only the word 'saḷāyatana', but we must understand that sometimes it means sixth base, sometimes six bases or one of the six bases.

In the notes nāma is given as the 52 cetasikas. Rūpa is given as four primaries, six base matters (That means eye sensitivity and so on.), jīvita and āhāra. The six bases are eye base, ear base, nose base, tongue base, body base, and mind base. That means eye sensitivity, ear sensitivity and so on.

Paragraph 207 how they are conditioned at relinking and later during the course of life is given. "Here at rebirth-linking mentality is a condition in seven ways at the minimum, as conascence, mutuality, support, association, kamma-result, presence and non-disappearance, conditions, for the sixth base." Sixth base - what is the sixth base? It is mind base. Here 'mentality' means the three mental aggregates (That means cetasikas.). So cetasikas concomitant with first arūpāvacara are a condition for the sixth base which is mind by #6, #7, #8 and so on. Here also they arise together. The relationship is cetasikas to citta here. In the third link above it is citta to cetasikas. Here it is cetasikas to citta. 'Nāma' here means cetasikas. Among the six bases the sixth base is mind. You know there are six internal bases and six external bases. All together there are 12 bases - visible object,

audible object, odorous object, sapid object, tangible object, and the other objects (dhamma objects). Those are the external objects. They are called 'external bases'. The internal bases are eye, ear, nose, tongue, body and mind. Here 'nāma' means cetasikas. So in the arūpāvacara realms nāma relates to sixth base only because there is no other base in the immaterial or formless beings. They have only mind and no physical body. For them the cetasikas concomitant with arūpāvacara relinking is the condition for the relinking consciousness itself, manāyatana, the sixth base by way of conascence, mutuality, and so on. Here also we have to take nāma-rūpa to mean nāma, rūpa, and nāma-rūpa. And the six bases may mean the sixth base only and sometimes six bases. Their relationship is given in detail in the Visuddhi Magga.

There are three kinds of conditions - mentality as condition, materiality as condition, and mentality-materiality as condition and then how they are related to the bases. You have to read the passages with the help of these notes. The first relationship is easy, cetasikas to citta. The second one vipāka nāma is the same relationship to manāyatana during the life. 'Pv' means during the course of life. On the handout I said 'same as above all' because they arise at the same time and support each other. The relationship between nāma-rūpa and the six bases is not as cause and result, or cause and fruit, but just as supporting each other. We have to go quickly now.

Then contact - depending on six bases, there is contact. There are six kinds of contacts given as eye contact, ear contact and so on. When you see something, there is seeing consciousness. With seeing consciousness there is contact. That contact is called 'eye contact'.

Student: Does that consciousness have mental factors with it?

Teacher: Yes. When you see something, there is seeing consciousness. With seeing consciousness those mental factors there is what is called 'contact'. That contact when it is associated with seeing is called 'eye contact'. If it is associated with hearing, it is called 'ear contact' and so on.

Contact is not just the coming together of the object and eye sensitivity. It is something which arises when the three conditions come together. The three conditions are the visible object, the eye and eye consciousness. That Pāli word is very much misunderstood because as it stands in the Sutta it may be interpreted as the coming together of the three is contact. In the Commentaries it is explained that we are not to take it in that sense. We are to take it that because of the coming together of the three is contact. Sometimes language is very misleading. With the fluidity of language you can interpret this way or that way. In that passage it means because of the coming together of the three there is contact. Contact is not just the meeting together of the three, but because of the coming together of the three there arises something and that is contact. It is something like when you strike a match. Because of the stick and the match coming together there is fire. It is something like that. There are six kinds of contact - eye, ear, nose, tongue, body, and mind contact. In detail there are said to be 32. That means the 32 types of resultant consciousness. Contact concomitant with these 32 is taken as 32 types of contact. In brief there are six kinds of contact and in detail there are 32. Those 32 are those concomitant with resultant consciousness. How many resultant consciousness are there excluding the supramundane? 32.

Let us see how they are related. Eye base, etc. (5) are related to eye contact, etc. (5) by way of #8, #10 and so on. 'Eye base' means eye sensitivity. 'Eye contact' means contact concomitant with seeing consciousness. They are related by way of #8, #10 and so on. What is 38? Support. We do not get conascence here because they do not arise together although they may arise at the same time. What we see has already arisen when we see it actually. They are present at the moment, but they do not arise at the same time or they do not arise together, but they exist at the same time.

Let us suppose that we see something. Before coming to the moment of seeing, there are some moments past. Matter is said to have a life of 17 thought moments. When some visible object strikes at our mind, then the life continuum (bhavaṅga) is disturbed and it vibrates. One moment is past. Then the bhavaṅga vibrates for two moments. So there are three moments before we are aware of seeing the visible object. The fourth moment is

just the mind turning to that object. The fifth moment is the moment that we see. So there are four moments past. So with regard to seeing consciousness and visible object we cannot say that they arise at the same time. So there are four moments past. So with regard to seeing consciousness and visible object we cannot say that they arise at the same time. We cannot say they arise together. The visible object may be outside of ourselves. It may be our hands, our feet or anything. So they do not arise at the same time and they do not arise together. They are present at the moment that they are related to each other. This is why we cannot have conascence, and when there is no conascence, there can be no mutuality. There is support. What is #10? Prenascence. 'Prenascence' means the visible object arises just before the seeing consciousness arises. When seeing consciousness arises, the object has already existed. Vipāka manāyatana (That means vipāka consciousness.) relates to vipāka mind contact (That means contact.). They arise together. Therefore there can be conascence, mutuality and so on. It is like that.

Let's go to the next one. That is feeling, right? There are six kind of feeling. What are they? Feeling born of eye contact. That really means feeling concomitant with eye contact. You see something and there is seeing consciousness. Along with seeing consciousness there is feeling. That feeling is called 'feeling born of eye contact'. Then there is feeling born of ear contact, born of nose contact and so on. There are six kinds of feeling here.

Paragraph 230 in the verse it is said:

“But from the nine and eighty feelings
Thirty-two, no more, appear
Associated with result.
And only those are mentioned here.”

By feeling is meant here the mental factor feeling which is concomitant with 32 types of resultant consciousness only. Feeling accompanies every type of consciousness. There are 89 types of consciousness. So we can say there are 89 feelings, but only those feelings concomitant with the 32 resultant consciousness are meant here. We have to take only those 32.

Please look at the handout. Conditioned by contact, feeling arises. So feeling is feeling born of eye contact, etc. Feeling here is feeling concomitant with 32 resultant consciousness. That is to be taken. Eye contact is related to feeling (vedanā) dependent on eye base by way of #6, #7, #8 and so on. When you see something, there is seeing consciousness. With seeing consciousness there is contact and there is feeling. They arise at the same time. Therefore contact conditions feeling by way of conascence, mutuality and so on. That is because they arise at the same time and they support each other. This we have to understand.

Mind contact relates to feeling concomitant with tadārammaṇa kāmāvacara vipāka. It is technical here. If you look at the list of conditions, you see #6, #7 and so on. When you see #6, #7, you can safely say that they arise at the same time. They are not real cause and effect.

The next one is craving. How many kinds of craving are there? First there are six kinds of craving - craving for visible objects, for sound, for smell and so on. There are six kinds of craving. That is by way of objects. The cravings are for visible data, for sound, for odor, for flavor, for tangible data and for dhamma data.

In paragraph 235 we have the explanation of three kinds of craving - sense-desire craving, and then it is commonly translated as craving for existence and craving for annihilation. We must understand according to this explanation. It is very important because these three words appear in the first sermon also. When Buddha defines the Second Noble Truth he said: It is just this craving which causes rebirth and which takes delight in this life, in that life and so on. The first one is in Pāḷi kāmataṇhā. It is craving for sense desires. The second one is called 'vibhavataṇhā'. It is craving for becoming. In fact 'craving for becoming' means craving that is concomitant with the wrong view that things are eternal. That is craving for becoming. It is not simply craving for becoming in reality. It is craving for becoming that is accompanied by the view that things are eternal. The next one is craving for annihilation. That means craving accompanies by the view that everything is annihilated

at death. There is no other being. There is no arising as rebirth. This is another division of craving. The first is craving for six objects. Then each of these six can be divided into three, craving for sense desire, craving concomitant with eternalist view, craving concomitant with annihilationist view. These are the three kinds of craving and these are mentioned in the first sermon. Six multiplied by three is 18. Then these 18 can be multiplied by two, internal and external. So we get 36. Then these 36 can belong to the past, to the future, to the present. So 36 plus 36 plus 36, we get 108 kinds of craving. You should be familiar with this because in some Suttas the 108 kinds of craving are mentioned.

How are feeling and craving related? “In one way: it is a condition as decisive support condition only.” They are related by condition as decisive support only. Decisive support condition is the widest of the 24 conditions. If you cannot explain by way of any other condition, you can say they are related by way of decisive support condition. Feeling is a condition for craving by way of decisive support. Decisive support means that they do not arise at the same time.

Then there is another way of explaining. “Or alternatively,

A man in pain for pleasure longs,
And finding pleasure, longs for more;
The peace of equanimity
Is counted pleasure too; therefore
The Greatest Sage announced the law
‘With feeling as condition, craving’
Since all three feelings thus can be
Conditions for all kinds of craving.
Though feeling is condition, still
Without Inherent-tendency
No craving can arise, and so
From this the perfect saint is free.”

Another way of explaining is that when you are in pain, you long for pleasure. You long for pleasant feeling. So feeling can be a condition for craving. You have pain here, and you are attached to pleasant feeling. So pain can cause craving for pleasant feeling. A man finding pleasure, longs for more. If you have a pleasant feeling, you want to keep it. You don’t want it to disappear. There also craving is conditioned by feeling. Then what about neutral feeling? “The peace of equanimity is counted pleasure too.” So it is included in pleasurable feeling if we divide feeling into pleasurable and displeasurable. Since equanimity is included in pleasurable feeling, you may be attached to it. So again feeling is a condition for craving. All these kinds of feelings may be a condition for craving. This is another way of explaining.

Here feeling is a condition for craving means when there is inherent tendency. That means if you do not have inherent tendencies in your mind, even though you have feeling, you do not have craving. For example in the minds of Buddhas and Arahants there is feeling, but they do not have craving. There are no anusaya (inherent tendencies). They have eradicated the liability to get craving.

Here we have to understand the meaning of this link, this phrase. Depending on feeling, there is craving. It does not mean that there is always craving when there is feeling. When there is feeling, there may or there may not be craving. In footnote 40 “Or alternatively, it may be recognized that this condition is accompanied by inherent tendency because it follows upon the words ‘With ignorance as condition’. And with words ‘With feeling as condition, craving’, and not ‘with feeling as condition there is always (not ‘only’) craving’.” We are not to understand that with feeling as condition, there is always craving. There may not be craving.

What about us? We are not Arahants. With mindfulness meditation we can avoid having craving for feelings. Even though we have painful feeling or pleasant feeling, we are mindful of it, and so we do not have craving. This is the only place where we can cut the round of Dependent Origination. The other links we cannot do anything about them. When there is ignorance, there will always be kamma formations. Where there are kamma

formations, there will always be consciousness and so on. Here although there is feeling, we can avoid having craving. When this is broken, the other links are also broken. When we practice meditation, we are cutting this wheel of existence at this place.

Student: So craving does not arise?

Teacher: Right. We are mindful. We are saying “pain, pain, pain” or “pleasant, pleasant, pleasant”. But we need strong mindfulness, not just superficial awareness.

Next is clinging. There are four kinds of clinging - sense desire clinging, false view clinging, rite and ritual clinging, and self doctrine clinging. The first one is just sense desire. It is called clinging. The second one is wrong view. The third one is also wrong view, taking rites and rituals as leading to attainment of enlightenment. The self doctrine is the view that there is a self that there is something which lasts forever.

With regard to rite and ritual clinging what is mentioned in our books is in paragraph 241 “for ox asceticism, ox vows, etc., are themselves kinds of clinging, too.” The Pāḷi word here is *sīlabbata*. It is translated as rites and rituals. The real meaning in the Suttas and in the explanations given in the Commentaries is not just rites and rituals, but it is called here ‘ox asceticism’. That means behaving like an ox or it may be behaving like a dog. By behaving like an ox, these people believed that they could get rid of craving; they could get rid of attachment and so on. Or behaving like a dog they could get rid of desires and wants. So they adopted such behavior. There were two persons during the time of the Buddha who practiced like this. One was a follower of ox asceticism. The other followed dog asceticism. They went to the Buddha and asked whether their practice was right or wrong. Buddha said “Don’t ask me.” They persisted. In the end the Buddha said that now that you have asked me, so I have to answer. Those who follow dog asceticism will be reborn as dogs. Taking just those as a means to emancipation is what is called ‘rite and ritual clinging’. We can extend that to mean other things. We do chanting, right? All Buddhists do chanting. If we take chanting to be the real way to emancipation, it may be a rite and ritual wrong view. We do chanting. That is for our calmness of mind. But we do not take it to be the only way for emancipation. We bow down before the Buddha. We chant. We even keep precepts. These are something like basic practices for emancipation. But they cannot directly lead us to enlightenment. For enlightenment we have to practice meditation. *Satipaṭṭhāna* meditation is said by the Buddha to be the only way to enlightenment. If we take bowing down before the Buddha as the way to enlightenment without practicing meditation, then we may be having this kind of clinging to wrong view. Doing these rites and rituals if they are not carried too far is all right because they make us calm. Our minds can be tranquil so that we can practice meditation. But if we do not practice meditation and just do chanting, and just keep *sīla* and so on, then it may be a wrong view. There are these four kinds of craving.

Student: Would you say this is some sort of critique of Confucianism?

Teacher: I don’t know what they practice. The correct view according to the Buddha or the interpretation of the Commentators is that the only way to *Nibbāna* is *satipaṭṭhāna*. It is expressly said at the beginning of the Sutta that this is the only way for the purification of beings and so on. This is the real, correct way to the attainment of enlightenment. If we take others to be the way to the attainment of enlightenment, then we have that wrong view. That is the view that they alone can lead us to enlightenment. For example if we believe *sīla* alone can lead us to enlightenment and we do not have to do any meditation, that is a wrong view according to this interpretation.

Let’s go to becoming. There are two kinds of becoming to understand here. In Pāḷi they are called *kamma*-becoming and *bhava*-becoming. Paragraph 250 “It becomes, thus it is becoming. That is twofold as *kamma*-process becoming and rebirth-process becoming.” In this phrase ‘depending upon clinging, birth arises’, here we must understand that becoming means two things. One is *kamma*-process becoming and the other is rebirth-process becoming. ‘*Kamma*-process becoming’ simply means *kamma*. So it is the same as *saṅkhāra* (mental formations). ‘Rebirth-process becoming’ means rebirth. Because of clinging both can arise. It is explained in

detail in this book. Because of clinging sometimes we do good kamma, sometimes we do bad kamma. We want to be reborn in a better world. We think that it is good to be reborn in a better world. So we do meritorious deeds. Or sometimes we may be misdirected. We may kill an animal as a sacrifice with the belief that we will be reborn in a better existence. Clinging can be a condition for our good or bad actions, our good or bad deeds. That is kamma. As a result of clinging and also as a result of kamma we will be reborn in a better existence or in a worse existence. That is in another becoming. In this link between clinging and becoming we can take it that both kinds of becoming are meant here. Because of clinging there is kamma-becoming and there is also rebirth-becoming. Mental formations and kamma-becoming are the same. They are mental volition (cetanā). But the mental formations (saṅkhāra) belong to the past time and here the kamma-process or kamma-becoming belongs to the present time. The time is different. There is a slight difference mentioned in the Visuddhi Magga too.

There are nine kamma becomings given in paragraph #253, #254. In paragraph #261 there is a saying. “For the ordinary man is like a madman.” That is a very famous phrase used in our country. ‘Ordinary man’ means a puthujjana. A puthujjana is like a madman. This phrase is quoted by people very often. If you want to say something about people doing some crazy things, you say “Oh, a puthujjana is like a madman.”

Next is the link between becoming and rebirth. There becoming means just what? Kamma-process becoming. We cannot take becoming to mean rebirth there because it is a condition for rebirth. In the link between clinging and becoming we must take becoming to mean both, kamma-becoming and rebirth-becoming. In the link between becoming and rebirth, becoming is the same as rebirth. That is the difference.

Depending upon rebirth, sorrow, lamentation and so on also arise. They are not explained here because they have been explained in the chapter on the Noble Truths. Next comes the wheel of becoming. So it is explained as a wheel. Ignorance is put at the beginning of this teaching. It is not the beginning of the round of rebirth. It is just the beginning of the teaching. Old age and death are put at the end of this teaching. That does not mean that it is the end of the round of rebirth. That is because when there is old age and death and also sorrow and lamentation and so on, there is also ignorance. If there is no ignorance, there can be no sorrow, lamentation and so on. When we are sorry and we lament for something and are experiencing mental anguish, there is also ignorance. And when there is ignorance, there are mental formations and so on. This wheel of rebirth goes on and on like this. That is why this teaching is called the wheel of rebirth, the wheel of becoming.

There are some things to be understood with regard to this teaching. They are given on another sheet. I don’t know whether you brought those sheets with you. With regard to these twelve links we have to understand the three times or periods, the 12 factors, 20 modes, 3 connections, 4 divisions, 3 rounds, 2 roots. Some of the English words may be different from The Path of Purification. Please write down the paragraphs. For 3 periods it is paragraph #287, for 20 modes it is #293, for 3 connections it is #289, for 4 divisions it is #290, for 3 rounds #298, and for 2 roots it is #285. And then there are four kinds of profundity and four methods with regard to which Dependent Origination is to be understood. These four methods are more important than the four profundities. The Dependent Origination is profound in its meaning, in its teaching and so on. In the kinds of profundity in paragraph #304 profundity of meaning is profundity as to fruit. ‘Meaning’ does not mean the meaning of words, but here the fruit or the results. ‘Profundity of law’ means profundity of causes. Profundity of teaching and profundity of penetration are the same. Paṭicca Samuppāda is profound as to fruit, as to causes, as to teaching, and also as to penetration. It is very important to penetrate into the essence of each factor in this teaching.

There are four methods of treating the meaning here. That is very good. We have to understand with reference to these four methods. The first is the method of identity. The second is the method of diversity. The third is the method of uninterest. The fourth is the method of ineluctable regularity. These are the four methods by which we must understand the Dependent Origination. The method of identity means there is something like a continuity going on. It is not just disconnected bits. They are connected bits. There is some kind of continuity. Then there is the method of diversity. Although they are a continuity, each one is different from the other. They

are actually diverse from one another. The 'method of uninterest' means unconcern. Avijjā has no concern that it must condition mental formations. And mental formations have no concern that they must produce consciousness and so on. That is called the method of uninterest. The method of ineluctable regularity means that mental formations are only conditioned by ignorance, not by other factors, not by other things. I have had difficulty with this word 'ineluctable regularity'. I gave talks on Paṭicca Samuppāda at my retreats and there was not a single dictionary at that place. There were a lot of books, religious books, but no dictionary. So I asked the yogis to tell me the meaning of this. Three people offered me meanings they thought were correct, but they did not have dictionaries either. All of them gave me the wrong meaning. They thought 'ineluctable' was unknowable or something like that. In the dictionary it is said 'not to be avoided or overcome or inevitable', so inevitable regularity. That means mental formations can be conditioned by avijjā only and so on. These are the four methods.

Actually the first two methods are the most important because we must understand how to explain things. Although we say a being is reborn there, we do not mean that it is identical or that something from one life goes to another life. We have to understand Dependent Origination with at least reference to these two methods, the methods of identity and diversity. So we have to combine these two and understand them. If we take only one, we will fall into one kind of wrong view. These four methods are very important. So we have come to the end of Dependent Origination.

Chapter 18

(Tape 39 / Ps: 1-37)

This book, The Visuddhi Magga, is a handbook for meditating monks written by a monk for the use of monks in the practice of meditation. This book was written with a scheme of three steps of spiritual development. The first step is morality. The second step is concentration. The third step is wisdom. We have gone through the chapters on morality, concentration and some chapters on wisdom as well. The first and second chapters deal with morality. The other chapters through the thirteenth chapter deal with what is called concentration. In these chapters the forty subjects of samatha or tranquility meditation are treated. With the fourteenth chapter we come to the realm of understanding or wisdom. These chapters 14-17 are in preparation for vipassanā meditation. Before we practice vipassanā meditation according to this book, we should understand something about the aggregates, sense bases, faculties, Noble Truths, and Dependent Origination. In order to go further we will have to be familiar with chapters 14-17. The subjects treated in those chapters will be brought to bear upon what will be said in these chapters.

With the eighteenth chapter begins the real vipassanā meditation. The preceding chapters are just for preparation like giving you information on the aggregates and so on which you will contemplate on or which you will see through the practice of vipassanā meditation. Vipassanā meditation is described with reference to what is called ‘purities’, different stages of purity. There are seven stages of purity described here. If you look at paragraph 1, you see references to earlier chapters. There are two purities, purity of morals and purity of mind. ‘Purification of virtue’ means keeping precepts, not breaking them. ‘Purification of consciousness’ means the practice of samatha meditation until one gets neighborhood concentration and also absorption concentration. That is called ‘purification of consciousness’. Here ‘consciousness’ really means samādhi (concentration). These two purifications are called the ‘root purifications’ because they are like roots. On these two roots the other purifications will be built.

The other purifications are what? Paragraph 2 “Purification of View, Purification by Overcoming Doubt, Purification by Knowledge and Vision of What is the Path and What is not the Path, Purification by Knowledge and Vision of the Way, Purification by Knowledge and Vision.” These are called the ‘trunk purifications’. All together there are seven purifications. The first two purifications are dealt with in chapters 1-13. Chapters 14-17 are for preparation for vipassanā meditation. Now this chapter deals with Purification of View. This chapter is a description of Purification of View. ‘Purification of View’ really means having right view with regard to aggregates, bases and so on.

Let us say a person practices vipassanā meditation. If you follow the order in this book, first you will practice samatha meditation and get jhāna. Or you may not practice samatha meditation at all and go direct to vipassanā. Here first we have defining of mentality and materiality. The defining of mentality and materiality is explained in this chapter. ‘Defining of mentality and materiality’ really means seeing during meditation mind and matter clearly. That is seeing mind not mixed with matter and matter not mixed with mind, seeing mind and matter clearly. That is called here ‘defining of mentality and materiality’. In order to understand or in order to define mentality and materiality, we need to understand what mind and matter is according to Buddha’s teachings. That has been described in the preceding chapters.

What is our mind? Consciousness and mental states or mental factors. Matter is as you know the physical properties in our bodies as well as in outside things like in tables, chairs, trees, and so on. Paragraph 3 and the following describe how a person whose vehicle is serenity or who practices samatha meditation first defines mentality and materiality or mind and matter. “One who wants to accomplish this, if, firstly, his vehicle is serenity (That means he practices samatha meditation first and gets jhānas,), should emerge from any fine material or immaterial jhāna (You know there are eight jhānas, four material and four immaterial jhānas.)

except the base consisting of neither perception nor non-perception.” That is the highest of the immaterial jhānas. It is so subtle that it is very difficult for one who defines mind and matter to define them clearly. So it is excepted. Therefore we have here all together seven jhānas. “And he should discern according to characteristic, function, etc., the jhāna factors consisting of applied thought” and so on. First he enters into the jhānas that he has attained. Then he emerges from the jhāna. He takes the factors of jhāna like initial application, sustained application and so on as the object of vipassanā meditation. Or he may take the other mental factors that accompany the jhānas as the object of vipassanā meditation. He tries to see their characteristic, function, manifestation and so on.

Whenever we study things in Abhidhamma, we are to understand them with reference to four or three aspects. The first is the characteristic. The second is function. The third is manifestation or the mode of manifestation. The fourth is the proximate cause. So the meditator should contemplate on the factors of jhāna or the other mental factors accompanying the factors of jhāna with reference to their characteristic, function and mode of manifestation.

- When he has done so, all that should be defined as mentality in the sense of bending because of its bending onto the object.” He contemplates on or he makes himself aware of the jhāna factors and the other mental states. He takes them maybe one by one trying to understand the characteristic and so on of these mental states. Then he finds that this is mentality. This belongs to mind. Then later on he will go to matter. So first he defines them as mental or as nāma in Pāḷi. The Pāḷi word ‘nāma’ means literally bending or bending toward. Nāma is that which bends towards the object. When you pay close attention to the object during meditation, you may come to be aware that the mind is like hitting the object or going toward the object. Let us say there is a noise outside. You take the noise as an object. Then you have some other thoughts. So your mind is going to that object, and then another object and to another object and so on. So mind is that which bends towards the object. That is why it is called ‘nāma’ in Pāḷi.

After defining mentality the meditator defines materiality or matter. The fourth paragraph describes that. “Just as a man, by following a snake that he has seen in his house, finds its abode, so too this meditator scrutinizes that mentality, he seeks to find out what its occurrence is supported by and he sees that it is supported by the matter of the heart.” According to the teachings of Abhidhamma almost every type of consciousness must have a physical basis. Seeing consciousness has the eye as a physical basis. Hearing consciousness has the ear as a physical basis. First the meditator dwells on the mind. Then following the mind he discovers or seeks to find out by what the mind is supported. Then he comes to realize that the heart is the support of the factors of jhāna and those factors concomitant with the factors of jhāna.

- After that, he discerns as materiality the primary elements, which are the heart’s support, and the remaining, derived, kinds of materiality that have the elements as their support.” There is heart base. Heart base is a dependent kind of matter. Heart base depends upon the other great primaries. There are four great primaries or four great elements - earth element, water element, fire element and air element. The heart base, a very small particle of matter, depends upon the great elements. So he discovers these four great elements also. He defines all of that as materiality because it is molested by cold, etc. That means it is changed by heat, by cold, by hunger, by thirst, by bites of insects and so on. You see rūpa in paragraph 4. Rūpa is so called because it is molested or it changes with climate. It changes with hunger. It changes with thirst and so on. So the meditator defines the base of that consciousness as rūpa, as matter. A person whose vehicle is samatha or serenity or tranquility meditation defines first the mental things, the factors of jhāna and its concomitants. Then he tries to find the base of these mental states. Then he defines the matter which is the base of these mental states. He defines it as rūpa. During meditation he first dwells on mental things. Then from those mental things he goes to the material things. He defines nāma and then he defines rūpa. That is for the person who has serenity meditation as a vehicle. That is for the person who practices serenity meditation and gets jhāna.

There are people who do not practice samatha meditation but just practice vipassanā meditation. Since they have no jhānas to dwell upon, there is another method. Paragraph 5 and the following describe this way of contemplating or defining mentality and materiality. Also a person whose vehicle is serenity can follow this method too. It is up to him whether he takes up mentality first and then materiality or materiality first and then mentality. For the person whose vehicle is vipassanā, he must begin with materiality first and then go to mentality. That is because materiality is easier for him to see than the mental states or types of consciousness. “But one whose vehicle is pure insight, or that same aforesaid one whose vehicle is serenity, discerns the four elements in brief or in detail in one of the various ways given in the chapter on the Definition of the Four Elements.” You have to go back to chapter 11.

The method of defining mentality and materiality is described by way of four elements, by way of 18 elements, by way of 12 bases, by way of aggregates and then by way of very brief defining. Different ways are given here. The first way is by way of the four great elements. Actually the heading that we have above paragraph 3 ‘Definition Based on the Four Primaries’ should be here below paragraph 4. Only there does the definition of the four primaries begin.

Here he dwells on materiality and not on mind first. “When the elements have become clear in their correct essential characteristics, firstly, in the case of head hair originated by kamma there become plain ten instances of materiality with the body decad thus: the four elements, color, odor, flavor, nutritive essence, and life, and body sensitivity.” You need to be acquainted with the preceding chapters to fully understand this. The material properties are described as being caused by kamma, caused by consciousness, caused by temperature, caused by nutrition. These material properties are treated in groups - a group of eight, a group of nine, a group of ten and so on. These groups are not actually found in the Texts, but in the Commentaries we find these and also in The Manual of Abhidhamma we find the material properties treated in groups. The author is here explaining these groups. If you are not familiar with those groups, these passages may be difficult to understand or may be confusing.

Although it is said that it is according to the four great elements, we must understand that when the author is describing the defining of the four great elements, the author’s description is with reference to the 32 parts of the body. So we have to go back to the 32 parts of the body and remember which part is caused by which. There are 32 parts of the body - head hairs, body hairs, nails, teeth, skin and so on until urine which is water element. In the book it says head hair originated by kamma. Now head hair is originated by kamma, and also originated by consciousness, originated by temperature, and originated by nutrition. It is caused by all four causes.

• Firstly, in the case of head hair originated by kamma there become plain ten instances of materiality with the body decad thus: the four elements, color, odor, flavor, nutritive essence, and life, and body sensitivity. And because the sex decad is present there too, there are another ten, [that is the same nine with sex instead of body sensitivity]. And since the octad with nutritive essence as eighth, [that is the four elements, and color, odor, flavor, and nutritive essence], originated by nutriment, and that originated by temperature, and that originated by consciousness are present there too, there are another 24. So there is a total of 44 instances of materiality in the case of each of the 24 bodily parts of the fourfold origination.”

If you look at the causes at the bottom of the paragraph (gorge, pus, dung, urine), they are caused by temperature. Sweat, tears, spittle and snot are caused by temperature and consciousness. There are two causes for them. There are four kinds of fire element. The last one is the fire that digests what we eat, drink and so on. That fire is kamma-originated. If you have a good stomach, that means you have good kamma. In-breaths and out-breaths are consciousness-originated. Breathing only occurs in those beings that have consciousness. The remaining are of fourfold origination. They are caused by four causes.

Then we take head hair. Since head hair is not in the above four groups, it is caused by four causes. For head hair caused by kamma there are a number of material properties. And for head hair caused by nutriment and temperature there are a number of material properties. All together there are how many? What does it say in the

book? “So there is a total of 44 instances of materiality in the case of each of the 24 bodily parts of fourfold origination.” So there are all together 44.

- But in the case of the four, namely, sweat, tears, spittle, and snot, which are originated by temperature and by consciousness, there are 16 instances of materiality with the two octads with nutritive essence as eight in each.” There are what is called ‘inseparables’. You may remember that word ‘inseparables’. They are those material properties which cannot be physically separated. There are always these eight. Even in the smallest particle of an atom according to Abhidhamma, there are these eight material properties - earth element, water element, fire element, air element (the four great primaries), and then color, odor, flavor, and nutritive essence. These eight are called ‘octad with nutritive essence as eighth’. It is not so long in Pāḷi, but if you translate it into English, it becomes a long name, ‘octad with nutritive essence as eighth’. In Pāḷi it is *suddhaṭṭhaka*.

- In the case of the four, namely, gorge, dung, pus, and urine, which are originated by temperature, eight instances of materiality (Since they are caused by temperature there are only eight.) become plain in each with the octad with nutritive essence as eighth (the same eight inseparables). This in the first place is the method in the case of the 32 bodily aspects.”

- But there are ten more aspects that become clear when these 32 aspects have become clear. And as regards these, firstly, nine instances of materiality, that is, the octad with nutritive essence as eighth plus life, become plain in the case of the kamma-born part of heat that digests what is eaten, etc.” That is the fourth of the four fire elements. There are the eight inseparables and the life principle. There are nine there.

- And likewise nine [instances of materiality], that is, the octad with nutritive essence as eighth plus sound, in the case of the consciousness-born part [of air consisting] of in-breaths and out-breaths.” In the in-breaths and out-breaths there are nine material properties, the eight inseparables plus sound. “And 33 instances of materiality, that is, the [kamma-born] life ennead and the three octads with nutritive essence as eighth, in the case of each of the remaining eight [parts] that are of fourfold origination.” There we have eight inseparables plus life principle. That is called ‘life ennead’. And the three octads with nutritive essence, that is the eight inseparables. So one life ennead and three groups of eight inseparables is 9 plus 24 becomes 33. If you cannot count them don’t worry.

In actual practice you need not see them like they are mentioned here. It is very difficult even for those who have studied Abhidhamma. It is not so easy to see them clearly when we practice meditation. We may just see a few of them, not all of them. Here everything is mentioned in detail, but it does not mean that when you practice vipassanā meditation that you must see all that is mentioned here. What is important in real practice is to be able to see in your mind clearly what you observe. Let us say you are making notes or you are observing sometimes mental things and sometimes material things. For example when you are concentrating on the breath, then you are concentrating on matter. Breath is air and air is matter. When you are concentrating on your thoughts, then you are dwelling on the mind. You pay attention to them and you try to see them clearly - the breath as breath and your thoughts or mental states as mental states. When you can see them clearly without being mixed with other things, you are said to have got the knowledge of discerning mind and matter. So you need not go through all of these like taking head hair and trying to find out how many material properties there are in connection with the head hair and so on. If you can, it will be good for you to dwell on these and see them clearly. As I said the most important thing is to see them clearly and to know that mind is the one that goes to the object and that matter (*rūpa*) is the one that does not cognize. If you see just that, you are said to have got the knowledge of discerning or knowledge of discriminating mind and matter.

This knowledge of discerning mind and matter does not come at the beginning of your practice. Before you get to that stage, you have to get enough concentration. At the beginning what you are doing is trying to get concentration. After you get concentration, after your mind can be on the object without being disturbed by mental hindrances, then you begin to see things clearly. Sometimes meditators think that they can see clearly.

They think that the moment they sit and watch they can see clearly. But later when they really come to see clearly they say “What I said I saw clearly was nothing. In reality it is only now that I see clearly.” So if you cannot follow all of these don’t worry.

First the meditator dwells on material things in different ways. After defining rūpa (matter), he tries to define mind or mentality. Paragraph 8 describes that. “Taking all these together under the characteristic of ‘being molested’, he sees them as ‘materiality’. When he has discerned materiality thus, the immaterial states become plain to him in accordance with the sense doors, that is to say, the 81 kinds of mundane consciousness” and so on. Here the different types of consciousness are mentioned. If you remember the chapters on consciousness, you will easily understand this. If you don’t remember, then don’t worry.

In practice sometimes you see something and you are aware of that seeing consciousness. Sometimes you hear something and you are aware of that hearing consciousness. When you are mindful of seeing consciousness, hearing consciousness, you are seeing mentality. Also you will not fail to see that consciousness is that which bends toward the object. That is what is called ‘nāma’ in Pāli.

When watching or dwelling upon types of consciousness, you do not dwell upon the supramundane types of consciousness. Supramundane consciousness and the mental factors that accompany such types of consciousness are not the domain of vipassanā. In vipassanā you take only the mundane things as object. That is simply because you have not yourself experienced the supramundane states. If you have not experienced, you cannot see clearly. In vipassanā meditation we are concerned only with what is mundane and not the supramundane. So the supramundane types of consciousness are excluded from the types of consciousness which are the objects of vipassanā meditation.

All these types of consciousness and mental states are defined as mentality. You define materiality first and then you define mentality. You define materiality by way of the four great elements, actually with reference to the 42 kinds of elements.

Next we have in paragraph 9 the definition based on the 18 elements. First you have to understand the 18 elements from the previous chapters. They are element of the eye, element of the ear and so on. When we say the eye element, we do not mean the eyeball. What we mean is the sensitive part in the eye, the part of the eye where the image strikes. That sensitive area or sensitive part of the eye is what is called the ‘eye’ here. The eyeball is not the eye element here. “Instead of taking the piece of flesh variegated with white and black circles, having length and breath, and fastened in the eye socket with a string of sinew, which the world terms ‘an eye’, he defines as ‘eye element’ the eye sensitivity of the kind described among the kinds of derived materiality in the Description of Aggregates (chapter 14, paragraph 47).” He defines that as eye element, not the whole eyeball, but something in the eye, perhaps the retina, where the image strikes and through which we see things. “He does not define as ‘eye element’ the remaining instances of materiality, which total 53” and so on. I will not burden with finding out the 53, or 43, or 45.

Next is the definition based on the twelve bases. There are twelve sense bases. If you understand the 18 elements, the twelve bases you will also understand. It is another way of describing the realities. Whenever the Buddha taught, he taught in different ways. Sometimes he taught nāma and rūpa in the 18 elements and sometimes in twelve bases, and sometimes in five aggregates and so on. Following these different ways of treating what we call ‘the ultimate realities, we have different methods here. We can use any of these methods to contemplate on mind and matter. Paragraph 12 is a definition based on the twelve bases. Here also there are eye base, ear base and so on. Eye base is the same as eye element. The eye sensitivity only is the eye base and not the eyeball and others. “He defines as ‘eye base’ the sensitivity only, leaving out the 53 remaining instances of materiality” and so on.

The next paragraph is the definition based on the aggregates. It is a little brief. We only have to deal with five aggregates instead of twelve bases or 18 elements described earlier. “Another defines it more briefly than that

by means of the aggregates.” You know the five aggregates. What is the first of the five aggregates? Rūpa (corporeality). That rūpa is divided into 27 or 28 material properties, the four primary elements and the 24 depending upon them. The dependent ones are color, odor and so on.

There are 28 material properties. Among them only the first 18 or here 17 are suitable for comprehension, that is suitable for meditating on. Among the 28 material properties the last ten are not suitable for comprehension, not suitable for meditation simply because they are just the modes or some aspects of the first 18. The first 18 are the real material properties. That is why they are called ‘rūpa-rūpa’, the real rūpa. In this book only 17 are mentioned. That is because it leaves out the heart base. The others are not suitable for contemplation. They are bodily intimation, verbal intimation, space element, lightness, malleability, wieldiness, growth, continuity, aging, and impermanence of materiality. They are mentioned in the chapter on aggregates. So if we take material properties as 27, then the first 17 and if 28 then the first 18 are suitable for comprehension and the last ten are not.

In paragraph 14 rūpa is defined on the basis of the four primaries. Here a meditator does not go one by one at a time, but by taking them all as one. “Any kind of materiality whatever all consists of the four primary elements and the materiality derived from the four primary elements, and he likewise discerns the mind base and a part of the mental data base as ‘mental’. Then he defines mentality-materiality in brief thus: ‘This is mentality and this is materiality are called “mentality-materiality”’. In this method all material properties are matter and then mind base and dhamma base are called ‘nāma’. So the meditator notes this is nāma, this is rūpa.

Next is if the immaterial fails to become evident. This is important. Sometimes when you practice vipassanā, you see the material things clearly. I mean in your mind, not with your eyes. You see the material things clearly, but you don’t see yet mentality or the mental states clearly. If you do not see the mental states clearly, don’t try to see them clearly. Try to see the material states more clearly. As your seeing of matter gets better and better, then your seeing of mental states will become clearer and clearer. This is explained in paragraph 15. In this paragraph is one passage which was quoted by Mahāsi Sayādaw in his book, *The Progress of Insight*. “For in proportion as materiality becomes quite definite, disentangled and quite clear to him, so the immaterial states that have that [materiality] as their object become plain of themselves too.” If you cannot see the mental factors clearly, don’t try to see them clearly. Go back to matter and try to see matter clearly. If you see matter clearly, then the mental states will become clear to you.

There is a simile given here. “Just as, when a man with eyes looks for the reflection of his face in a dirty looking-glass and sees no reflection he does not throw the looking-glass away because the reflection does not appear; on the contrary he polishes it again and again, and then the reflection becomes plain of itself when the looking-glass is clean.” So you try to see matter clearly, more and more clearly.

- And just as, when a man needing oil puts sesamum flour in a basin and wets it with water and no oil comes out with only one or two pressings he does not throw sesamum flour away” and so on. Now in the Commentary to the Visuddhi Magga it also says it is sesamum flour or sesamum powder. Actually when you want to get oil, you do not crush sesamum seeds into flour and get oil from that. You just put the sesamum seeds into a bowl and press them with something. You put some hot water and grind with a pestle and squeeze out the oil. It is strange that sesamum flour is mentioned.

- But on the contrary he wets it again and again with hot water and squeezes and presses it, and as he does so clear sesamum oil comes out - or just as, when a man wanting to clarify water has taken a katuka (It should be kataka, not katuka.) nut and puts his hand inside the pot and rubbed it once or twice the water does not come clear, he does not throw the kataka nut away; on the contrary he rubs it again and again, and as he does so the fine mud subsides and the water becomes transparent and clear.” Kataka cannot be translated into English. It is explained in one Pāli dictionary, not PTS, as a nut plant, the seed of which is used to clarify water. It is a kind of nut. We use it to clarify water. Its botanical name is given in that book. It is *strychnos potatorum*. In a Sanskrit-

English dictionary also the same Latin name is given, the clearing nut plant, its seeds wrapped around the insides of water jars precipitate the earthy particles in the water. It is a kind of nut.

- For in proportion as materiality becomes quite definite, disentangled, and quite clear to him, so the defilements that are opposing him subside, his consciousness becomes clear like the water above the [precipitated] mud, and the immaterial states that have that [materiality] as their object become plain of themselves too.” You deal with matter again and again until you see matter very clearly. As it becomes clearer and clearer, your seeing of mental states will also become clearer and clearer.

When these mental states become clear to you, they become evident to you in three ways, that is through contact, through feeling, and through consciousness. In fact it is difficult to see these during meditation. Let us look at seeing the object through contact. Let us say you dwell upon the earth element. When you concentrate on the earth element, it is the object and there is consciousness. When you take earth element as object, your mind comes into contact with that earth element. That contact becomes evident to you as the first conjunction, with the first meeting with the object. Sometimes you may see that during meditation something striking the object, something going together with the object. “Then feeling associated with that as the feeling aggregate” - there is feeling with whatever object that you take. There is the awareness of the object and there is always feeling as well, sometimes pleasurable, sometimes painful, sometimes neutral. This also you will see. “The associated perception as the perception aggregate” - sometimes you may see perception. “The associated volition together with the aforesaid contact as the formations aggregate, and the associated consciousness as the consciousness aggregate” - sometimes consciousness or awareness of the object is more evident to you. Sometimes perception is evident to you. Sometimes feeling, sometimes contact with the object becomes evident to you. That you see through meditation. In this way through contact, through feeling, through consciousness the mental states become evident to the meditator.

Paragraph 23 is important. “Now it is only when he has become quite sure about discerning materiality in this way that immaterial states become quite evident to him in the three aspects. Therefore he should only undertake the task of discerning the immaterial states after he has completed that, not otherwise. If he leaves off discerning materiality when, say one or two material states have become evident in order to begin discerning the immaterial, then he falls from his meditation subject like the mountain cow already described under the Development of the Earth Kasiṇa. But if he undertakes the task of discerning materiality thus, then his meditation subject comes to growth, increase and perfection.” For those who practice vipassanā meditation alone it is imperative that they discern matter clearly first and then later on mentality. Otherwise as it is said here he will fall from his meditation.

After seeing mind and matter clearly or after defining mentality and materiality clearly, then one comes to see there are only mentality and materiality at any given moment. There is nothing over and above these two, mind and matter. This is the correct view of things. This correct view is described in the following paragraphs. There is no being apart from mere mentality-materiality. There is only mentality-materiality, at any moment. When you take the breath as an object and you see the breath clearly, you also see the awareness of the breath clearly. You see that there are only these two things going on at that moment, the objects which is the breath and the mind which is aware of this object. There are only these two going on. There is no thing which we can call ‘a person’, ‘a being’, ‘a self’, or whatever. This view or this understanding comes only after you see mind and matter clearly or after you have defined mentality-materiality through meditation practice.

The rest of this chapter is not difficult to understand actually. The similes are very easy to understand.

- As with the assembly of parts

The word ‘chariot’ is countenanced,

So, when the aggregates are present,

- A being’ is said in common usage.”

What we call 'a being, 'a person', 'a man' or 'a woman' is just a common usage, just a convenience for the usage in communication. If we analyze it, all we will find is mind and matter. Mind and matter put together we call 'a man' or 'a woman' and so on. It is just like when we put together various parts, we may call something a chariot, or a house, or a fist, a lute, an army, a city, a tree. These are described in paragraphs 25-28.

A chariot is nothing but a combination of parts. I always use the example of a car instead of a chariot. If you take the car apart, you lose the designation of car. There is no car at all apart from the parts. If we put these parts back again in their correct places, then it becomes a car. So in the ultimate analysis there is no car at all. There are just the different parts that are put together. In the same way there is no house. There are only walls, floors, roof and so on. If these are taken away one by one, we lose the designation house. Also the fist, when you bend your fingers a certain way, there is a fist. Actually they are just fingers and not a fist. Then there is a lute with body and strings. Let us say a lute or a harp. There are strings and the body. If we take the strings and body, there is no lute, no guitar, no harp or whatever. Then we have an army. In the olden days an army was said to consist of four parts. Those parts were the elephants, the horses, the infantry and the chariots. These are called the four component parts of an army. If it is an army there must be these four things. These four things are called 'an army'. There is no army apart from elephants, horses and so on. Also we have a city. A city is surrounding walls, houses, streets. We call this a city. There is no city apart from these houses, streets and so on. Then there is a tree. A tree consists of roots, branches, trunk, leaves. All of these put together we call 'a tree'. If they are taken apart one by one, we lose the designation tree. Also what we think to be a person, a human being, or an animal, or a man, or a woman is just the combination of mind and matter. Mind depends upon matter and matter depends upon mind. That will be described later. They depend upon each other and then function as a being, as a man or a woman and so on. This is the correct vision.

• But when a man rejects this correct vision and assumes that a [permanent] being exists, he has to conclude either that it comes to be annihilated or that it does not." When we take there to be a being, or a permanent entity, or a self, or a soul, then we have to conclude that it is permanent or that it is annihilated at death. There are these two conclusions and we cannot avoid one of these two conclusions if we do not have correct vision. "If he concludes that it does not come to be annihilated, he falls into the eternity [view] (because according to him it continues to exist). If he concludes that it does come to be annihilated, he falls into the annihilation [view]. Why? Because [the assumption] precludes any gradual change like that of milk into curd." He is paraphrasing the Pāḷi sentence. The direct translation of the Pāḷi sentence is something like this: "Because of the non-existence of some other thing which follows it or which is its result unlike curd which exists following the milk." Curd is made from milk. When it becomes curd, there is no milk. The milk disappears and the result of milk exists as curd. If you take the being to be annihilated at death, then it is not correct. A being is a combination of mind and matter. In the mind there are mental factors, especially kamma. So long as there is kamma, the results of kamma will appear in the future. So there will always be rebirth unless or until the mental defilements are eradicated. If we take the being to be annihilated at death, then it is not in accordance with this. It is difficult to explain the gradual change, like that of milk into curd. It can be explained against the view of permanency too. If you take things to be permanent, then milk will not become curd. It will remain milk all the time because you take things to be permanent. Then if you take things to be annihilated at death or whatever, with the disappearance of milk there will be nothing, no curd coming out of milk, as a result of milk. You may fall into either one of these extremes. "So he either holds back, concluding that the assumed being is eternal, or he overreaches, concluding that it comes to be annihilated." 'Holding back' and 'overreaching' are the words used in the Sutta. If you take things to be permanent, it is like holding back. If you take things to be annihilated, it is overreaching. That means going beyond the view that so long as there are mental defilements and kamma there will always be results in the future or there will always be rebirths in the future. If you don't accept that, then you are going beyond that view, and so it is stated here as overreaching. Then the Commentator quotes the Sutta. It is from the Itivuttaka. There is holding back and overreaching and there is neither holding back nor overreaching. Then the end of the Sutta is quoted. "And how do those with eyes see? Here a bhikkhu sees what is become as become." 'Become' here means those that have become. That means the five aggregates. The monk sees the five aggregates as the five aggregates. That means he sees their individual essence and their

common essence. 'Individual essence' means taking things one by one and trying to see their characteristics. The common characteristics are common to all phenomena.

For example we are all assembled here. Each one of us is different. I am Burmese. You are an American. Others may be Vietnamese. We are different individually, but as human beings, we are the same. All of us are human beings. So being human beings is the common characteristic of all of us here. I being Burmese, you being American is the individual essence. 'A bhikkhu sees what is become as become' means a bhikkhu sees the five aggregates according to reality, their characteristic or nature and their common characteristics, which are actually impermanency, suffering, and soullessness. When he sees this, he sees that with the fading away or with the eradication of mental defilements there will be no more rebirth. But so long as there are mental defilements and there is kamma, there is rebirth. This is the correct view.

Paragraph 32 and so on deal with the interdependence of mentality and materiality. Mind depends on matter and matter depends on mind. They are not independent of each other. One depends upon the other for its existence. This is described in different ways with different similes. These are very good observations of mind and matter being dependent upon each other.

One is the simile of a blind man and a cripple. That is in paragraph 35. "But for the purpose of explaining this meaning they gave this simile as an example: a man born blind and a stool-crawling cripple wanted to go somewhere." 'Stool-crawling' is the direct translation of the Pāli word. In Pāli a cripple is called 'a stool-crawling man or woman'. Since the person is a cripple, he has to walk with the aid of a chair or a bench or whatever. "The blind man said to the cripple 'Look, I can do what should be done by legs, but I have no eyes with which to see what is rough and smooth'. The cripple said 'Look, I can do what should be done by eyes, but I have no legs with which to go and come'. The blind man was delighted, and he made the cripple climb up on his shoulder. Sitting on the blind man's shoulder the cripple spoke thus 'Leave the left, take the right; leave the right, take the left'." This is the balance of mind and matter. Mind alone cannot exist in human beings and in lower celestial beings. Mind needs a material basis for its existence. Material base alone cannot function. It has no cognition. It has no desires and so on. When these two come together, then they can function together as a whole. There are other similes like a marionette or like two sheaves of reeds put together and so on.

- And just as men depend upon
A boat for traversing the sea,
So does the mental body need
The matter-body for occurrence
And as the boat depends upon
The men for traversing the sea,
So does the matter-body need
The mental body for occurrence.
Depending each upon the other
The boat and men go on the sea
And so do mind and matter both
Depend the one upon the other."

First we see mind and matter clearly. Then we see that there are only mind and matter and nothing else. This mind and matter depend upon each other to function and to support each other. When we see this, we are said to have gained the defining of mentality-materiality or the delimitation of formations, or just the purification of the right or correct view.

Student: For the Arahant somebody described it as like blowing out a candle. Is that what it is? It is where he no longer needs matter?

Teacher: No. That is different. Here it is just a meditator seeing mind and matter as they really are through the practice of vipassanā meditation. You can read a book and you can sit and think about this. You can tell other people that there is only mind and matter. Mind has the characteristic of bending towards the object. Matter is

that which does not cognize and so on. Here what is meant is not knowledge gained from reading or listening to others, but knowledge gained from your own experience, your own practice of vipassanā meditation. We try to get stillness of mind. We try to clear our minds of hindrances. As the hindrances subside, our minds become still or tranquil and concentrated. When mind becomes concentrated, we will not fail to see what is going on at the present moment. When we see that there is only mind and matter and we cannot find any other thing through experience, then we are said to have defined mind and matter clearly. We see that there is nothing over and above mind and matter, no being, no man or woman, no self and so on. We see that mind and matter depend upon each other. Mind cannot exist by itself and be functional. Matter also cannot exist by itself and function. Mind depends upon matter and matter depends upon mind. When we have this view, we are said to have the purification of view or we are said to have reached this stage of this purification.

Chapter 19

The next chapter is on overcoming doubt. Overcoming doubt comes after the meditator sees cause and effect, the cause-effect relationship between things. “Knowledge established by overcoming doubt about the three divisions of time (That is past, present and future.) by means of discerning the conditions of that same mentality-materiality is called ‘Purification by Overcoming Doubt’.” In order to get to this stage we must first see mentality-materiality clearly. Then we will see or we must find out the conditions for mind and for matter. When we can see the conditions or the causes for mind and matter, then we will be able to overcome doubts about whether we have been in the past, or what we have been in the past, things like that. We will come to that later.

This chapter deals with the Purification by Overcoming Doubt. That means trying to find the causes or the conditions for mind and matter. I think you will need a little knowledge of Abhidhamma to understand this. “To begin with, he considers thus: ‘Firstly, this mentality-materiality is not causeless, because if that were so, it would follow that, [having no causes to differentiate it], it would be identical everywhere always and for all.’ If mentality and materiality have no cause, it would be identical everywhere. They would always be the same. For all beings would be the same.

- It has no Overlord, etc., because of the non-existence of any Overlord, etc., over and above mentality-materiality. And because, if people then argue that mentality-materiality itself is its Overlord, etc., then it follows that their mentality-materiality, which they call the Overlord, etc., would itself be causeless.” If they say that mentality-materiality itself is Overlord, then mentality-materiality should be without cause, but mentality-materiality are found to be with causes. So it is not correct to take it that mentality-materiality itself is Overlord. “Consequently, there must be a cause and a condition for it. What are they?”

- Having thus directed his attention to mentality-materiality’s cause and condition, he first discerns the cause and condition for the material body in this way: ‘When this body is born, it is not born inside a blue, red or white lotus or water-lily, etc., or inside a store of jewels or pearls, etc.; on the contrary, like a worm in a rotting fish, in a rotting corpse, in rotting dough, in a drain, in a cesspool, etc., it is born in between the receptacle for undigested food and the receptacle for the digested food (This is for human beings.), behind the belly lining, in front of the backbone.” Do you know what that means? The real meaning is that the fetus lies in the womb with its back to the belly lining of the mother and facing the backbone. That is what is described here. I don’t know if that is really true. Does the fetus in the mother face the back of the mother? We need a doctor. I think instead of saying ‘behind the belly lining’, we should say ‘with its back to the belly lining’. Instead of saying ‘in front’, we should say ‘keeping the backbone in front of itself’.

- (The fetus is) surrounded by the bowel and the entrails, in a place that is stinking, disgusting, repulsive, and extremely cramped, being itself stinking, disgusting and repulsive. When it is born thus, its causes (root-causes) are the four things, namely, ignorance, craving, clinging and kamma.” Please do not confuse ‘root-causes’ with the causes in Paṭṭhāna. You may remember the causal relations described in the chapter on Dependent

Origination. Among the 24 conditions the first one of them is root-cause. There root-cause is the six roots (lobha, dosa, moha, alobha, adosa, and amoha). Here the Pāli word 'hetu' is used, but it is not the hetu of Paṭṭhāna. We can dispense with root-causes' here. "Its causes are the four things, namely, ignorance, craving, clinging, and kamma." Ignorance is one of the roots. Craving is one of the roots. Clinging because it is craving is one of the roots. But kamma is different. These four things are the causes of the arising of the material body. "Since it is they that bring about its birth; and nutriment is its condition, since it is that that consolidates it." So all together we get how many causes? Four causes (ignorance, craving, clinging, kamma) and one condition (nutriment). There are four causes and one condition. "So five things constitute its cause and condition. And of these, the three beginning with ignorance are the decisive support for this body, as the mother is for her infant, and kamma begets it, as the father does the child; and nutriment sustains it as the wet-nurse does the infant." So kamma produces the physical body. It produces it with the help of, with the support of ignorance and clinging. After producing it, nutriment sustains it.

- After discerning the material body's conditions in this way, he again discerns the mental body in the way beginning: 'Due to eye and to visible object eye consciousness arises'." When seeing consciousness arises, it is not without cause or condition. Due to the eye and to visible object eye consciousness arises. When we see something, there is seeing consciousness in us. But if we do not have the eye, we will not see. And if there is nothing to be seen, there will be no seeing consciousness. Seeing consciousness depends upon the eye and the visible object for its arising. Actually there are not only these two but some more. What are they? Light. If it is dark, we do not see anything. And then there must be attention. Even though sometimes something passes in front of us, still we don't see. We don't pay attention. Attention is also a condition for the arising of seeing consciousness, hearing consciousness and so on.

- When he has thus seen that the occurrence of mentality-materiality is due to conditions, then he sees that, as now, so in the past too its occurrence was due to conditions, and in the future too its occurrence will be due to conditions." The conditions of the present, he sees directly, but the conditions of the past and for the future, he uses inference. He does not see directly, but by inference he concludes that the past and the future must have conditions also.

- When he sees in this way, all his uncertainty is abandoned." There are 16 kinds of doubt or uncertainty described in the Discourses in many places. They are given here - five with regard to the past, five with regard to the future and six with regard to the present. They are the following: "1. Was I in the past? 2. Was I not in the past? 3. What was I in the past? 4. How was I in the past?" 'How was I in the past' means was I a king, or a Brahmin, or an ordinary person or something like that. 'What was I in the past' means was I tall, was I short, was I black, was I fair or something like that. " 5. Having been what, what was I in the past?" These are the five doubts with regard to past lives or past aggregates. He is just doubting. He does not come to any conclusion. If he says 'I was I was in the past', there is no doubt. But here he is not sure - was he in the past or was he not in the past and so on. It is similar for the future. " 1. Shall I be in the future? 2. Shall I not be in the future? 3. What shall I be in the future? 4. How shall I be in the future? 5. Having been what shall I be in the future?" And also the six kinds of uncertainty about the present are stated thus: " 1. Am I? 2. Am I not? 3. What am I? 4. How am I?" How am I is strange. Am I black/ Am I white? Am I tall? Am I short? Do you have any thoughts about your height or your color? No. The Sub-Commentary explains that it is with reference to attā that he doubts. Do I identify attā with myself? How is that attā? Is that attā tall or short, or black or white? It is not about one's own height, or color, or whatever, but about one's attā. " 5. Whence will this being have come? 6. Whither will it be bound?" From where did I come? Where will I be born and where am I going? These are doubts about the present. There are 16 kinds of doubt. These are mentioned again and again in the Suttas.

When the meditator sees there is mind and matter only and that mind and matter have their own conditions for their arising, then doubts are abandoned or given up. "Another sees the condition for mentality as twofold, according to what is common to all and to what is not common to all, and that for materiality as fourfold, according to kamma and so on."

• The condition for mentality is twofold, as that which is common to all and that which is not common to all. Herein, the six doors beginning with the eye and the six objects beginning with visible data are a condition common to all.” That mean they are common to all wholesome and unwholesome consciousness. Whether you have a wholesome or an unwholesome consciousness, they are always there. So they are common to all.

• But attention, etc., are not common to all; for wise attention, hearing the Good Dhamma, etc., are a condition only for the profitable (That is wholesome.), while the opposite kinds are a condition for the unprofitable.” Now you find wise attention and unwise attention as a condition for wholesome and unwholesome cittas. “Kamma, etc., are a condition for the resultant mentality; and the life-continuum, etc., are a condition for the functional.” In order to understand this you must understand-TAPE ENDS

Sādhu! Sādhu! Sādhu!

We offer this transcription of a Dhamma class with Venerable U Sīlānanda with the hope that it will be beneficial for your understanding of the Buddha’s teachings. This transcription has not been edited. It is the record of spontaneous exchanges between the teacher and students. Therefore it is possible that there are some errors. We are certain that such errors are infrequent and minimal. Sayādaw is a meticulous and careful teacher and offers these teachings in this manner out of compassion for those people interested in the serious study and practice of meditation and Buddhism.

The next chapter is on overcoming doubt. Overcoming doubt comes after the meditator sees cause and effect, the cause-effect relationship between things. “Knowledge established by overcoming doubt about the three divisions of time (That is past, present and future.) by means of discerning the conditions of that same mentality-materiality is called ‘Purification by Overcoming Doubt’.” In order to get to this stage we must first see mentality-materiality clearly. Then we will see or we must find out the conditions for mind and for matter. When we can see the conditions or the causes for mind and matter, then we will be able to overcome doubts about whether we have been in the past, or what we have been in the past, things like that. We will come to that later.

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“It has no Overlord, etc., because of the non-existence of any Overlord, etc., over and above mentality-materiality. And because, if people then argue that mentality-materiality itself is its Overlord, etc., then it follows that their mentality-materiality, which they call the Overlord, etc., would itself be causeless.” If they say that mentality-materiality itself is Overlord, then mentality-materiality should be without cause, but mentality-materiality are found to be with causes. So it is not correct to take it that mentality-materiality itself is Overlord. “Consequently, there must be a cause and a condition for it. What are they?”

“Having thus directed his attention to mentality-materiality’s cause and condition, he first discerns the cause and condition for the material body in this way: ‘When this body is born, it is not born inside a blue, red or white lotus or water-lily, etc., or inside a store of jewels or pearls, etc.; on the contrary, like a worm in a rotting fish, in a rotting corpse, in rotting dough, in a drain, in a cesspool, etc., it is born in between the receptacle for undigested food and the receptacle for the digested food (This is for human beings.), behind the belly lining, in front of the backbone.” Do you know what that means? The real meaning is that the fetus lies in the womb with its back to the belly lining of the mother and facing the backbone. That is what is described here. I don’t know if that is really true. Does the fetus in the mother face the back of the mother? We need a doctor. I think instead of saying ‘behind the belly lining’, we should say ‘with its back to the belly lining’. Instead of saying ‘in front’, we should say ‘keeping the backbone in front of itself’.

“(The fetus is) surrounded by the bowel and the entrails, in a place that is stinking, disgusting, repulsive, and extremely cramped, being itself stinking, disgusting and repulsive. When it is born thus, its causes (root-causes) are the four things, namely, ignorance, craving, clinging and kamma.” Please do not confuse ‘root-causes’ with the causes in Paṭṭhāna. You may remember the causal relations described in the chapter on Dependent Origination. Among the 24 conditions the first one of them is root-cause. There root-cause is the six roots (lobha, dosa, moha, alobha, adosa, and amoha). Here the Pāli word ‘hetu’ is used, but it is not the hetu of Paṭṭhāna. We can dispense with root-causes’ here. “Its causes are the four things, namely, ignorance, craving, clinging, and kamma.” Ignorance is one of the roots. Craving is one of the roots. Clinging because it is craving is one of the roots. But kamma is different. These four things are the causes of the arising of the material body. “Since it is they that bring about its birth; and nutriment is its condition, since it is that that consolidates it.” So all together we get how many causes? Four causes (ignorance, craving, clinging, kamma) and one condition (nutriment). There are four causes and one condition. “So five things constitute its cause and condition. And of these, the three beginning with ignorance are the decisive support for this body, as the mother is for her infant, and kamma begets it, as the father does the child; and nutriment sustains it as the wet-nurse does the infant.” So kamma produces the physical body. It produces it with the help of, with the support of ignorance and clinging. After producing it, nutriment sustains it.

“After discerning the material body’s conditions in this way, he again discerns the mental body in the way beginning: ‘Due to eye and to visible object eye consciousness arises’.” When seeing consciousness arises, it is not without cause or condition. Due to the eye and to visible object eye consciousness arises. When we see something, there is seeing consciousness in us. But if we do not have the eye, we will not see. And if there is nothing to be seen, there will be no seeing consciousness. Seeing consciousness depends upon the eye and the visible object for its arising. Actually there are not only these two but some more. What are they? Light. If it is dark, we do not see anything. And then there must be attention. Even though sometimes something passes in front of us, still we don’t see. We don’t pay attention. Attention is also a condition for the arising of seeing consciousness, hearing consciousness and so on.

“When he has thus seen that the occurrence of mentality-materiality is due to conditions, then he sees that, as now, so in the past too its occurrence was due to conditions, and in the future too its occurrence will be due to conditions.” The conditions of the present, he sees directly, but the conditions of the past and for the future, he uses inference. He does not see directly, but by inference he concludes that the past and the future must have conditions also.

“When he sees in this way, all his uncertainty is abandoned.” There are 16 kinds of doubt or uncertainty described in the Discourses in many places. They are given here - five with regard to the past, five with regard to the future and six with regard to the present. They are the following: “1. Was I in the past? 2. Was I not in the past? 3. What was I in the past? 4. How was I in the past?” ‘How was I in the past’ means was I a king, or a Brahmin, or an ordinary person or something like that. ‘What was I in the past’ means was I tall, was I short, was I black, was I fair or something like that. “ 5. Having been what, what was I in the past?” These are the five doubts with regard to past lives or past aggregates. He is just doubting. He does not come to any conclusion. If he says ‘I was I was in the past’, there is no doubt. But here he is not sure - was he in the past or was he not in

the past and so on. It is similar for the future. “ 1. Shall I be in the future? 2. Shall I not be in the future? 3. What shall I be in the future? 4. How shall I be in the future? 5. Having been what shall I be in the future?” And also the six kinds of uncertainty about the present are stated thus: “ 1. Am I? 2. Am I not? 3. What am I? 4. How am I?” How am I is strange. Am I black/ Am I white? Am I tall? Am I short? Do you have any thoughts about your height or your color? No. The Sub-Commentary explains that it is with reference to attā that he doubts. Do I identify attā with myself? How is that attā? Is that attā tall or short, or black or white? It is not about one’s own height, or color, or whatever, but about one’s attā. “ 5. Whence will this being have come? 6. Whither will it be bound?” From where did I come? Where will I be born and where am I going? These are doubts about the present. There are 16 kinds of doubt. These are mentioned again and again in the Suttas.

When the meditator sees there is mind and matter only and that mind and matter have their own conditions for their arising, then doubts are abandoned or given up. “Another sees the condition for mentality as twofold, according to what is common to all and to what is not common to all, and that for materiality as fourfold, according to kamma and so on.”

“The condition for mentality is twofold, as that which is common to all and that which is not common to all. Herein, the six doors beginning with the eye and the six objects beginning with visible data are a condition common to all.” That mean they are common to all wholesome and unwholesome consciousness. Whether you have a wholesome or an unwholesome consciousness, they are always there. So they are common to all.

“But attention, etc., are not common to all; for wise attention, hearing the Good Dhamma, etc., are a condition only for the profitable (That is wholesome.), while the opposite kinds are a condition for the unprofitable.” Now you find wise attention and unwise attention as a condition for wholesome and unwholesome cittas. “Kamma, etc., are a condition for the resultant mentality; and the life-continuum, etc., are a condition for the functional.” In order to understand this you must understand-TAPE ENDS

Sādhu! Sādhu! Sādhu!

We offer this transcription of a Dhamma class with Venerable U Sīlānanda with the hope that it will be beneficial for your understanding of the Buddha’s teachings. This transcription has not been edited. It is the record of spontaneous exchanges between the teacher and students. Therefore it is possible that there are some errors. We are certain that such errors are infrequent and minimal. Sayādaw is a meticulous and careful teacher and offers these teachings in this manner out of compassion for those people interested in the serious study and practice of meditation and Buddhism.

Next is the chapter on what is the path and what is not the path. “The knowledge established by getting to know the path and the not-path thus ‘This is the path, this is not the path’ is called ‘Purification by knowledge and vision of what is the path and what is not the path’.”

When a person practices meditation and he advances, there are different stages of development. He reaches a certain stage where there arises a certain kind of illumination, or he feels elation. His practice of meditation is very good. This will be explained later. When these states arise, the meditator takes them to be enlightenment. If he takes them to be enlightenment, he will not practice anymore. And so he will not gain enlightenment at all. These are called ‘impediments’.

These impediments are a block to the meditator’s progress or to his enlightenment. If he takes them to be the way, to be the path to enlightenment, then he is wrong. He will not get enlightenment at all. He must understand these are not the path to enlightenment. The path to enlightenment is to go further and to see the impermanency, suffering and soulless nature of things. A yogi must be able to see ‘This is correct and this is incorrect’ or ‘This is the path to enlightenment and this is not the path to enlightenment’. This chapter deals with this.

Before coming to these impediments he must do some contemplation. Different kinds of contemplation are mentioned in this chapter. “One who desires to accomplish this should first of all apply himself to the inductive

insight called ‘comprehension by groups’.” That means comprehending not in detail one by one, but taking as a group, for example taking materiality as a group and contemplating on it. It is called ‘inductive insight’ or ‘comprehension by groups’. These two names are used in India and in Sri Lanka.

That is what is said in the Commentary. You have the footnote down there. “This, it seems is the term used by the inhabitants of Jambudīpa (India).” Comprehension by groups seems to be the term used by Indian teachers. “However, insight into states by means of the method beginning ‘Any materiality whatever’ is ‘Inductive Insight’. This, it seems, is the term used by the inhabitants of Tambapannidīpa (Sri Lanka).” Inductive insight and comprehension by groups mean the same thing. Different teachers have different names for the same thing.

Why does he have to do comprehension by groups or inductive insight? “Because knowledge of what is the path and what is not the path appears in connection with the appearance of illumination, etc. (That will be explained later.), in one who has begun insight. For it is after illumination, etc., have appeared in one who has already begun insight that there comes to be knowledge of what is the path and what is not the path.” He must be able to decide that these are not the path and these will not lead to enlightenment.

“Comprehension of groups is the beginning of insight.” This is the first knowledge in the list of the vipassanā knowledges. Before that we are not in vipassanā proper. At first we try to be mindful of whatever is at the present moment. Later on we will come to see mind and matter clearly. Then we see the cases and conditions of mind and matter. While we are doing this we are not in the domain of vipassanā proper. We have not yet gone into vipassanā proper. Only when we come to the comprehension by groups do we enter into the real vipassanā.

“Comprehension by groups is the beginning of insight. That is why it is set forth next to the Overcoming of Doubt. Besides, knowledge of what is the path, and what is not the path arises when Full Understanding as Investigation is occurring, and Full Understanding as Investigation comes next to Full Understanding as the Known. So this is also a reason why one who desires to accomplish this purification by knowledge and vision of what is the path and what is not the path should first of all apply himself to comprehension by groups.” He is explaining why a yogi has to do this inductive insight or comprehension by groups.

There are three kinds of full understanding. In paragraph 3 they are full understanding as the known, full understanding as investigating, and full understanding as abandoning. These are the three kinds of full understanding.

“Herein, the understanding that occurs by observing the specific characteristic of such and such states thus, ‘materiality (rūpa) has the characteristic of being molested’, ‘feeling has the characteristic of being felt’, is called ‘full understanding as the known’.” Full understanding as the known is understanding the specific characteristics of things we observe. There are two kinds of characteristics, the common or general characteristics and the specific characteristics of everything we observe. When we see the specific characteristics of the things we observe, then we are said to have this understanding of the known. Nāma has the characteristic of bending toward the object. Rūpa has the characteristic of being molested and so on. This is their specific characteristic. They do not share this characteristic with others. Since rūpa does not share the characteristic of being molested with nāma and nāma does not share the characteristic of bending towards the object with rūpa, these are considered their specific characteristics. However all conditioned things in the world do have common characteristics. They are impermanency, suffering and soullessness. When we see the specific characteristic of things, then we have the full understanding of the known.

“The understanding consisting in insight with the general characteristics as its object that occurs in attributing a general characteristic to those same states in the way beginning ‘Materiality is impermanent, feeling is impermanent’ is called ‘full understanding as investigating’.” When we see the general characteristics of things, when we see impermanency, suffering and soulless nature of things, we are said to have ‘full understanding as investigating’.

The next one is: “The understanding consisting in insight with the characteristics as its object that occurs as the abandoning of the perception of permanence, etc., in those same states is called ‘full understanding as abandoning’.” When we see, when we understand that something is impermanent, we abandon the notion of permanence. When we see something as dukkha (suffering), then we abandon the notion of sukha and so on. That is full understanding as abandoning. They have different aspects.

“Herein, the plane of full understanding as the known extends from the Delimitation of Formations (That means discriminating mind and matter or seeing mind and matter clearly.) up to the Discernment of conditions (Chapter 19); for in this interval the penetration of the specific characteristics of states predominates.” ‘Plane’ here means domain, so it should be ‘the domain of full understanding as known’.

“The domain of full understanding as investigation extends from Comprehension by Groups up to Contemplation of Rise and Fall (Chapter 21); for in this interval the penetration of the general characteristics predominates.” During these stages a yogi sees the general characteristics of things, that they are impermanent and so on.

“The domain of full understanding as abandoning extends from Contemplation of Dissolution onwards.” After seeing rising and falling the yogi will see the dissolution. “For from there onwards the Seven Contemplations that effect the abandoning of the perception of permanence, etc., predominate thus.” These are the seven kinds of contemplation: 1. Contemplating [formations] as impermanent, a man abandons the perception of permanence and so on. These three kinds of full understanding we should know. Up to the last chapter a yogi has achieved the full understanding as the known. After the full understanding as known there must come full understanding as investigating. For that purpose the yogi has to do inductive insight or the comprehension as groups.

Now we have comprehension by groups paragraph 6. “How is it that understanding of defining past, future and present states by summarization is knowledge of comprehension?” This is a quotation taken from the Paṭisambhidāmagga.

Whenever matter and the mental things are described the Buddha described them as belonging to past, present, future, as being internal and external, as being subtle and gross, as being far and near and so on. By taking all materiality whether past, present or future and so on and then contemplating on that materiality as impermanent, this is one kind of comprehension. “He defines it as painful.” That is another kind of comprehension. “He defines it as not self.” That is another kind of comprehension.

Paragraph 9 “Herein, the abbreviation ‘the eye..(etc.).. is aging and death’ should be understood to represent the following sets of things elided” and so on. In the previous quotation we see mentality-materiality, feelings, perceptions and so on. What is not directly included in this quotation is given in paragraph 9. Herein, the abbreviation should be understood to represent the following sets of things elided. They are not mentioned in the quotation, but they should be understood as being included. These are the states that occur in the doors and so on.

One thing important is in paragraph 12, the second part. “And as regards those that are amenable to comprehension a beginning should be made by comprehending those among them that are obvious to and easily discernible by the individual [meditator].” That is very important. When we meditate, we must comprehend or we must be mindful of what is obvious, what is prominent and what is easy to see. We don’t have to look for what is difficult to see. Simply we cannot do that. This statement is very important. When we practice vipassanā meditation, we take the object that is easy to see at that moment, what is obvious, what is prominent at that moment. That is why although we are concentrating on the breath, if there is a noise that is loud enough, we pay attention to that too. That is because at that moment it is more obvious than the breath. So we have to be mindful of that. It is following the advice given in the Visuddhi Magga.

Then we have comprehension by groups. I hope you have read all this. Even one materiality can be comprehended in different ways. It is impermanent in the sense of destruction. It is painful in the sense of terror. It is not self in the sense of having no core. This is how we contemplate the impermanent nature, suffering nature, and soulless nature of things. You may take any materiality - past, present, future, internal, external and so on. Then you define or try to see that this is impermanent in the sense of destruction. That means it is destroyed, it is dissolved after coming into existence and so it is impermanent and so on. It is impermanent in the sense of destruction. It is painful (dukkha) in the sense of terror because it is fearful. When it is painful, it is fearful. And it is not self in the sense of having no core, having no inner core. When you contemplate that rūpa is impermanent in the sense of destruction, this is one kind of comprehension. If you take rūpa in different aspects, such as rūpa in the past was impermanent in the sense of destruction, rūpa in the present is impermanent in the sense of destruction, rūpa in the future is impermanent in the sense of destruction and so on, in that way you can contemplate in eleven ways on one rūpa. You may contemplate past, present, future, internal, external, subtle, gross, inferior, superior, far, near. In this way you may contemplate in one way or in eleven ways. You may contemplate in the same way painful in the sense of terror and not self in the sense of having no core in the same way.

In paragraph 16 we have to make some changes in about the middle of the paragraph. “For what is impermanent is painful, and it is impossible to escape the impermanence or the rise and fall and oppression, of self, so how could it have the state of a doer and so on?” Here he misunderstood two words. The correct translation should be “For that which is impermanent and painful is incapable of preventing even its own impermanence, or oppression by rise and fall.” So when you contemplate on the no self nature of things, then you say that there is no self, no doer, no experiencer and so on. Also you contemplate like this: What is impermanent is painful. Right? Whatever is impermanent is painful. And whatever is impermanent and painful is no self. It is incapable of preventing its own impermanence and being oppressed by rising and falling. That is the meaning here.

He misunderstood the Pāli word ‘udayabbhayaapīṇana’. He takes udaya to mean one thing, bhaya to mean one thing and pīṇana to mean one thing. But here the meaning is that first you see the arising and disappearing of things. Something arises and disappears. When you see the arising and disappearing of things, you see the impermanence of things. When it is impermanent, it is oppressed by rising and falling. So you see that it is suffering or that it is unsatisfactory. That is the explanation of it being dukkha. It is dukkha because it is oppressed. Oppressed by what? Oppressed by rising and falling. When you practice meditation and just see things coming and going, coming and going, you clearly see the dukkha nature of things. So it is not ‘rise’, ‘fall’ and ‘oppression’, but oppression by rise and fall. That means being oppressed by rising and falling. When you see things arising and disappearing, arising and disappearing, you see this nature of suffering or being painful. “For that which is impermanent and painful is incapable of preventing even its own impermanence or oppression by rise and fall.” And so it is no self.

The word ‘anattā’ has different meanings. The direct meaning is no self. Right? It implies that it cannot exercise any authority over things. Insusceptibility to the exercise of authority over things is also included in the meaning of the word ‘anattā’. When you want to see the anattā nature of things, you do this way: This is impermanent. This is painful. That which is painful and impermanent is no self. That means it cannot prevent itself from being impermanent. There is no way of exercising authority. Don’t become impermanent, don’t become painful - there is incapability of exercising authority over these things. It is incapable of preventing its own impermanence and its own oppression. That is contemplation of not self.

The same contemplation used for rūpa is applied to feeling and so on. Then there is the explanation of strengthening of comprehension of impermanence etc. In forty ways you try to see the mental and physical phenomena as impermanent, painful, as a boil, a dart, a calamity and so on. In paragraph 18 the list is given and in paragraph 19 the meaning of the word is given, one by one.

In paragraph 19 about a third of the way down “As a disaster because of bringing unforeseen and plentiful adversity, and because of” - instead of ‘and’ there should be ‘as terror’. It should be “As terror because of being the basis for all kinds of terror.” Otherwise you do not get forty.

Sādhu!

Sādhu!

Sādhu!

(Tape 41 / Ps: 20 – 75)

When we practice vipassanā meditation, we try to be mindful of whatever is at the present moment. That 'whatever' is sometimes matter or rūpa and sometimes mind or nāma. Sometimes we are mindful of the breath or the movements. At that time we are taking matter as an object and when we are mindful of our thoughts or emotions, then we are mindful of the mind or the mental properties. In the beginning we just try to be mindful of mind or matter, whatever is at the present moment. After some time as the concentration gets better, we are able to see the individual characteristics of what we observe.

So there are two kinds of characteristics we have to understand with regard to vipassanā meditation. The first thing we will see is the individual characteristics of things. So when we concentrate on the mind, we will come to see that mind is that which inclines towards the object. So when we watch our mind or our consciousness, it seems to go to the object. It seems to incline towards the object. That inclination towards the object is the characteristic of mind. When we concentrate on matter, then we will come to see that matter has no cognizing power. It doesn't cognize. That also we will come to see and that is a kind of characteristic of matter.

During the stages that we have just studied, during the stages of discerning mind and matter and during the stage of discerning the causes of mind and matter, a yogi sees the specific or the individual characteristics of things. From that stage in order to go to the next stage, a yogi needs to see the general characteristics or common characteristics of things. 'Common characteristic' means the impermanence, suffering and soulless nature of things. Impermanence and the others are common to all phenomena that is all mind and matter or formations. Actually during the stage of seeing the causes, a yogi comes to see the arising and disappearing of what he observes. When he observes let us say anger, then he knows that it has arisen and also when it has disappeared, he knows that it has disappeared. So he sees arising and falling.

That is direct seeing. From that direct seeing he infers the impermanence and so on of those that he does not observe. That is those of the past and those of the future. Chapter 20 deals with that kind of vipassanā, that kind of meditation. In the beginning of that chapter it says "One who desires to accomplish this should first of all apply himself to the inductive insight." So it is called 'inductive insight'. Actually it is inferential. It is not direct insight. Inferential insight can come only after direct insight. So if we do not have direct insight, there can be no inferential insight. First we must see the present thing as impermanent. Then we infer that just as this present matter is impermanent, so the past matter must be impermanent and also the future matter will be impermanent. From what we have seen directly, we infer what we do not see to be impermanent, suffering and so on. In order to develop that insight here, it is said that we must apply the inductive insight, what is called 'comprehension by group'. The beginning part of this chapter deals with this insight, 'comprehension by group' or 'inductive insight'. With regard to this insight the author mentions the three kinds of full understanding - full understanding as the known, full understanding as investigating, and full understanding as abandoning. Actually we have gone through these parts. So the full understanding as the known is when we see the individual characteristics of things. Now a yogi is to go to the second stage which is full understanding as investigating.

How does a yogi practice insight comprehension by group? Whenever matter or something is mentioned, the Buddha mentioned or described it as past, future, present, internal, external, gross and so on. There are eleven of these things. The aspects of whatever kind of materiality may be seen as past, future, present (3), internal, external (5), gross, subtle (7), inferior, superior (9), far, near (11). With regard to these eleven aspects the different kinds of materiality are described.

When a yogi does comprehension by group, he does not take each one of the material properties separately but just the materiality as a group as one. Then he sees materiality which belongs to the past as impermanent and materiality which belongs to the future as impermanent and so on. When he takes matter as a whole, not taking earth element, water element and so on separately, then he is said to be doing comprehension by groups.

Actually ‘a group’ means just taking rūpa, I mean if it is rūpa, taking rūpa as a whole. So a person can practice meditation on rūpa as all rūpa is impermanent. That is one comprehension.

Or he can take rūpa with reference to the eleven aspects. So rūpa in the past is impermanent, rūpa in the present is impermanent, and rūpa in the future is impermanent, and then internal rūpa is impermanent, external rūpa is impermanent and so on. If he does that way, then he said to be doing in eleven different ways. So there can be one comprehension or there can be eleven comprehensions. They are described in the following paragraphs.

If you look at paragraph 13, it says there: “Here is the application of the directions dealing with the aggregates: ‘Any materiality whatever, whether past, future or present, internal or external, gross or subtle, inferior or superior, far or near - he defines all materiality as impermanent: this is one kind of comprehension.’”

One word is missing there or it is stated in brief or in an elliptical way. You see only two there. Right? Impermanent and not-self. What is missing? Dukkha or suffering is missing. So there must be something like painful. He defines as painful and then dots, and he defines as not-self. This is one kind of comprehension. So this is taking rūpa as a whole.

Then taking rūpa as a whole but with reference to past and so on, we get eleven kinds of contemplation. Towards the end of paragraph 14 it says: “And all this is impermanent in the sense of destruction. Accordingly there is one kind of comprehension in this way; but it is effected in eleven ways.” So it can be one kind of contemplation or eleven kinds of contemplation. If we take rūpa as a whole, then it is one kind of contemplation. If we take rūpa with reference to past, future, present and so on, then we get eleven ways of contemplating on matter or materiality.

Just as there is one or eleven contemplations with regard to impermanence, there is one or eleven with regard to suffering or painfulness in paragraph 15. The same is true with anatta (no self) in paragraph 16. So there is one contemplation or eleven contemplations. We have one meaning of the word ‘anatta’ in paragraph 16. That is what? “In the sense of having no core.” This is one meaning of anatta. The word ‘anatta’ has different meanings. So one meaning is that there is no core. That is why it is called ‘anatta’. When we say rūpa is anatta, we mean rūpa has no inner core, or substance, or whatever. This is one meaning or interpretation of the word ‘anatta’. We will meet another interpretation later.

After doing this also with regard to the other aggregates such as feeling and so on, the yogi is instructed to view mind and matter in forty different ways. That is discussed in paragraph 18 and so on, ‘Strengthening of Comprehension of Impermanence, etc., in Forty Ways.’ They are given in brief and also each term is defined later in paragraph 19.

These end with the sound ‘to’ in Pāli and so we have aniccato, dukkhato, rogato, gandato, and so on. In Myanmar these are called ‘forty tos’. You know the word ‘to’ means ‘forest’ in Burmese. It is something like a play on words. The word ‘to’ really is the Pāli particle and it is a suffix which means ‘as’, or ‘from’, or ‘because of’. Here it means ‘as’. The Pāli word ‘to’ is taken to mean something like a forest here. So we have forty ‘tos’. There are forty ways of looking at mind and matter. These forty are later divided into meaning ‘impermanent’, ‘painful’ and ‘no self’.

As I said last week, we have to add or we have to make changes somewhere in paragraph 19. At the bottom of paragraph 19 if you come up two or three lines, you will see ‘adversity and because of being’. The word ‘and’ should be rubbed out and then ‘as terror’ should be put there. So it is ‘as terror because of being the basis for all kinds of terror’. And on page 712, about 15 lines down (in the fourth edition), the word ‘vain’ should be in italics. That is not so important, but it should be in italics. So we get all together forty different ways of contemplating on nāma and rūpa actually.

Paragraph 20: these are grouped with regard to impermanence, suffering and not self.

“Now there are fifty kinds of Contemplation of Impermanence here by taking the following ten in the case of each aggregate: as impermanent, as disintegrating, as fickle” and so on. There are twenty-five kinds of Contemplation of Not-Self, and there are one hundred twenty-five kinds of Contemplation of Pain by taking the rest beginning with ‘as painful, as a disease’ and so on.

These forty are divided into three groups - impermanence, pain and not-self. After viewing mind and matter in this way, the yogi is instructed to sharpen his faculties. That is if he cannot bring this contemplation to success. If he does not succeed in contemplating in this way, then he should sharpen his faculties by the way stated in paragraph 21. That is: “(1) He sees the destruction of arisen formations; (2) and in that [occupation] he makes sure of working carefully” and so on. So he has to sharpen his faculties by these methods.

And then #8 says “wherein he overcomes pain by renunciation.” What does ‘overcome pain by renunciation’ mean? Here ‘renunciation’ simply means ‘effort’. The Pāḷi word ‘nekkhamma’ is sometimes misleading. ‘Nekkhamma’ means ‘to get out of’. So here it means ‘to get out of laziness’, which means viriya or effort. So ‘to overcome pain by renunciation’ really means ‘to overcome pain by effort, by making effort’.

“He should avoid the seven unsuitable things in the way stated in the Description of the Earth Kasīṇa (They are explained before.), and cultivate the seven suitable things and he should comprehend the material at one time and the immaterial at another.” At one time he should contemplate on rūpa (matter) and at another time on nāma or immaterial things.

Now we have ‘Contemplation of the Material’. “While comprehending materiality he should see how materiality is generated.” So he should see how it arises or its arising, its generation. That should be the object of his meditation at that time, “that is to say how this materiality is generated by four causes beginning with kamma.” There are four causes of matter. I think you have met them before in chapter 19, paragraph 9. Those are what? Kamma, consciousness, temperature, and nutriment.

“When materiality is being generated in any being, it is first generated from kamma.” So the first matter that arises at the beginning of a given life is generated by kamma or is the result of kamma. “For at the actual moment of rebirth-linking of a child in the womb, the first thirty instances of materiality (That means thirty material properties.) are generated in the triple continuity, in other words the decad of physical [heart] basis, body and sex.” So there are the decads of physical heart basis, the decad of body and the decad of sex. “Those are generated at the actual instance of rebirth-linking consciousness’ arising. And as at the instant of its arising, so too at the instant of its presence and at the instant of its dissolution.”

There are material properties generated by kamma and these material properties generated by kamma arise at the very first moment in one’s life. And each moment has three sub-moments. At every sub-moment also the matter generated by kamma arises. So at every moment the kamma-born-matter arises all through the life until very, very close to the moment of death. At all three sub-moments the kamma-born-matter is generated. So at the first moment, at the arising moment, there are thirty. These thirty will exist for seventeen thought moments. At the sub-moment of presence, static moment, another thirty are produced. So at that moment there are sixty - the first thirty and the new thirty, so there are sixty.

At the dissolution moment of relinking consciousness another thirty are produced. So at that moment there are ninety. And then at the next moment there are one hundred-twenty and so on through seventeen thought moments. After seventeen thought moments the number will be constant because thirty are produced and thirty disappear.

“Herein the cessation of materiality is slow and its transformation ponderous.” We should note this. This means that materiality or matter is slow in dissolution. That means the life of matter is longer than the life of consciousness. Matter exists seventeen times longer than a thought moment exists. When matter arises, it will exist for, it will last for, seventeen thought moments before it disappears. So cessation of materiality is slow.

That means materiality has a longer life than a thought moment. “And its transformation ponderous, while the cessation of consciousness is swift and its transformation quick.” The arising and disappearing of thought moments are quick, just one moment or say just one big moment or three small moments.

It is said: “Bhikkhus, I see no other thing that is so quickly transformed as the mind. (That is the words of the Buddha.) For the life-continuum consciousness arises and ceases sixteen times while one material instance endures.” Those that are produced at the first moment of relinking will last until the seventeen thought moments. While sixteen thought moments come and go, they exist.

“With consciousness the instant of arising, instant of presence (That means static stage.) and instant of dissolution are equal (They are the same.)” I said that the life of a material property is seventeen thought moments. Right? So how many small moments are there? Fifty-one small moments. Right? In seventeen big moments there are fifty-one small moments. There is the instant of arising, the instant of presence and the instant of dissolution. With regard to consciousness these three instances are of equal duration. They are equal. They are the same. But with regard to a material property the instant of arising is one small moment or one sub-moment. The instant of dissolution is one sub-moment. The forty-nine sub-moments between (arising and dissolution) are one instant of presence for a material property.

Do you follow me? Matter lasts for fifty-one small moments of consciousness. So the arising, the presence and the dissolution of matter is different from the arising, the presence and the dissolution of consciousness. Right? The arising and the dissolution (moments) of both mind and matter are equal, just one sub-moment. The presence of consciousness is only one sub-moment, but the presence of matter is forty-nine sub-moments. “With consciousness the instant of arising, instant of presence, and instant of dissolution are equal; but with materiality only the instants of arising and dissolution are quick like those [of consciousness], while the instant of its presence is long and lasts while sixteen consciousnesses arise and cease.” That means after its arising there are sixteen consciousnesses.

Now paragraph 25, that is important. It says ‘the second life-continuum’, but the author has not mentioned the first life-continuum. Right? If you read it before you came to the class, I was wondering what you would understand by that. The actual meaning here is the life-continuum as a second consciousness arises. Relinking consciousness is the first consciousness and then life-continuum is the second consciousness. Here the translation should not be ‘second life-continuum’, but ‘life-continuum as a second consciousness arises’. The Pāli words that you are familiar with are ‘dutiyaṃpi’, ‘tatiyaṃpi’. Right? When you take refuge, you say “Dutiyaṃpi Buddhaṃ saranaṃ gacchāmi” and so on. From the word ‘dutiyaṃpi’ if you take off ‘pi’, you get ‘dutiyaṃ’. That word can be an adjective or an adverb. Here it is an adverb, not an adjective. So in the Pāli it is ‘dutiyaṃ bhavaṃgaṃ’. ‘Bhavaṃga’ means life-continuum. ‘Dutiyaṃ bhavaṃgaṃ’ does not mean ‘the second bhavaṃga’, but it means ‘as a second consciousness, bhavaṃga arises’.

“The life-continuum as second consciousness arises with the prenascent physical [heart] basis as its support, which has already reached presence and arose at the rebirth-linking consciousness’ instant of arising.” That is also not accurate. What is to be at the end he put in front. Here the translation should run like this: “The life-continuum as a second consciousness arises with the prenascent physical [heart] basis as its support, which arose at the rebirth-linking consciousness’ instant of arising and has already reached presence.” The sequence should be like that. We cannot change that sequence here because it must first arise and then it must reach the instant of presence. That means when life-continuum arises, the heart basis which arose at the moment of relinking has reached the instance of presence. Now here relinking consciousness is the first citta in the thought process and the second citta in the thought process is the life-continuum consciousness. The heart basis arose with relinking consciousness. At the moment of the first moment it is arising. But later on it has reached presence or the static stage. When it is in the static stage, the second consciousness or bhavaṃga arises. That bhavaṃga arises depending upon the heart basis. That is what the author is talking about here. The life-continuum arises with the prenascent physical heart basis as its support. That heart basis has already arisen and now it has reached the stage of presence and at that moment the life-continuum arises. So it arises taking the

heart basis as its support. The life-continuum has the prenascent physical heart basis as its support which arose at the rebirth-linking consciousness' instant of arising and has already reached presence.

Now the third life-continuum is the same. The life-continuum as a third consciousness arises. Now for your information, after relinking consciousness there are how many arisings of life-continuum? Sixteen. So there are sixteen life-continuum consciousnesses arising after relinking consciousness. Here 'the third' means not the third life-continuum because it is really the second life-continuum. So the life-continuum as the third consciousness arises with prenascent physical heart basis as its support and so on. So it goes that way. With the arising moment of first life-continuum, there arises heart basis. When the second life-continuum arises that heart has reached its present stage. And then it forms the basis for the second life-continuum. It is like this. The later consciousness takes support from the heart basis which arose at least one big moment before its arising. If you put #1, #2, #3, #4, let us say #2 consciousness arises taking heart basis which arose with #1 consciousness as its support. And then #3 consciousness arises taking heart basis which arose with #2 consciousness as its support and so on. It can go all through our life. It happens in this way throughout life.

“But in one who is facing death sixteen consciousnesses arise with a single prenascent physical [heart] basis as their support, which has already reached presence.” When a person is about to die, all kamma-born matter ceases to arise with the seventeenth consciousness reckoned backward from the death consciousness. Suppose there is death consciousness. We reckon backward taking death consciousness as #1, then #2 and so on through #17. With the dissolution of death consciousness, no more kamma-born matter is produced in that life. But what is produced at that moment will last until the moment of death. So there is only one heart basis at that time for these sixteen thought moments. “But in one who is facing death sixteen consciousnesses arise with a single prenascent physical heart basis as their support, which has already reached presence.” This is all Abhidhamma.

“The materiality that arose at the instant of arising of the rebirth-linking consciousness ceases along with the sixteenth consciousness after the rebirth-linking consciousness” and so on. If you understand that materials last for seventeen thought moments, then you can understand this.

The next is kamma-born materiality. This is all Abhidhamma. With regard to kamma-born materiality we are to understand how many? Six - “(1) kamma, (2) what is originated by kamma, (3) what has kamma as its condition, (4) what is originated by consciousness that has kamma as its condition, (5) what is originated by nutriment that has kamma as its condition, (6) what is originated by temperature that has kamma as its condition.” There are six kinds to be understood with regard to kamma-born matter.

Here kamma is profitable and unprofitable volition. That is very important. If we talk about kamma, we often say kamma is deeds or actions. Actions are called 'kamma'. But technically speaking 'kamma' means volitions, profitable and unprofitable, or wholesome and unwholesome volitions, kusala and akusala, cetanā in Pāli.

“What is originated by kamma is the kamma-resultant aggregates and the seventy instances of materiality beginning with the eye decad” and so on. You have to take it from Abhidhamma. “What has kamma as its condition is the same [as the last] since kamma is the condition that upholds what is originated by kamma.”

“What is originated by consciousness that has kamma as its condition is materiality originated by kamma-resultant consciousness.” Consciousness produces matter. Right? So the matter produced by resultant consciousness is called 'what is originated by consciousness that has kamma as its condition'. “What is originated by nutriment that has kamma as its condition is so called since the nutritive-essence that has reached presence in the instances of materiality originated by kamma originates a further octad-with-nutritive-essence-as-eighth (That means the inseparable eight.), and the nutritive-essence there that has reached presence also originates a further one, and so it links up four or five occurrences of octads. What is originated by temperature that has kamma as its condition is so called since the kamma-born fire element that has reached presence originates an octad-with-nutritive-essence-as-eighth” and so on. With regard to kamma-born materiality we have to understand six things.

And with regard to consciousness-born materiality how many? Five - “(1) consciousness, (2) what is originated by consciousness, (3) what has consciousness as its condition, (4) what is originated by nutriment that has consciousness as its condition, (5) what is originated by temperature that has consciousness as its condition.”

“Herein, Consciousness is the 89 kinds of consciousness.” You take them from the chart at the end of the book or from The Manual of Abhidhamma.

“Consciousnesses thirty two,
And twenty six, and nineteen too,” and so on.

Among them there are some consciousnesses which produce not only matter but postures and intimation, some just postures and so on. Some types of consciousness can help us maintain a posture for a long time. That is why when you have good concentration, you can sit for two, three hours without feeling any discomfort, without feeling any weakness, or without feeling sleepy, or whatever. That happens to yogis when they reach to the higher stages of vipassanā meditation. Their meditation is very good and their concentration is strong. So they can sit for a long time. Sometimes they don't sleep at all for one or two days, but they don't feel any ill effects from lack of sleep. That is because some types of consciousness have the ability to maintain the postures or to keep our body in one posture for a long time. That is why when a person is in trance, we call it ‘samĀpatti’ or ‘jhāna’, he can sit for seven days without changing his posture. So there are some types of consciousness which help to maintain postures. I think there are two groups. “Thirty two consciousnesses, namely, the eight profitable consciousnesses, the twelve unprofitable, the ten functional, excluding the mind element and the two direct knowledge consciousnesses as profitable and functional, give rise to materiality, to postures and to intimation (three kinds).” The next twenty six are javana moments of rūpĀvacara, arūpĀvacara, and lokuttara. They give rise to materiality, to postures but not to intimation and so on.

Paragraph 32 “What is originated by consciousness is the three other immaterial aggregates (That is feeling, perception, and mental formations.) and the seventeenfold materiality, namely, the sound ennead, bodily intimation, verbal intimation” and so on. Now students of Abhidhamma do you find any discrepancy here with The Manual of Abhidhamma? In the Manual of Abhidhamma only fifteen are said to be born of consciousness. Right? Here they are given as seventeen. So growth and continuity are not included in those originated by consciousness in The Manual of Abhidhamma. But here they are also taken to be originated by consciousness. These two will be added to other groups too.

“What has consciousness as its condition is the materiality of fourfold origination stated thus: ‘Postnascent states of consciousness and consciousness-concomitants are a condition, as postnascence condition, for this prenascent body’ (Ptn 1.5).” This is from Paṭṭhāna.

“What is originated by nutriment that has consciousness as its condition: the nutritive essence that has reached presence in consciousness-originated material instances originates a further octad-with-nutritive-essence-as-eighth, and thus links up two or three occurrences of octads.” These are all Abhidhamma. If you want to understand them, please read chapter 6 of The Manual of Abhidhamma. After reading chapter 6 when you come back here, then you will understand.

Nutriment-born materiality is the same - (1) nutriment, (2) what is originated by nutriment and so on. Here also in paragraph 36 what is originated by nutriment is stated as there are fourteen nutriment-born kinds of materiality, but in The Manual of Abhidhamma only twelve are mentioned. Growth and continuity are omitted.

And then in paragraph 37 one thing is worthy of notice. That is nutriment smeared on the body originates materiality. Normally we think that only food eaten through the mouth can originate materiality. But here it is said that also nutriment smeared on the body originates materiality. So sometimes it may be possible to smear some food on our body and the it will cause the nutriment-born-matter to arise.

Temperature-born-materiality is the same. In paragraph 40 what is originated by temperature? It is said that materiality is fifteenfold. In The Manual of Abhidhamma only thirteen are mentioned as growth and continuity are omitted.

And then “What is originated by nutriment that has temperature as its condition: the temperature-originated nutritive essence that has reached presence originates future octad-with-nutritive-essence-as-eighth” and so on. Did you wonder why that the words ‘that has reached presence’ are mentioned again and again? When consciousness or mind produces matter, it produces at the arising moment because it is said to be strong at the arising moment. But matter is strong only at the presence moment. That is why it is repeatedly said ‘that has reached presence, that has reached presence’. So matter can produce matter only when it reaches the stage of presence, not at the arising moment, nor at the dissolution moment, but only when it is present.

Now we have Comprehension of the Immaterial. So after comprehending or contemplating on rūpa, a yogi must contemplate on nāma or what is immaterial. “Just as one who is comprehending the material should see the generation of the material (or the arising of the material) so too one who is comprehending the immaterial should see the generation of the immaterial and that is through the eighty one mundane arisings of consciousness, that is to say, it is kamma accumulated in a previous becoming that this immaterial [mentality] is generated” and so on. When the arising of mentality is observed, then it should be observed by way of eighty one mundane types of consciousness. There are eighty nine types of consciousness and eight belong to supramundane. And supramundane consciousnesses are not the object of vipassanā meditation. So only the mundane consciousnesses are given here.

“The modes in which it is generated should be understood according to the method given in the Description of the Dependent Origination.” So in that chapter how the mind arises is given. “That same [nineteenfold arising of consciousness is generated] as life-continuum as well” and so on. Among the eighty nine types of consciousness there are nineteen types of consciousness which arise as relinking, life-continuum, and death consciousness. So these nineteen are mentioned here.

“In the course of existence, eye consciousness, together with its associated states, supported by light and caused by attention is generated because the eye is intact and because visible data have come into focus.” In paragraph 44 we get the four conditions for the seeing consciousness to arise. “In the course of existence (That is after relinking), eye consciousness together with its associated states (That means together with mental factors.) supported by light (So there must be light.) and caused by attention (There must be attention.) is generated because the eye is intact (There must be the eye.) and because visible data have come into focus (There must be visible data.)” Only when these four conditions are fulfilled, can seeing consciousness arise. So we must have the eye, there must be something to see, there must be light, and there must be attention.

And there is an explanation of something like a thought process. “Next to arise is the functional mind element with that same object accomplishing the function of adverting.” This is the explanation of a thought process.

At the bottom of the page we have some corrections to make. “Kinds of consciousness belonging to the sense sphere, either as consciousness accompanied by equanimity and without root-cause or as five or seven impulsions” - even the text in the Visuddhi Magga is misleading, a little misleading, difficult to understand. What is meant is : “Next it is generated either as one from among the profitable, unprofitable, or functional kinds of consciousness belonging to the sense sphere as five or seven impulsions.” We should put ‘five or seven impulsions’ there. After the word ‘sphere’ we should say ‘as five or seven impulsions’. And then the word ‘either should be deleted. Instead of it we should say ‘or’. “Or as consciousness accompanied by equanimity and without root-cause”, just that. The other words to be deleted are ‘or as five or seven impulsions’.

You know five or seven impulsions. Normally seven javanas arise. But in some cases when a person has fainted or something, there are five moments of javana. So there are sometimes five javanas, but most of the time there are seven javana (seven impulsions). Sometimes the object is so weak that it cannot be a condition for javanas

to arise. That is also called a thought process. So there are thought processes without the arising of javanas. When it says 'consciousness accompanied by equanimity and without root-cause', the author means that. That is why in the footnote it is said that 'This refers to determining'. In a thought process there is accepting, receiving, investigating, determining, and javanas. Right? The author is referring to that when he says 'consciousness accompanied by equanimity and without root-cause'. That means manodvĀrĀvajjana and votthapana (determining). So not all, not every thought process contains javanas. There can be thought processes without javanas.

Paragraph 45 "This is how one meditator accomplishes the development of understanding, progressing gradually by comprehending at one time the material and at another time the immaterial, by attributing the three characteristics to them." So he should always attribute the three characteristics (impermanence, painfulness and not self) to what he observes.

"Another comprehends formations by attributing the three characteristics to them through the medium of the Material Septad and the Immaterial Septad." That is viewing matter in seven different ways and viewing mind in seven different ways.

Viewing matter in seven ways is given in paragraph 46: "(1) Taking up and putting down, (2) as disappearance of what grows old in each stage, (3) as arising from nutriment, (4) as arising from temperature, (5) as kamma-born, (6) as consciousness-originated, and (7) as natural materiality. Hence the Ancients said: (1) 'Taking up is rebirth-linking. Putting down is death'." So 'as taking up and putting down' means the beginning and the end of one's life, taking one life as a unit. When he comprehends according to this method, he comprehends all formations in a life, all nāma and rūpa between relinking and death. So he contemplates on nāma and rūpa from the moment of relinking to death as impermanent. Why? "Because of occurrence of rise and fall, because of change, because of temporariness, and because of preclusion of permanence." Please note these explanations. These are the reasons for taking something as impermanent. These rūpas are impermanent because of the occurrence of rise and fall, because they have arising and disappearing, because of change, because they change, because of temporariness, so they are just temporary, they don't last long, and because of preclusion of permanence, that means rejection of permanence, they are not permanent.

"But since arisen formations have arrived at presence and when present are afflicted by aging, and on arriving at aging are bound to dissolve, they therefore are painful because of continual oppression, because of being hard to bear, because of being the basis of suffering, and because of precluding pleasure." These are the four reasons why something is called 'suffering', or 'pain', or 'dukkha'. So what is the first one? Because of continual oppression, oppression by arising and disappearing. And then because of being hard to bear (Something painful is hard to bear.), because of being the basis of suffering (Sometimes it is the basis for another suffering.), and because of precluding pleasure (That means rejection of sukha. It is saying that it is not sukha, it is dukkha).

"Since no one has any power over arisen formations in the three instances, 'Let them not reach presence', 'Let those that have reached presence not age', and 'Let those that have reached aging not dissolve', and they are void of the possibility of any power being exercised over them, they are therefore not self because void, because ownerless, because unsusceptible to the wielding of power, and because of precluding a self." These are the four reasons for being anatta. Now the first one is what? Void, because it is void, void because it is ownerless ('Ownerless' really means lordless, no overlord). The Pāli word 'samika' has two meanings, the owner of property or a lord. I think it is better to say 'lord' here than 'owner'. So there is no overlord. Because of being unsusceptible to the wielding of power, this also is one of the explanations given with regard to the word 'anatta'. We met one explanation before. What? No core. That is one explanation. And another explanation is that we cannot exercise any power over it. So that is another explanation of anatta. Things happen as they like and we have no power over them. That is the meaning. 'Because of precluding a self' means rejecting a self.

Oh! Let me see on the previous page 720, in the last line there is something. "And since no one has any power over arisen formations (not arisen, just formations) in the three instances, 'Let them not reach presence'."

Actually it is: “Let the formations that have arisen not reach presence”, something like that. “Let those that have reached presence not age”, and “Let those that have reached aging not dissolve” and so on. For example I want to be young; I want to be always young. I don’t want to be sixty years of age or seventy years of age. But I have no power over myself. I will go on aging day by day. There is no possibility of exercising power over it.

So in footnote 20 “No one, not even the Blessed One, has such mastery; for it is impossible for anyone to alter the three characteristics.” Please rub out ‘three’. It is just ‘the characteristics’, not ‘three’. “the province of supernormal power is simply the alteration of a state.” What it means is that even the Buddha cannot change the characteristic of something. Mind has the characteristic of bending towards an object. Right? Even the Buddha cannot change that characteristic of mind. If it is mind, it will always have this characteristic. Then what about when somebody performs supernormal powers and does something which is not usual or real? It is the alteration of a state and not the alteration of a characteristic. That means he may make himself many persons or he may create likenesses of himself. The alteration of a state can be done by supernormal power, but the change of characteristic cannot be done by any power or any person at all. Not even the Blessed One has such mastery. That means if something has the characteristic of aging, the Buddha cannot make it not age, not get old.

“ ‘Because of precluding a self’ means because of precluding the self conceived by those outside the Dispensation (That means those other than the Buddhists.); for the non-existence in dhammas of any self as conceived by outsiders is stated by the words ‘because void, etc.’” Please add etc. There are void, ownerless, not susceptible to the wielding of power. “But by this expression (That means the last one, ‘precluding self’.) [it is stated] that they (not ‘there’) are not self because they have no such nature.” The word ‘anatta’ here has two meanings: There is no attĀ in them. When we say rūpa is anatta, that means there is no attĀ in rūpa. That is one meaning. The other meaning is rūpa is not attĀ. The first meaning is there is no attĀ in it. The second meaning is that it is not attĀ. So the translation should be “But by this expression [it is stated] that they are not self because they have no such nature.”

Paragraph 48 “Having attributed the three characteristics to materiality allotted one hundred years for the ‘taking up’ and ‘putting down’ thus, he next attributed them according to disappearance of what grows old in each stage. Herein, ‘disappearance of what grows old in each stage’ is a name for the disappearance of the materiality that has grown old during a stage [of life]. The meaning is that he attributes the three characteristics by means of that.” He tries to see all of them as impermanent, painful, and as no self.

The first one is dividing a life of 100 years into three stages, the first 33 years, the second 34 years, the third 33 years. Then the yogi tries to see the impermanence and others of materiality in these three stages. “The materiality occurring in the first stage ceased there without reaching the middle stage: therefore it is impermanent; what is impermanent is painful; what is painful is not self. Also the materiality occurring in the middle stage ceased there without reaching the last stage: therefore it too is impermanent (‘Too’ should be added after ‘it’.), and painful, and not self. Also there is no materiality occurring in the 33 years of the last stage that is capable of outlasting death: therefore that too is impermanent, painful, and not self.” The meditator comprehends in that way, dividing the life into thirds. The life span is taken to be 100 years. That is why it is divided into these groups this way.

In a little more subtle way the life span is divided into ten stages. In paragraph 50 the ten stages are what? “The tender decade, the sport decade, the beauty decade, the strength decade, the understanding decade, the decline decade, the stooping decade, the bent decade, the dotage decade, and the prone decade.” You can find out which decade you are in. What is the meaning of the word ‘prone’?

Student: Lying down.

Teacher: Lying with face downward, or face up, or just lying down?

Student: Just lying down.

Teacher: When you are more than 90 years old, you want to be in bed all the time. So it is called 'the prone decade'. The materiality of one decade does not go on to another decade. That is how the yogi comprehends.

What is 'dotage'? Becoming like a child? It may include that here. The Pāli word is 'momūha'. That means a deluded state. He forgets what he has done and so on.

In paragraph 53 the same 100 years is divided into 20 parts of 5 years each. Materiality in the first 5 years ceases there and does not reach to the second 5 years and so on. This is groups of 5 years each.

Next is groups of what? 4 years. There are 25 parts. 100 is divided into 20 parts, 25 parts and then 33 parts of 3 years each, 50 parts of 2 years each, 100 parts taking 1 year each. It becomes smaller.

Then he reviews according to the three seasons. "The materiality occurring in the four months of the Rains ceases there without reaching the winter." Now in India there are said to be three seasons and also that is true in other Asian countries. There are the rainy season, winter and summer. We have three seasons, not four like in the West. Or there are six seasons. Paragraph 57 describes these as rains, autumn, winter, cool, spring and summer. That means two months of each. Materiality at one season ceases there and does not reach to the next season and so on.

Next is dividing the month into two parts, bright half and dark half in paragraph 58. In paragraph 59 there is dividing the 24 hours into night and day. In paragraph 60 we have dividing a day into six parts. What are they? Morning, noon, evening, first watch of the night, middle watch of the night, and last watch of the night.

And then in paragraph 61 we have attributing "the three characteristics to that same materiality by means of moving forward and moving backward, looking toward and looking away, bending and stretching thus." These words are mentioned in the Mahā Satipaṭṭhāna Sutta in the section on clear comprehension. "The materiality occurring in the moving forward ceases there without reaching the moving backward" and so on.

Paragraph 62 deals with six stages in one step. I didn't ask you to be mindful of six steps in one step because it is too many. But here six stages are mentioned. They are 'lifting up', 'shifting forward', 'shifting sideways', 'lowering down', 'placing down', and 'fixing down'. " 'Lifting up is raising the foot from the ground. 'Shifting forward' is shifting it to the front. (That means moving it to the front.) 'Shifting sideways' is moving the foot to one side or the other on seeing a thorn, stump, snake, and so on. (It may not happen in every step.) 'Lowering down' is letting the foot down. 'Placing down' is putting the foot on the ground. 'Fixing down' is pressing the foot on the ground while the other foot is being lifted up." When you want to lift up the other foot, you press the remaining foot more firmly into the ground. That is called 'fixing down'. There are six stages.

"Herein, in the 'lifting up' two elements, the earth element and the water element are subordinate and sluggish while the other two are predominate and strong." Among the elements the water element and the earth element are said to be heavy. Fire element and wind element are said to be light. When you move upward the earth element is sluggish, not predominate at that time. The wind element and fire element are predominant. When you 'put down', then the earth element is predominant, but not the fire element. It is like that. "Likewise in the 'shifting forward' and 'shifting sideways'. In the 'lowering down' two elements, the fire element and the air element, are subordinate and sluggish while the other two are predominate and strong. Likewise in the 'placing down' and 'fixing down'."

"He attributes the three characteristics to materiality according to 'disappearance of what grows old in each stage' by means of these six parts into which he has thus divided it." Materiality in one stage ceases and does not reach to the second stage and so on. He tries to see or here attribute the three characteristics to all material properties.

“When he sees formations stage by stage with insight, his comprehension of materiality has become subtle. Here is a simile for its subtlety.” A simile is given. The application of the simile in actual experience is explained in paragraph 67.

Then materiality arising from nutriment, arising from temperature, kamma-born, consciousness-originated are explained. In whatever a yogi contemplates, he contemplates on the impermanent nature, the suffering nature, and the no self-nature of these things. He tries to see them as impermanent, as suffering, as no self. So in many ways a yogi may see these during the practice of meditation. These are not direct seeing. These are all inferential vipassanā.

There may be a little thinking or something like that here. That is why Venerable Mahāsi Sayādaw did not encourage this kind of practice. Just do it for a while. Don’t spend much time with this type of observing or viewing of different physical or mental phenomena, attributing the three characteristics to them because it is something like a distraction. That is because when you are trying to see the impermanent nature and so on, you are not really practicing mindfulness. It is something like speculating or thinking. It will take a yogi away from the real object of meditation. Therefore it is not encouraged. Also a yogi cannot go through all the methods mentioned in this book. A yogi must have a good knowledge of Abhidhamma to go through all these. Even though he may have a good knowledge of Abhidhamma, he will not see all of them in his practice of meditation. That is because some can only be seen by the Buddha and persons of high intellectual nature. If during the practice of vipassanā you do not experience all of these, don’t bother. It is a book, so it has to explain everything during the practice in detail. In brief it is just applying the three characteristics to everything we observe, everything that we take as an object of meditation.

“When he discerns consciousness-originated materiality and attributes the three characteristics to it in this way, this meaning becomes evident to him.” Then we have verses.

“Life, person, pleasure, pain - just these alone
Join in one conscious moment that flicks by.”

The Pāḷi here really means that they are associated with one consciousness. ‘Join in one conscious moment’ means they are associated with only one moment of consciousness and that moment is very brief.

“Gods, though they live for four-and-eighty thousand
Eons, are not the same for two such moments.”

Here the original Pāḷi means: “These gods do not exist there associated with two consciousnesses at a time. That means however long they live, they live for one moment at a time. They cannot live for two moments at a time. That is what is meant here. It is not that they are ‘not the same for two such moments’, but they do not exist with two moments of consciousness. There is only one moment.

“Ceased aggregates of those dead or alive
Are all alike, gone never to return;
And those that break up meanwhile, and in future,
Have traits no different from those ceased before.”

They have the same characteristics, the same nature of impermanence and so on.

“No [world is] born if [consciousness is] not

Produced” - actually “No world is born with consciousness which is not produced.” When there is no consciousness, there is no world living.

“When that is present, then it lives.” So the world lives with the presence of consciousness.

“When consciousness dissolves, the world is dead:

The highest sense this concept will allow.”

‘When consciousness dissolves the world is dead’ means that we are dying at every moment. There is death at every moment because the moments of consciousness are very brief. So at every dissolution of a moment of consciousness we die. So we are always dying although we say that we are living. A man lives, a woman lives, you live, I live. In fact we are always dying with the dissolution of each brief moment of consciousness.

“When consciousness dissolves, the world is dead:

The highest sense this concept will allow.”

Do you know the meaning of that? It is stated in footnote 23. ‘Pm’ means the Sub-Commentary. “ ‘Pm’ and the Sinhalese translation have been taken as guides in rendering this rather difficult verse.” Yes, it is difficult. Now here ‘the highest concept this concept will allow’ means that when we say that he lives, I live and so on, it is just for convenience in speaking that he lives, you live, I live and so on. The real ultimate truth is that we are dying at every moment. When we say that I live, he lives, we are taking that as though it were the ultimate truth, but actually it is not. So although it is not ultimate truth, it is like ultimate truth. ‘The highest sense’ means ‘ultimate truth’. When we use the expression ‘I live’ or ‘he lives’, we are talking on the conventional level. We take that conventional level to be a real truth. Actually it is not.

“No store of broken states, no future stock.”

There are no states stored in the past and no future stock.

“Those born balance like seeds on needle points.”

Seeds put on needle points immediately fall.

“Break-up of states is foredoomed at their birth;

Those present decay, unmingled with those past.

They come from nowhere, break up, nowhere go.

Flash in and out, as lightning in the sky.”

Everything just arises and disappears. It does not last long.

“Having attributed the three characteristics to that arising from nutriment, etc., he again attributes the three characteristics to natural materiality.” ‘Natural materiality’ is what? “ ‘Natural materiality’ is a name for external materiality that is not bound up with faculties.” ‘That is not bound up with faculties’ means that it does not belong to living beings. “And arises with the eon of world expansion” - do you know that? Do you remember the beginning of the world cycle and the dissolution of the world cycle? There are four periods in the world. ‘World expansion’ means the formation stage of the world. The world disintegrates and then stays in that stage for another period. Then there is the arising period. That period here is called ‘ the eon of world expansion’. That means from the beginning of the world. You can go back to the thirteenth chapter, paragraph 38. They are outside things like iron, copper, tin, lead, gold, silver, pearl, and so on.

“That becomes evident to him by means of an asoka shoot. For that to begin with is pale pink; then in two or three days it becomes dense red” and so on. From one stage to another nothing is carried over or reaches to another stage. After the stage of becoming, it dissolves. “After it has become the color of dark green leaves, as it follows out the successive stages of such material continuity, it eventually becomes withered foliage, and at the end of the year it breaks loose from its stem and falls off.”

“Discerning that, he attributes the three characteristics to it thus: The materiality occurring when it is pale pink ceases there without reaching the time when it is dense red” and so on. This is how a yogi “comprehends the formations by attributing the three characteristics to them by means of the Material Septad.” In seven different ways he views matter or the material property as impermanent and so on.

In Pāḷi the word used for attributing is ‘putting on’. To see the individual characteristics is the real thing. To see the impermanent and so on is something we ‘put on’ the dhammas. That is why ‘putting on’ is said in the books.

On page 719 in footnote 18 it says “When the generation of materiality is seen its dissolution also is seen, and so he said ‘One who sees the generation of materiality thus is said to comprehend the material at one time’ because of the brevity of states’ occurrence.” That phrase should go after ‘seen’ at the end of the first line - “When the generation of materiality is seen its dissolution also is seen because of the brevity of states’ occurrence.” They arise and disappear so rapidly that when you see the arising, you will not fail to see the dissolution also. They are so brief. “For it is not the seeing of mere generation that is called ‘comprehension’ but there must be seeing of rise and fall besides. So too the apprehending of generation in the other instances.” Seeing of mere generation, mere arising is not called ‘comprehension’ here. In order to be called ‘comprehension’ there must be seeing of arising and disappearing or rise and fall.

Sādhu!

Sādhu!

Sādhu!

(Tape 42 / Ps: 76 – 130)

In the practice of vipassanā a meditator goes from one stage of knowledge to another. The first stage of that knowledge is discerning mind and matter or defining mind and matter. That we have already done. After gaining what is called ‘momentary concentration’, a meditator comes to see mind and matter clearly. This is said to be the beginning of vipassanā knowledge. After seeing mind and matter clearly, he sees the causes of mind and matter or cause-effect relationship between mind and matter, between mind and mind. When he has seen the causes and the conditions of mind and matter, he is said to have reached the ‘Purity of Views’.

After discerning the causes and conditions of mind and matter, he goes further in the series of vipassanā knowledges. That is he tries to comprehend mind and matter clearly. At the beginning of chapter 20 it is said that “The knowledge established by getting to know the path and the not-path thus”, and then “One who desires to accomplish this should first of all apply himself to the inductive insight called ‘Comprehension by Groups’” and so on. So he applies the comprehension by groups or just the knowledge of comprehension of mind and matter. We are just in the middle of this knowledge. In order to comprehend mind and matter clearly and in order to practice comprehension by groups, we are made to understand the three kinds of full understanding, then how mind and matter are to be comprehended according to groups, and so on, and then how to comprehend matter in different ways, and then how to comprehend mind or mentality also in what is immaterial. So first rūpa (matter) should be comprehended in seven different ways. That is described in paragraph 46 and so on. That is called ‘Material Septad’, Seven Kinds of Comprehension of Mind and Matter.

Today we come to the Immaterial Septad. “He comprehends all natural materiality in this way. This is how, firstly, he comprehends formations by attributing the three characteristics to them by means of the Material Septad.” So he comprehends all formations (That means all mind and matter.) by attributing the three characteristics to them. That means seeing them as impermanent, as suffering, and as no-self.

Now the author gives the other seven methods. They are called ‘The Immaterial Septad’. “The headings of what was called above ‘The Immaterial Septad’ are these: (1) by groups, (2) by pairs, (3) by moments, (4) by series, (5) by removal of false view, (6) by abolition of conceit, (7) by ending of attachment.”

There are the seven ways to apply. So (1) ‘by group’ means the states belonging to the Contact Pentad. You don’t know what ‘Contact Pentad’ is, but please read footnote 24. ‘Contact Pentad’ means contact, feeling, perception, volition, and consciousness. In this order they are mentioned in the first book of Abhidhamma, Dhammasaṅgani. That is why they are called ‘Contact Pentad’. So five things beginning with contact, they are contact, feeling, perception, volition and consciousness. “Here, ‘he comprehends by groups’ [means that] a bhikkhu considers thus: The states belonging to the contact pentad arising in the comprehending of head hairs as ‘impermanent, painful, not self’; the states belonging to the contact pentad arising in the comprehending of body hairs as in the contemplation of brain” and so on.

Now you see ‘brain’ here. In the so called ‘32 parts of the body’ the brain is in the middle, not at the end of the list. Actually only 31 parts are mentioned in the Suttas, mentioned in the Mahā Satipaṭṭhāna Sutta and other Suttas. But in a book called ‘Paṭisambhidāmagga’, which is ascribed to the Venerable Sāriputta, the brain is added. It is added at the end, not in the middle as we do, now as we practice meditation now. So ‘in the contemplation of brain’ means he has come to the end of the list. “ ‘Impermanent, painful, not self’; - all these states disintegrate section by section, term by term, like crackling sesame seeds put into a hot pan, each without reaching the next: therefore they are impermanent, painful, not self. This, firstly, is the method according to the Discourse on Purification.” This one way of doing contemplation by groups.

There is another way. “According to the Discourse on the Noble Ones’ Heritages, however, he is said ‘to comprehend by groups’ when by means of a subsequent consciousness he comprehends as ‘impermanent, painful, not self’ that consciousness which occurred [comprehending] materiality as ‘impermanent, painful, not

self' in the seven instances of the Material Septad given above. As this method is more suitable we shall therefore confine ourselves to it explaining the rest.”

Now in the first method a yogi takes head hairs as an object of meditation, then body hairs, the skin, teeth, and so on. But in this method he comprehends the consciousness itself which comprehends head hair as impermanent and so on. Here a yogi does not go to other objects. So he is not distracted. That is why it is said that it is more suitable. If you have to take the head hair, body hair and so on, then at every time there is new subject of meditation. But here you just take the consciousness which takes them as impermanent and so on. So a yogi is not described. That is why this method is said to be more suitable than the first one. Here 'comprehending by groups' means actually comprehending the consciousness which comprehends head hairs and so on as impermanent and so on. So it is comprehending the comprehending consciousness.

“(2) By pairs: after the bhikkhu has comprehended as 'impermanent, painful, not self' the materiality of the 'taking up and putting down' (That really means from birth to death.), he comprehends that first consciousness [with which he was comprehending the materiality] too as 'impermanent, painful, not self' by means of a subsequent consciousness. (Here also by one consciousness he takes another consciousness as object of vipassanā meditation. And he takes that consciousness also to be 'impermanent' and so on.) After he has comprehended as impermanent, painful, not self the materiality of the 'disappearance of what grows old in each stage' (That means mind and matter in one stage does not reach to the next stage, and mind and matter in that stage also does not reach to succeeding stages and so on. They are mentioned previously in this chapter.) and that arising from 'nutriment', 'arising from temperature', 'kamma-born', 'consciousness-originated' and 'natural', he comprehends that consciousness too as 'impermanent, painful, not self' by means of a subsequent consciousness. In this way he is said to comprehend by pairs.”

First he comprehends matter as 'impermanent' and so on. Next he takes the consciousness that takes matter as impermanent and so on. So it is called 'pairs'. In the first method, 'by groups', he does not comprehend in pairs; he just comprehends the consciousness which takes head hairs, body hairs and so on as 'impermanent'. Here he takes let us say materiality as impermanent, and then he takes that consciousness which takes materiality as impermanent, as impermanent by another consciousness. It goes in pairs. That is why the second method is called 'by pairs'.

The third method is 'by moments'. “After the bhikkhu has comprehended as 'impermanent, painful, not self' the materiality of the 'taking up and putting down (from birth to death)', he comprehends that first consciousness [with which he was comprehending the materiality] as 'impermanent, painful, not self' by means of a second consciousness, and that second consciousness by means of a third, and the third by means of the fourth, and the fourth by means of a fifth.” So it is going in a series. We have to make corrections here. It should read “and the fourth by means of a fifth as that too is impermanent.” So we will rub out 'and that too he comprehends'. We don't need these five words. It should be “and the fourth by means of a fifth as that too is impermanent”. So by the fifth consciousness he comprehends the fourth consciousness. That fourth consciousness too is 'impermanent, painful and not self'. Here he does not comprehend the fifth consciousness. He only comprehends the fourth consciousness by the fifth consciousness. So we should say “and the fourth by means of a fifth as that too is impermanent, painful, not self.”

“After he has comprehended as 'impermanent, painful, not self' the materiality of disappearance of what grows old in each stage' and that 'arising from nutriment', 'arising from temperature', 'kamma-born', 'consciousness-originated' and 'natural', he comprehends that first consciousness as 'impermanent, painful, not self' by means of a second consciousness and that second consciousness by means of a third, and the third by means of a fourth, and the fourth by means of a fifth. Here also we should have 'as that too is impermanent, painful, not self'. “Comprehending thus four [consciousnesses] from each discerning of materiality he said to comprehend by moments.” So this is said to be 'comprehending by moments'. There are five consciousnesses. The first consciousness takes materiality as object. The second consciousness takes the first consciousness as object. The

third consciousness takes the second consciousness as object. The fourth takes the third, and the fifth takes the fourth. Then he stops there. That is 'by moments'.

“(4) By series: after he has comprehended as ‘impermanent, painful, not self’, the materiality of the ‘taking up and putting down’, he comprehends that first consciousness as ‘impermanent, painful, not self’ by means of a second consciousness, and the second by means of a third, and the third by means of a fourth,.. and the tenth by means of the eleventh (Here we should strike out the words ‘and that too he comprehends’.) and the tenth by means of eleventh as that too is impermanent, painful, not self.” In the previous method he stops at comprehending the fourth consciousness by fifth consciousness. But here he ends by comprehending the tenth by the eleventh consciousness. He doesn’t go beyond comprehending the tenth.

“After he has comprehended as ‘impermanent, painful, not self’ the materiality of the disappearance of what grows old in each stage” and so on. “He comprehends that consciousness as ‘impermanent, painful, not self’ by means of a second consciousness, and the second by means of a third.. and the tenth by means of an eleventh as impermanent, painful, not self. It would be possible to go on comprehending it in this way with serial insight even or a whole day.” That means taking the tenth by the eleventh, taking the eleventh by the twelfth, taking the twelfth by the thirteenth and so on. So he could go on for the whole day.

“But both the material meditation subject and the immaterial meditation subject become familiar when the comprehending is taken as far as the tenth consciousness. (It is enough just to take up to the tenth consciousness.) That is why it is said that it can be (I think ‘should be’ is better, not ‘it can be’.) stopped at the tenth. (So a yogi must stop at the tenth. He must not go on beyond the tenth because that will make him distracted.) It is when he comprehends in this way that he is said to comprehend by series.” So that is ‘comprehension by series’. The first consciousness takes the materiality as object and the second takes the first consciousness as object and so on, until the eleventh consciousness takes the tenth as ‘impermanent’ and so on. Then he stops there.

“(5) By removal of false view, (6) by abolition of conceit, (7) by ending attachment: there is no individual method for any of these three. (There is no special method.) But when he has discerned this materiality as described above and this immateriality as described here, then he sees that there is no living being over and above the material and the immaterial” and so on. This is the description of removal of false view, abolition of conceit, and the ending of attachment. This is how he comes to this by discerning the mentality and materiality actually as impermanent, suffering and no-self.

Now paragraph 83 “But in the Discourse on the Noble Ones’ Heritages” - there are two kinds of discourses mentioned by the Visuddhi Magga. And the Sub-Commentary did not give us any information about these two methods, ‘Discourse of the Noble Ones’ Heritages’ and ‘Discourse on Purification’. There seem to have been two lines of instruction given at the time of Venerable Buddhaghosa.

“After setting forth the headings thus: ‘As removal of [false] view, as abolition of conceit, as ending of attachment’, the following method is set forth: ‘There is no removal of [false] view in one who takes it thus “I see with insight, my insight”; there is removal of [false] view in one who takes it thus “Only formations see formations with insight, comprehend, define, discern, and delimit them”.’” So when you say ‘I see’, then there is a kind of false view because you have not yet gotten rid of the view of ‘I’. Only when you see that there are only formations, when you see formations with insight, then there is the removal of false view.

“There is no abolition of conceit in one who takes it thus ‘I see thoroughly with insight, I see well with insight’.” So I can see this, maybe others cannot. “There is abolition of conceit in one who takes it thus ‘Only formations see formations with insight’,” and so on. “There is no ending of attachment in one who is pleased with insight thus ‘I am able to see with insight’.” Sometimes when people see this, they are attached to that seeing; they like it because this seeing is a result of the individual’s meditation. So there is attachment to this seeing. When one is attached to this seeing, then one cannot get rid of attachment. So ‘I am able to see with

insight' - there is no ending of attachment. But there is ending of attachment in one who takes it thus 'Only formations see formations with insight, comprehend,' and so on.

"There is removal of [false] view in one who sees thus 'If formations were self, it would be right to take them as self; but being not-self they are taken as self. (They are taken to be 'self', although in fact they are 'not-self'.) Therefore they are not self in the sense of no power being exercisable over them; (They do not lend themselves to being ordered by some power or some beings.) they are impermanent in the sense of non-existence after having come to be; they are painful in the sense of oppression by rise and fall." These are always explained with regard to being impermanent, painful, and not self. "They are not self in the sense of no power being exercisable over them." That is the reason for their being anattā (not self). Non-existence after having come to be, this is the reason for impermanence. Oppression by rise and fall, this is the reason for being dukkha (suffering or painful). "There is abolition of conceit in one who takes it thus 'If formations were permanent, it would be right to take them as permanent' and so on." These paragraphs explain how conceit and others are removed or not removed.

Paragraph 88 "This is how he comprehends formations by attributing the three characteristics to them by means of the Immaterial Septad." These are seven ways of comprehending the immaterial to be impermanent and so on." At this stage both material meditation subject and the immaterial meditation subject have become familiar to him." He was very familiar with both matter and mind or mental things when he comes to this stage.

"Having thus become familiar with the material and immaterial meditation subjects, and so having penetrated here already a part of those 18 Principal Insights which are later on to be attained in all their aspects by means of Full-Understanding as Abandoning starting with Contemplation of Dissolution, he consequently abandons things opposed to what he has already penetrated." Now 18 principal insights are given here. Some of them will be described in the section on Contemplation of Dissolution and others will be explained in the next chapter. So we can just leave them here. They are called 'the 18 principal vipassanā', 18 principal insights - contemplation of the impermanent, contemplation of pain, contemplation of not self, contemplation of dispassion and so on. We will come to them later.

Now we will go to the Knowledge of Contemplation of Rise and Fall in paragraph 93 and those following. By practicing comprehension by groups, comprehension of matter and comprehension of mind in various ways, the vipassanā knowledge in the yogi becomes strong. After that comprehending knowledge, the yogi goes to the knowledge of contemplation of rise and fall, contemplation of arising and disappearing. "Having purified his knowledge in this way by abandoning the perceptions of permanence, etc., which oppose the contemplations of impermanence, etc., he passes on from Comprehension Knowledge and begins the task of attaining that of Contemplation of Rise and Fall, which is expressed thus." So from here we will from time to time look at the notes. I think it is like a guide for the following paragraphs. After this first comprehension knowledge he passes on to Contemplation of Rise and Fall.

"When he does so, he does it first in brief." He does the contemplation of rise and fall first in brief and then he does it in detail by way of conditions and instances. So the first one is a brief method of contemplation. "When he does so, he does it first in brief. Here is the Text: 'How is that understanding of contemplating present 'states' change is knowledge of contemplation of rise and fall? 'Present materiality is born [materiality] (That means materiality that has been born is present.); the characteristic of its generation is rise, the characteristic of its change is fall, the contemplation is knowledge'." The present materiality is born of materiality, which has been born, is present. Here 'present materiality' is called 'born'. That means it is included in the trio of instants.

Please see footnote 30 on the next page. "Present materiality is called 'born materiality'; it is included in the trio of instants [of arising, presence and dissolution] is what is meant." 'Materiality that has been born is present' means materiality that is endowed with three instants - arising, dissolution and dissolution. That means the real present. "But that is hard to discern at the start, so the interpreting by insight should be done by means of presence according to continuity." To really see the three instants (arising, present and dissolution) is difficult.

So for the beginner it is almost impossible. Therefor the insight should be done by means of presence according to continuity. That means the matter in one condition does not go over to another condition. For example, when you are cold, you have certain kinds of material properties in your body. Those do not go over to the stage when you become warm and so on. This is called 'presence according to continuity.'

There are different kinds of presence (paccuppanna or present). Do you remember that? Sometimes we call the present the whole life. We call it 'present'. Right? Also sometimes we call 'present' that which lasts for some time, like the material properties lasting for the time when we are warm, when we are hot, and when we are cold. For all these different material properties arise. That is continuity present. And the instant present is the moment, the momentary present. That is actually the real present, which has the three sub-moments of arising, present and dissolution. There are three kinds of present.

You can go to chapter 13, paragraph 111. "Present materiality is born materiality; the characteristic 'of its generation is rise, the characteristic of its change is fall, the contemplation is knowledge'." So arising is characteristic of its generation and falling is characteristic of its change. And contemplation is knowledge of present feeling, perception, formations, consciousness, eye, etc. 'Present becoming is born' - that means becoming that has been born is present. "The characteristic is rise, the characteristic of change is fall. The contemplation is knowledge." It is taken from the Paṭisambhidāmagga.

Did you notice that it stops with becoming? Because with respect to 'etc.' you have to understand many things. Where do you find 'becoming'? In Dependent Origination. Right. After becoming what is there? Birth, old age and death. Right? So please read the end of footnote 30. "For the elision represented by 'etc.' see chapter 20, paragraph 9." In this case, however, the last two members of the Dependent Origination are left out. Although stages possessed of (Please add 'birth' there.) birth, aging, and death are mentioned under the heading of birth and of aging and death in Comprehension by Groups, etc., nevertheless here in the description of Knowledge of Rise and Fall, if it were said 'present birth is born; the characteristic of its generation is rise, the characteristic of its change is fall', etc., it would be tantamount to an affirmation and approval of the proposition that birth and aging and death were possessed of birth and aging and death." That is why they are left out. Birth, aging and death are one thing and those having birth, aging and death are another. Let us say ignorance as an example. Ignorance has arising, presence and dissolution. If the author does not stop at becoming, but goes on to birth, decay and death, then they themselves will have them or something like that. It is an absurd saying. Birth possesses birth, aging possesses aging, and death possesses death. That is why they are left out. So that Text ends with 'becoming' in order to avoid that. Birth is the arising of things. Right? And aging is the deterioration of things and then dissolution is the disappearing of things. So birth cannot have another birth although ignorance or formations can have birth, decay and death. But birth itself cannot have birth, decay and death because it itself is birth. That is why the last two links are left out here.

Paragraph 95 "In accordance with the method of this text he sees the characteristic of generation, the birth, the arising, the aspect of renewal, of born ('Mentality' is missing there.) mentality and materiality, as 'rise', and he sees their (not 'its') characteristic of change, their (not 'its') destruction, their (not 'its') dissolution, as 'fall'. If you look at the passage in paragraph 94, there is materiality, and then there is mentioned feeling, there is perception, formations, and consciousness. And also there are eye, ear and so on. There are many things there. In accordance with this method in this text he sees the characteristic of generation or arising. The birth, the arising, the aspect of renewal of born mentality and materiality, that is both mind and matter, not only matter but also of mind he sees. So actually the arising of mind and matter as arising he sees. And he sees their characteristic of change, destruction and dissolution as fall.

"He understands thus: 'There is no heap or store of unarisen mentality-materiality [existing] prior to its arising. When it arises, it does not come from any heap or store; and when it ceases, it does not go in any direction. There is nowhere any depository in the way of a heap or store or hoard of what has ceased" and so on. Then there is the simile. "It (sound) is brought into being owing to the lute, the lute's neck, and the man's appropriate

effort, and having been, it vanishes - so too all material and immaterial states, not having been, are brought into being, and having been they vanish.”

Now ‘the lute’s neck’ - the Pāḷi word here normally means ‘the lute’s neck. But the Sub-Commentary explains it to mean not the lute’s neck. I think it is called ‘pick’. It is something used to play the string. They use something. Right? It should be ‘owing to the lute, the pick, and the man’s appropriate effort, and having been it vanishes’ and so on. The sound arise only when the lute is played. It is not stored anywhere before it comes into being. And it is not stored anywhere after it goes out of being. In the same way mind and matter just arise and before arising they are not stored anywhere, and after vanishing they are not stored anywhere. That is why at every moment there is new mind, new matter and so on.

“Having given attention to rise and fall in brief thus, he again [does so in detail].” Now it explains in detail. “He sees the rise of ‘the materiality aggregate in the sense of conditioned arising’ thus: With the arising of ignorance there is the arising of materiality.” Now what is meant here is that he sees the arising of materiality by way of its conditions or its causes. So instead of saying ‘in the sense of conditioned arising’, we should say ‘by the nature of arising of conditions’. With the arising of ignorance there is arising of materiality. That means because there is ignorance there is matter. So he sees the arising of matter by way of its cause. Because of the existence of ignorance there is arising. With the arising of ignorance there is the arising of materiality. With the arising of craving, with the arising of kamma there is the arising of materiality.

“(1) He sees the rise of ‘the materiality aggregate (again) by the nature of arising of conditions’ thus: With the arising of ignorance there is the arising of materiality.” So these four are one group and the fifth is a separate group. “(5) One who sees the rise of generation sees the rise of materiality aggregate. (Here he just sees the arising of material aggregate not by way of causes, not by way of the arising of its conditions. He just sees its arising.) One who ‘sees the rise of the materiality aggregate sees these five characteristics.’ That means four by way of conditions, and one is called ‘by way of instant’. We will come to that later.

“ ‘He sees the fall of the materiality aggregate in the sense of conditioned cessation thus (Here also we should say ‘by the nature of cessation of conditions’.) With the cessation of ignorance there is the cessation of materiality. (When there is no ignorance, there is no materiality. So with the cessation of conditions he sees the cessation of materiality. Or depending on the cessation of causes or conditions, he sees the cessation of materiality.) With the cessation of craving..., with the cessation of kamma also..., he sees the fall of the materiality aggregate - again it should be - by the nature of cessation of conditions thus. With the cessation of nutriment there is the cessation of materiality and so on; then (5) one who sees the characteristic of change sees the fall of the materiality aggregate. (So when one sees change, one sees the fall of disappearance of materiality.) One who sees the fall of the materiality aggregate sees these five characteristics’.”

“Likewise: ‘He sees the rise of the feeling aggregate - the same thing again - by the nature of arising of conditions’. And then he sees the fall of feeling aggregates in the five ways. And as in the case of feeling aggregate, [that is substituting ‘contact’ for the ‘nutriment’ in the case of materiality,] so for the perception and formations aggregates. So also for the consciousness aggregate with this difference that for the phrases containing ‘contact’ there are substituted ‘with the arising of mentality-materiality’ and ‘with the cessation of mentality-materiality’.” That is because the fifth aggregate is consciousness aggregate. In the Dependent Origination depending on mind and matter consciousness arises.

“So there are fifty characteristics stated with the ten in the case of each aggregate by seeing rise and fall.” There are five ways of seeing rise and five ways of seeing fall. So all together there are ten in each aggregate. “By means of which he gives attention in detail according to condition and according to instant.” ‘According to condition’ means depending on arising or cessation of conditions, he sees the arising and cessation of five aggregates. ‘According to the moment’ means seeing the very arising and the falling of the aggregates. Here he does not see the arising or falling of conditions, but just the arising and falling of the aggregates themselves. That is mentioned here as according to instant or moment. “The rise of materiality is thus; its fall is thus; so it

rises, so it falls. As he does so his knowledge becomes clearer thus: ‘So, it seems, these states, not having been, are brought into being; having been, they vanish’.”

“When he sees rise and fall in two ways: according to conditions and according to instants, the different Truths, aspects of Dependent Origination, Methods, and Characteristics, become evident to him.” Now in the book we should say ‘different Truths’ rather than ‘several Truths’. Then the author explains what is meant by ‘according to condition’ and what is meant by ‘according to instant’. That is in paragraph 99. And then with paragraph 100 and so on here he explains the different Truths, aspects of Dependent Origination and others.

“When he sees rise and fall in the two ways, according to condition and according to instant thus, the Truth of Origination becomes evident to him (‘The Truth of Origination’ means the Second Noble Truth, the Origin of Suffering.) through seeing rise according to condition owing to his discovery of the progenitor. (When he sees the rise and fall in two ways, according to condition and according to instants, then the Second Truth becomes evident to him.) The Truth of Suffering becomes evident to him through seeing rise and fall according to instant (now here according to instant) owing to his discovery of the suffering due to birth (We should say ‘which is birth’. Suffering and birth are the same here. It is not ‘due to’ birth.) The Truth of Cessation becomes evident to him through seeing fall according to condition owing to his discovery of the non-arising of things produced by conditions when their conditions do not arise. The Truth of Suffering becomes evident to him too through seeing fall according to instant owing to his discovery of the suffering which is death. And his seeing of rise and fall becomes evident to him as the Truth of Path thus: ‘This is the mundane path’ owing to abolition of confusion about it.” So all the Four Noble Truths become evident to him through seeing rise and fall of the aggregates in two ways: according to condition and according to instant.

“The Dependent Origination in forward order becomes evident to him through seeing rise according to condition owing to his discovery that ‘When this exists, that comes to be’. The Dependent Origination in reverse order becomes evident to him through seeing fall according to condition owing to his discovery that ‘When this does not exist that does not come to be’. Dependently arisen states become evident to him through seeing rise and fall according to instant owing to his discovery of the characteristic of the formed; for the things possessed of rise and fall are formed and conditionally arisen.” So seeing the five aggregates, things, the rise and fall of five aggregates in this way makes him understand more clearly the Dependent Origination in forward order and reverse order and also the states mentioned in the Dependent Origination which are called ‘dependently arisen states’. That means actually all that are mentioned in the Dependent Origination. Everything mentioned in the Dependent Origination arises from some other conditions. So they are all dependently arisen states.

“The Method of Identity becomes evident to him through seeing rise according to condition” and so on. Do you remember the four methods with which to understand the Dependent Origination? Go back to chapter 17, paragraph 309. There are four methods of treating the meaning. They are Method of Identity, the Method of Diversity, the Method of Uninterest, and the Method of Ineluctable Regularity. So these are the four methods by which we should understand Dependent Origination or understand things. These methods become evident to one who sees rise and fall of aggregates in two ways.

“The Method of Identity becomes evident to him through seeing rise according to condition owing to his discovery of unbroken continuity in the connection of cause with fruit.” There is connection of cause and fruition, causes and effect. So when one sees the arising according to condition, that means because there is this condition, there is the fruit; because this is condition, there is fruit of it and so on. When he sees it, he understands it by way of the Method of Identity. That means there is the continuation of cause and effect.

“Then he more thoroughly abandons the annihilation view.” When he sees this, he abandons the annihilation view; that means he abandons the view that a being is annihilated as death. Nothing arises after death. So he abandons this view when he sees arising according to condition. Because there is condition there is that which

arises depending on that condition. So this condition and fruit condition and fruit connection goes on and on and on. So there is some kind of identity in this continuity.

“The Method of Diversity becomes evident to him through seeing rise according to instant (At every instant there is arising.), owing to his discovery that each [state] is new [as it arises].” Although there is some kind of continuity, each one is a new one. Since everything is new, new at every moment, there is no permanency in the states. When he sees rising according to instant, then he can abandon the eternity view that things are permanent. That is because at every moment there is a new thing arising, and an old thing is disappearing, and so there can be no permanency in those states. He sees that.

“The Method of Uninterestedness becomes evident to him through seeing rise and fall according to condition owing to his discovery of the inability of states to have mastery exercised over them. Then he more thoroughly abandons the self-view.” If it is to be called ‘self’, then it must be able to exercise its authority over it. But now they just rise and fall; the states just rise and fall, and nobody can exercise authority over them, saying to be permanent or whatever. When he sees rising and falling according to condition, then he is able to abandon the self-view, the view that there is permanent self.

“The Method of Ineluctable Regularity becomes evident to him through seeing rise according to condition owing to his discovery of the arising of the fruit when the suitable conditions are there. Then he more thoroughly abandons the moral-inefficacy-of-action view.” That means whatever you do does not amount to kamma. So he is able to abandon that view because he sees the arising of aggregates or arising of states according to conditions. Because of this condition there is this fruit. And this fruit is from this condition only, not from any other condition. So he is able to abandon the wrong view that even though you do something, it doesn’t amount to doing anything, any kamma or whatever. Now here we have finished the Four Methods with regard to Dependent Origination.

“The characteristic of not-self becomes evident to him through seeing rise according to condition owing to his discovery that states have no curiosity (‘The states that have no curiosity’ really means that they have no effort of their own.) and that their existence depends upon conditions.” In this paragraph there are two things that we should note. That is characteristic of individual essence and the characteristic of what is formed. I want you to understand these two, characteristic of individual essence and the characteristic of what is formed.

‘Characteristic of individual essence’ means characteristics that they do not share with any other states. Let us take as an example contact. Contact has the characteristic of impinging on the object. That characteristic is for contact only, not for feeling, and not for perception and so on. So they are called the individual characteristic or the individual essence.

‘The characteristic of what is formed’ means the impermanent, suffering and no-self nature. They are called the characteristic of what is formed. They are actually common characteristics of conditioned phenomena. Everything that is conditioned has these three characteristics (arising, present and dissolution).

A yogi comes to see both characteristic of individual essence and the characteristic of what is formed when he practices vipassanā meditation. These two become evident to him owing to his discovery of the non-existence of fall at the instant of rise and the non-existence of rise at the instant of fall. When there is rising, there is no falling. When there is falling, there is no rising. When he discovers this, then the characteristic of what is formed and the characteristic of individual essence become clear to him. Here only rise and fall are mentioned, not the intermediate stage. Right? So footnote 32 says “The inclusion of only rise and fall here is because this kind of knowledge occurs as seeing only rise and fall, not because of non-existence of the instant of presence.” That is because in vipassanā the yogis see the rising and falling. That is why rising and falling are mentioned here, not because the intermediate stage is non-existent. There is the intermediate stage that is called ‘present’. But in vipassanā meditation only rising and disappearing are seen by yogis. That is why these two only are mentioned.

“When the different truths, aspects of the Dependent Origination, methods, and characteristics, have become evident to him thus, then formations appear to him as perpetually renewed.” I want to say ‘always new’ instead of saying ‘perpetually renewed’ because they are not ‘renewed’. Actually at every moment there is a new phenomenon existing; it is not that something is renewed.

Student: Then how do things stay the same? Do you mean that all mind and matter, all states are new?

Teacher: In the place of the old one which has disappeared, a new one takes its place. It is of the same nature, of the same kind. Let us say something like not one glass, but many glasses as an example. So when one glass disappears, then you put another glass there. We can say the same in the sense that the one disappears, a glass disappears, and the one that is there now is also a glass. But they are different. The one is removed and the other is put in its place. In the same way one material property disappears and another takes its place, another of the same kind or similar kind.

“ ‘So these states, it seems, being previously unarisen, arise, and being arisen, they cease’. And they are not only always new (not ‘perpetually’), but they are also short-lived like dew-drops at sunrise, like a bubble on water, like a line drawn on water, like a mustard seed on an awl’s point, like a lightning flash. And they appear without core, like a conjuring trick, like a mirage, like a dream, like a circle of a whirling firebrand (Some of these similes are not mentioned in the discourses. We cannot trace them.), like a goblin city, like froth, like a plantain trunk, and so on.”

Now goblin city - do you know goblin city? It is lie a city created by goblins, or ghosts, or some spirits. Sometimes you find yourself in a house, in a big building. Then next morning you find yourself lying on the ground. Nothing of the house you experienced during the night can be seen. So that kind of experience happened to many people. I don’t know if they happen here too. So they are called ‘goblin cities’. That means just cities or whatever that are made to appear as real to human beings. Maybe in the movies you find some things like these. A person enters the house and he enjoys the food in the house or whatever. And in the morning he finds himself lying on the ground, something like that. That is called ‘goblin city’.

“At this point he has attained tender insight knowledge (It is still tender.) called ‘Contemplation of Rise and Fall’, which has become established by penetrating the fifty characteristics in this manner: ‘Only what is subject to fall arises; and to be arisen necessitates fall.’” I don’t think that is acceptable. “Only what is subject to fall arises and what has arisen naturally falls.” It should be something like that. “With the attainment of this he is known as a ‘beginner of insight’.” Only when you attain to this stage are you called a ‘beginner of insight’. Before that you are not an official beginner.

Now we have Imperfections of Insight or Impediments of Insight. “When a yogi reaches this stage, the ten imperfections or impurities of insight arise in him.” These are the obstacles to progress, obstacles to the attainment, obstacles to enlightenment. That is because if a yogi takes them to be enlightenment, then he would not practice any further and so he will not get to enlightenment. These are called ‘Imperfections of Insight’; in Pāḷi they are called the ‘Impurities of Insight’. There are ten of them. “They are: (1) illumination, (2) knowledge, (3) rapturous happiness (That means pīti.), (4) tranquility, (5) bliss, (6) resolution, (7) exertion, (8) assurance (I would say ‘establishment’.), (9) equanimity, (10) attachment.”

So these ten things happen or arise in a person who has reached this stage of contemplating rise and fall. These imperfections “do not arise either in a Noble Disciple who has reached penetration [of the Truths (That means in ones who have gained enlightenment.) or in persons erring in virtue, neglectful of their meditation subject and idlers.” They arise only in one who is practicing meditation, “who keeps the right course, devotes himself continuously to his meditation subject and is a beginner of insight.” So these ten will not arise in Noble Disciples and also will not arise in those who do not practice meditation. There are ten. And these ten are explained one by one.

So let's go to illumination. "Illumination is illumination due to insight. When it arises, the meditator thinks 'Such illumination never arose in me before. I have surely reached the Path, reached Fruition', thus he takes what is not Path to be the Path and what is not fruition to be Fruition. When he takes what is not the Path to be the Path and what is not Fruition to be Fruition, the course of his insight is interrupted (because he will not practice any more). He drops his basic meditation subject and sits enjoying the illumination."

"But this illumination arises in one bhikkhu illuminating only as much as the seat he is sitting on; in another, the interior of his room; in another, the exterior of his room; in another, the whole monastery; a quarter league..., a half league..., a league..., two leagues..., three leagues; in another bhikkhu it arises making a single light from the earth's surface up to the Brahmā World. But in the Blessed One it arose illuminating the ten-thousand-fold-world-element." And then there is a story.

Now please read footnote 34. " 'Illumination due to insight' is the luminous materiality originated by insight consciousness, and that originated by temperature belonging to his own continuity (That means in his body.). Of these, that originated by insight consciousness is bright and is found only in the meditator's body. The other kind is independent of his body." I don't want to say that. "The other kind leaves his body and spreads all round according to the power of his knowledge." Here the translation is not so good. "And it is manifest to him only", not 'too'. I would say "It is manifest to him only and he sees anything material in the place touched by it." So the illumination is manifest only to him. Others won't see the illumination. And he sees anything material in the place touched by it. But he would see things illuminated by that bright light.

And then the Sub-Commentary raises a question. Does he see with eye consciousness or mind consciousness? Then it says it should be said to be seeing with mind consciousness. That means he does not see with his physical eyes, but with his mind he sees things touched by or illuminated by that bright light. And then there comes the story of two Elders.

Next is knowledge. "Knowledge is knowledge due to insight. As he is estimating and judging material and immaterial states perhaps knowledge that is unerring ('Unerring' means undeterred.), keen, incisive and very sharp arises in him, like a lightning flash."

"Rapturous happiness (pīti) due to insight. Perhaps at that time the five kinds of happiness, namely, minor happiness, momentary happiness, showering happiness, uplifting happiness, and pervading (rapturous) happiness, arise in him filling his whole body." Do you remember the five mentioned in chapter 4, paragraph 94 and so on? Then there are tranquility, bliss, resolution, exertion, and then assurance. Assurance is literally establishment. So 'assurance' really means mindfulness. His mindfulness is very strong at this point.

"Equanimity is both equanimity about insight and equanimity in adverting. For equanimity about insight, which is neutrality about formations, arises strongly in him at that time. So does equanimity in adverting in the mind door", not 'it is also'. That means equanimity in adverting in the mind door also arises strongly in him.

And then attachment, that is real attachment. Now paragraph 124 "Here illumination, etc., are called imperfections because they are the basis for imperfection, not because they are [kammically] unprofitable (not because they are akusala). But attachment is both an imperfection and the basis for imperfection." So the last one is real akusala because it is lobha (attachment). The other nine are not akusala but they are grounds for akusala. They are conditions for akusala because when the yogi has illumination, then he will be attached to the illumination and so on.

"As basis only they amount to ten; but with the different ways of taking them they come to thirty." By false view, by conceit, and by way of attachment, they become thirty. So each one can be taken by way of false view, by way of conceit, and by way of attachment. A skillful meditator is not deceived by these. So he sees that they are impermanent and so on and they are not the right path to attainment, to enlightenment. So he decides here

that the illumination and so on are not the right path, but the practice of vipassanā only is the right path. He decides this. When he decides this and this knowledge is established in him, then he is said to have reached the knowledge and vision of what is the Path and what is not the Path. A person, a yogi, after reaching the contemplation of rise and fall will encounter these impediments. When he encounters these impediments, he must be able to see them as impediments and as signs of enlightenment and so on. If he takes them to be the signs of enlightenment, then he will stop here. He will not go any further. And so he will be deprived of progress in insight and enlightenment. And at this point the three truths are defined and so on.

This is the end of chapter 20. It is not the end of Contemplation of Rise and Fall. We have to go further with the Contemplation of Rise and Fall. But one Purity ends here, that is Purification by Knowledge and Vision of what is the Path and what is not the Path. Because the yogi is practicing contemplation on rise and fall and when he reaches to a certain level of the contemplation of rise and fall, these impediments come. When he is disturbed by this impediments, he could not see rise and fall really very clearly. So he has to practice again to see rise and fall clearly. So contemplation of rise and fall does not end here; it will go over to the next chapter. But the Purification of Knowledge and Vision of What is Path and What is not the Path ends here. There is overlapping of purity and vipassanā knowledge. If you look at the handout, you will see it clearly.

Student: Could you explain some way we could work with seeing rise and fall?

Teacher: At first you do not try to see the rising and falling; you try to get good concentration. So you try to be mindful of what is happening at the present moment. Later on the arising and disappearing of things you observe will become evident to you. So what is important is to get the necessary amount of concentration. As your concentration gets better, then you will come to see the rising and falling, rising and falling. First we have to see the things clearly. Right? After that, we see this is arising and this is falling or it is not arising and it is not falling. Before we see the real arising and falling, we have to see the thing itself.

Sādhu! Sādhu! Sādhu!

Chapter 21

(Tape 43 / Ps: 1 -60)

Today we have come to chapter 21. Now let's say a meditator was meditating and practicing vipassanā meditation. Up until now he has reached the Knowledge of Seeing Rise and Fall. So first he gets momentary concentration and after that he comes to see mind and matter clearly. Then he sees the causes of mind and matter. Next he contemplates on mental and physical phenomena by the use of comprehending by groups. That is called 'inferential vipassanā'. And then he tries to see the rising and falling of mental and physical phenomena. He observes the rising and falling of things.

His knowledge of vipassanā was somewhat developed. At that moment he was troubled by these ten imperfections of vipassanā or the ten impediments like illumination, joy, happiness, tranquility and so on. They are called impediments or obstacles of vipassanā because if he thinks that they are indications of enlightenment, then he will not practice anymore. So he will not get any more progress. They are impediments or obstacles to the progress in vipassanā. Therefore he has to surmount them. He has to regard them as just passing phenomena. He has to stick to the contemplation on the rising and falling of mental and physical phenomena. The previous chapter ends with his being able to decide which is the right path and which is not the right path. That means these ten impediments are not the right path. He is not to be pleased with them; he is not to retain them. Contemplation on the rise and fall is the right path. So his contemplation of rise and fall has not finished yet. He was disturbed by these ten impediments. Now free from impediments, he must go on. So in today's chapter he will go on, first practicing contemplation on rise and fall again.

There are two parts in the contemplation on rise and fall, the immature stage and the mature stage. First he practiced contemplation of rise and fall and it was not so mature. At that point he was disturbed with these ten impediments. Now he has cleared those impediments and so he is going to practice more. "Insight reaches its culmination with the Eight Knowledges, and Knowledge in Conformity with Truth is ninth." So all together there are nine vipassanā knowledges. These are what is called 'Purification by Knowledge and vision of the Way'. Until the end of the last chapter that is Purification by Knowledge and Vision of What is the Path and What is not the Path. That purification he has reached, and so the next purification is called 'Purification by Knowledge and Vision of the Way'. And this stage of purity will consist of many stages of vipassanā knowledge. So here we have nine.

"The Eight should be understood as follows: (1) Knowledge of Contemplation of rise and fall, which is insight free from imperfections and steady on its course (It is that which is more mature.), (2) Knowledge of Contemplation of Dissolution, (3) Knowledge of Appearance as Terror, (4) Knowledge of Contemplation of Danger, (5) Knowledge of Contemplation of Dispassion, (6) Knowledge of Desire for Deliverance (or desire to get free from it), (7) Knowledge of Contemplation of Reflection, and (9) Knowledge of Equanimity about Formations." So these states of knowledge he will get one after another.

"'Knowledge of Conformity with Truth as ninth' is a term for Conformity." It will become clear later. "So one who wants to perfect this should make these kinds of knowledge his task, starting with Knowledge of Rise and Fall free from imperfections." So he has to practice the Knowledge of Rise and Fall or Contemplation of Rise and Fall again. "Why does he pursue knowledge of rise and fall? To observe the three characteristics." He has been observing the three characteristics, but his observation of the three characteristics is not yet strong enough. In order to make that observation strong, he has to practice observing the three characteristics again. "The knowledge of rise and fall already dealt with, disabled by the ten imperfections (He was troubled previously by the ten imperfections of obstacles.), was not capable of observing the three characteristics in their true nature; but once freed from imperfections, it is able to do so. So he should pursue it again here in order to observe the characteristics." He practices contemplation of rise and fall again. When he practices meditation, he sees the

rising and falling or the rising and disappearing of things, that is the rising and disappearing of what he observes at the present moment.

Then the book explains the three characteristics - when they fail to become apparent and for what reason. So first “The characteristics fail to become apparent when something is not given attention and so something conceals them. What is that? Firstly, the characteristic of impermanence does not become apparent because, when rise and fall are not given attention, it is concealed by continuity.” Because it is concealed by continuity, we cannot see the impermanence of things. That is because we cannot get rid of this notion of continuity, so we are unable to see the impermanence of things. Impermanence is concealed by continuity because we do not see the rise and fall of things.

“The (second) characteristic of pain does not become apparent (That means we are unable to see it.); because, when continuous oppression is not given attention (when we do not concentrate on being oppressed by rising and falling continuously), it is concealed by the postures.” That means we change from one posture to another very often. When we change from one posture to another, the next posture is said to be unable to make known the pain. That means when we have a little pain, then we change the posture. That is when we are not meditating especially. Let us say that we sit for some time, and there is pain or something inconvenient; then we change to be free from it. So when we change, the pain is gone. The pain does not become clear or apparent because we change posture every now and then. We fail to see that physical phenomena are always oppressed by arising and disappearing. When we see the arising and disappearing and when we see that it is painful, and also when we sit in one posture for some time, then we will come to see that it is really painful. There is suffering always.

The third characteristic is not self. It does not become apparent because resolution into the various elements is not given attention. That means when we do not see the mental and physical phenomena in bits, or in elements, or in different components, there is the notion of compactness. We see things as compact. They are put together or they are held together by something. That dissolution into various elements we do not give attention to; so that is concealed by compactness. Since it is concealed by compactness, we fail to analyze them into their components. Therefore we fail to see the third characteristic of anattā or not self.

“However, when continuity is disrupted by discerning rise and fall” - when you practice meditation and you really see the rise and fall of things, then the continuity is disrupted. The continuity is broken for you. When the continuity is broken, then the characteristic of impermanence becomes clear. “When the postures are exposed by attention to continuous oppression, the characteristic of pain becomes apparent in its true nature.” There is an explanation down in footnote 3. We will read that later. “When the resolution of the compact is effected by resolution into elements (when we break them down into pieces), the characteristic of not self becomes apparent in its true nature.” So if we want to see the three characteristics, what we have to do is see the rise and fall of things and see the perpetual oppression by rise and fall. And also we have to break everything down into the component elements.

Now let us look at footnote 3, the last paragraph. “Commenting on this paragraph in the Visuddhi Magga the Sub-Commentator says: “‘When continuity is disrupted’ means when continuity is exposed by observing the perpetual otherness of states (States are different at every moment. One state at this moment is not the same at the next moment.) as they go on occurring in succession. For it is not through the connectedness of states” and so on. That sentence is not so good. What we should understand is that a person who rightly observes rise and fall, who really sees the rise and fall, to such a person these mental and physical states do not manifest in a state of connectedness. That is because that person sees things rising and falling, rising and falling. That means at every moment there is a new thing coming up and then disappearing. Then at the next moment there is another new thing appearing and so on. So when he is seeing the rise and fall of things, then states do not manifest to him in a state of connectedness. They appear to him bit by bit or as disconnected like iron darts. That means that they appear like sparks, here and there, not connected as a whole. Therefore the characteristic of impermanence becomes very apparent to the meditator who pays attention to or who sees the rise and fall clearly.

“ ‘When the postures are exposed’ means when the concealment of the pain that is actually inherent in the postures is exposed. For when pain arises in a posture, the next posture adopted removes the pain, as it were, concealing it. But once it is correctly known how the pain in any posture is shifted by substituting another posture for that one, then the concealment of the pain that is in them is exposed because it has become evident that formations are being incessantly overwhelmed by pain. ‘Resolution of the compact’ is effected by resolving [what appears compact] in this way ‘The earth element is one, the water element is another’, etc.” In our meditation we note that this is the earth element, this is the water element, this is the fire element and so on, or this is feeling, this is perception and so on.

“ ‘When the resolution of the compact is effected’ means that what is compact as a mass and what is compact as a function (That means ‘as to function’.) what is compact as to object has been analyzed.” There are three kinds of compactness here - compact as to mass, compact as to function, and compact as to object. “For when material and immaterial stages have arisen mutually steadying each other (That means mutually supporting each other.) [mentality and materiality, for example,] then, owing to misinterpreting that as a unity, compactness of mass is assumed through failure to subject formations to pressure.” ‘Failure to subject formations to pressure’ means failure to contemplate on the formations. The Pāli word used here is ‘maddana’. It means ‘pressing or what is called ‘kneading’, like kneading dough. The Pāli word used is ‘pressing’. So he translated it as ‘pressure’ here. But it is to be understood as contemplating. ‘One who has pressed the formations’ means one who has contemplated on the formations. So we can just say that compactness of mass is assured through failure to contemplate on the formations. That is when we fail to contemplate on the formations, contemplate on them as impermanent and so on.

“And likewise compactness of function is assumed when, although definite differences exist in such and such states’ functions, they are taken as one.” When we see something, the eye has one function and seeing consciousness has another function. And what is seen has yet another function. So they have different functions and they are doing their different functions at the moment. But when we see something, we don’t see them as different functions. We just see them. We think that we see with the physical eyes and also with seeing consciousness. If we pay no attention, if we do not practice meditation, we see the functions as a whole. We don’t see that it is the function of the eye, it is the function of seeing consciousness and so on. When we see these functions as a whole, then it is the compact as to function.

The next one is ‘compact as to object’. Let us say at one time we see a visible object and at another time we hear an audible object, and at yet another time we smell some scent. Although taking different objects, although cittas are taking different objects, we take it to be just one and the same thing. We think that it is the same consciousness that sees, that hears, smells and so on. We think that it is all the same consciousness. We think that we have the same consciousness from the beginning of our life until today. It is something like that. So when we take it like that, it is called ‘compact with regard to object’. But when we try to see one by one, that is breaking them down into their respective elements, the compactness is gone. And so there can be no misinterpretation as a single unit.

“But when they are seen after resolving them by means of knowledge into these elements, they disintegrate like froth subjected to compression by the hand. They are mere states occurring due to conditions and void. In this way the characteristic of not self becomes more evident.” So here we should understand that what conceals the three characteristics, and failing what they are concealed. If we fail to see the rise and fall, then the continuity will conceal the impermanence. If we fail to make clear the postures, then we will fail to see the perpetual oppression. And so we will fail to see the second nature. If we cannot break them down into their elements, then the compactness will conceal them. So we will not be able to see them as just dhammas, just the phenomena going on.

In connection with this the author gives us the information on what it is that we call ‘impermanent’ and what is the characteristic of impermanence. The author tells us what is the mark to decide that something is

impermanent, or what is painful, or what the characteristic of pain is, and what is not self, and what is the characteristic of not self. The five aggregates are impermanent. The five aggregates are what we call impermanent because when we say that it is impermanent, we mean the five aggregates. There are five aggregates in the world. These five aggregates have a beginning and an end, and so they are impermanent. Why are the impermanent? Because they rise and fall and change. That is one mark. Or because of their non-existence after having been, that is another mark. Because they rise and fall and change they are impermanent. And they do not exist after coming into being. That means immediately after coming into being they disappear. Since they disappear immediately after coming into being, they are impermanent. So there are two characteristics or two marks given here. One is that they rise and fall and change, and so they are impermanent. The other is that they disappear after coming into being. That is why they are impermanent.

“Rise and fall and change are the characteristic of impermanence; or mode alteration (That is very awkward. It just means a particular mode.), in other words non-existence after having been, is the characteristic of impermanence.” So we should say “a particular mode which is known as non-existence after having been, is the characteristic of impermanence.”

“The same five aggregates are painful.” What is dukkha? The five aggregates. “Because of the words ‘What is impermanent is painful’. Why? Because of continuous oppression.” So they are always oppressed by rising and falling, rising and falling. “The mode of being continually oppressed is the characteristic of pain.” If we want to say something is painful, we have to see whether it is always oppressed by rising and disappearing.

“Those same five aggregates are not self because of the words, ‘What is painful is not self’. Why? Because there is no exercising of power over them. The mode of insusceptibility to the exercise of power is the characteristic of not self.” So we have no power over them: by their own nature they just arise and disappear and we cannot make them not disappear after they have arisen. So we have no exercise of power over them. That is the characteristic of not self.

“The meditator observes all this in its true nature with the knowledge of the contemplation of rise and fall, in other words, with insight free from imperfections and steady on its course.” He sees rise and fall clearly, and also sees the three characteristics clearly. That is only possible when he has overcome the imperfections of vipassanā and his meditation is steady on its course.

Now let’s read footnote 4. “These modes, [that is, the three characteristics,] are not included in the aggregates because they are states without individual essence.” They are just marks. They are just the signs of the aggregates. That is why the characteristics are not included in the aggregates. “They are not separate from the aggregates because they are unapprehendable without the aggregates.” That is because they are the arising and disappearing of the aggregates. Without the aggregates we do not see the arising and disappearing at all. Although they are different from the five aggregates, they cannot be apprehended, they cannot be known, without the five aggregates. “But they should be understood as appropriate conceptual differences.” Again it is an unsatisfactory translation. ‘Paṭṭati viśeṣā’ means a particular concept. They are particular appropriate concepts. That means the characteristic of impermanence, the characteristic of pain, and the characteristic of not self are particular appropriate concepts. They are themselves concepts. They do not have their own individual essence. They are just the marks or signs of the impermanent, painful and not self nature of the five aggregates. Instead of saying ‘appropriate conceptual differences’, we should say “particular appropriate concepts that are reasons for differentiation in the explaining of dangers in the five aggregates, and which are allowable by common usage in respect of the five aggregates.”

In the next paragraph we have Knowledge of Contemplation of Dissolution. “After a yogi repeatedly observes in this way, and examines, and investigates material and immaterial states, [to see] that they are impermanent, painful, and not self, then if his knowledge works keenly, formations quickly become apparent.” That means his knowledge of arising and falling becomes stronger and stronger. As it gets stronger, the formations become more apparent more quickly and also his knowledge becomes more and more keen. “Once his knowledge works

keenly and formations quickly become apparent, he no longer extends his mindfulness to their arising, or presence, or occurrence, or sign, but brings it to bear only on their cessation as destruction, fall and breakup.”

That means his knowledge becomes keener and keener. When knowledge becomes keener and keener, the formations appear to him more quickly. Formations rise and fall at their own speed. It is not that formations rise and fall slowly and now formations rise and fall quickly. They are rising and falling at their own pace. But before his mind becomes mature or before his knowledge becomes strong, his seeing of these formations is not so swift. Now his knowledge or his mind is very keen and so he can see formations very quickly. Formations come and go very quickly. In fact he cannot see the beginning, the middle and the end or all three phases of their existence clearly. Because they are going fast, what he notices is just their disappearance. It is like you are standing on the side of a freeway and the cars are going past you at very high speed. What you notice is just one car disappearing, and another car disappearing, not the beginning of the cars, but just the disappearing of them.

When your knowledge becomes stronger and stronger, you see the formations coming and going very quickly. When you see them quickly, then you see only the disappearing of them, not the arising, or their sign. Do you see the word ‘sign’ there? That means you will lose seeing forms and shapes. Before you reach this stage, when you observe things, you observe with the shapes and forms. When you are aware of the breath, you see the breath as something going in and out, something like a pencil or something like a rod. When you concentrate on the movement of the abdomen, you see the abdomen, the shape and form of the abdomen, along with the movement. But when you reach this stage, you no longer see the form or shape. You just see the pure phenomena. So sometimes a yogis will think that they have lost meditation all together because formerly they were seeing things in connection with the shape and form. Now they don’t see any shape or form, and so they think that they have lost meditation or lost objects all together. But actually it is not the case; it is just losing the signs, or shapes, or forms. So a yogi is able to take the ultimate reality as object of his meditation, not mixed with concepts. Before he reaches that stage, his understanding is mixed with concepts. He understands mental and physical phenomena mixed with concepts. Now when he reaches this stage, he is able to see mental and physical phenomena purely, not mixed with shape, or form, or whatever, the concepts. So he sees only the falling or the disappearance of things at this stage. This is called ‘Knowledge of Contemplation of Dissolution’.

“When insight knowledge has arisen in him in this way so that he sees how the field of formations, having arisen thus, ceases thus, it is called ‘Contemplation of Dissolution’ at that stage, with reference to which it is said.” So the following is a quotation from one of the books and there is an explanation of that quotation. The style in the quotation (It is from the Paṭisambhidāmagga.) is a little different from the style in other books, like those in the Sutta Piṭaka. It is often not so easy to understand as the Sutta passages. So the commentator or author has to explain them in detail.

We may skip some passages or some paragraphs. Let’s go to paragraph 14. “He contemplates (anupassati).” Now the word ‘anupassati’ is translated as ‘he contemplates’ here. And it is commented upon or he explains it as ‘he sees always accordingly’. That is because it is commented upon ‘anu anu passati’. ‘Anu anu passati’ means he sees more or he sees much, not always ‘accordingly’. And ‘he sees much’ means he sees again and again in various modes. That is what is meant. He contemplates only on the disappearing of what he observes or on the disappearing of mental and physical phenomena.

Paragraph 18 “Progressing in this way, he relinquishes, he does not grasp. What is meant? [What is meant is that] this contemplation of impermanence, etc., is also called both ‘relinquishment as giving up’ and ‘relinquishment as entering into’ because, by substitution of opposite qualities, it gives up defilements along with aggregate producing kamma formations.” ‘Substitution of opposite qualities’ - that means temporary abandonment. “And because, by seeing the unsatisfactoriness of what is formed, it also enters into, by inclining towards, Nibbāna, which is the opposite of the formed.” So the meditator relinquishes everything and does not grasp at anything.

There are three kinds of abandonment. I hope you remember these three - momentary abandonment, temporary abandonment, and absolute abandonment. ‘Momentary abandonment’ means substituting wholesome states for defilements. At the moment of studying, at the moment of taking the class, you do not have mental defilements like attachment, anger, hatred, or whatever. They are replaced by understanding. That is momentary. If there are some conditions for anger to arise, then it will arise. So ‘he relinquishes’ means that through vipassanā meditation he is able to abandon mental defilements by way of substitution of opposite qualities. That means it can momentarily abandon the mental defilements.

There is another abandonment called what? Temporary abandonment. That means it lasts longer than the momentary abandonment. So it is able to keep those defilements at bay for a longer period of time. When you practice vipassanā meditation, you observe something. When you see it clearly and when you see that it arises and disappears, you are able to get rid of mental defilements with regard to that object. When you have practiced meditation and when you have gained experience, then at that moment you can also abandon defilements with regard to those which you do not observe. Just as you can abandon mental defilements with regard to objects you observe, so you are able to abandon mental defilements with regard to those that you do not observe. They still remain suppressed or something like that. That is what is called ‘temporary abandonment by vipassanā meditation’.

These two kinds of vipassanā can be achieved, but absolute abandonment comes only at the moment of enlightenment. “Therefore the bhikkhu who possesses that [contemplation] gives up defilements and enters into Nibbāna in the way stated, he does not grasp (cling to) defilements by causing rebirth, nor does he grasp (cling to) a formed object through failing to see its unsatisfactoriness. Hence it was said he relinquishes, he does not grasp.” This is Contemplation of Dissolution.

Paragraph 27 “When he no longer vacillates and so constantly bears in mind that the unceased will also cease, the undissolved will also dissolve, then he disregards the arising, presence, occurrence, and sign, of all formations, which keep on breaking up, like fragile pottery being smashed, like fine dust being dispersed, like sesame seeds being roasted, and he sees only their break-up. Just as a man with eyes standing on the bank of a pond or on the bank of a river during heavy rain would see large bubbles appearing on the surface of the water and breaking up as soon as they appeared, so too he sees how formations break up all the time. The Blessed One said of such a meditator:

‘And he who looks upon the world
As one who looks upon a bubble,
As one who looks upon a mirage,
Is out of sight of Death the King’.”

“When he constantly sees that all formations thus break up all the time, then contemplation of dissolution grows strong in him, bringing eight advantages, which are these: (So a person who has reached this stage of knowledge gets these eight advantages.) abandoning of [false] view of becoming, giving up attachment to life, constant application (That means always practicing.), a purified livelihood, no more anxiety or no more concern, absence of fear, acquisition of patience and gentleness, and conquest of aversion and sensual delight (That means neither glad nor sad.) Hence the Ancients said:

‘On seeing these eight perfect qualities
He contemplates formations constantly
Seeing break-up in order to attain
The Deathless, like the sage with burning turban’.”

What the verse says is: “The sage on seeing these eight perfect qualities, comprehends formations constantly, seeing breaking-up in order to attain the Deathless, like a man whose clothes or head are burning.” It is strange that all the translators misunderstood the passage here. The Pāli words used are ‘cela’ and ‘cira’. ‘Cela’ means just cloth or clothes, not necessarily a turban. So there are two similes - a man whose clothes are on fire and a man whose head is on fire. If your clothes are on fire, you don’t need any other things, but you try to put the fire

out. And also if your head is burning, then you try to extinguish the burning on the head and don't do any other things. So it should be a person with clothes or head burning or something like that. The reference given here is Samyutta Nikāya, 440. I read this passage, not this verse, but the passage referred to there. I read the English translations and I saw there also a turban on the head. But the word 'cela' does not mean 'turban' but just 'clothes' or 'cloth'. So this is the Knowledge of Dissolution.

Next is the Knowledge of Appearance as Terror. "As he repeats, develops and cultivates in this way the contemplation of dissolution, the object of which is cessation consisting in the destruction, fall and break-up of all formations, then formations classed according to all kinds of becoming, generation, destiny, station, or abode of beings, appear to him in the form of great terror." That means when he has developed this knowledge of seeing the dissolution of things, then he comes to see all life this way, all kinds of becoming, generation, destiny, station or abode of beings. They all mean just life. Buddha described them with different names and so all these are taken here. You can just say lives or existences. He sees existence or life as a great terror, full of danger - "s lions, tigers, leopards, bears, hyenas, spirits, ogres, fierce bulls, savage dogs, rut-maddened wild elephants, hideous venomous serpents, thunderbolts, charnel grounds, battle fields, flaming coal pits, etc., appear to a timid man who wants to live in peace." A yogi will not see all these things, but we must understand that in the books it is given in all its diversity. A particular yogi will not see all of them; he may see one or two of them. "When he sees how past formations have ceased, present ones are ceasing, and those to be generated in the future will cease, in just the same way, then what is called 'Knowledge as Appearance as Terror' arises in him at that stage." So he sees all phenomena or existence as terrible. Then a simile is given. I will not read this simile. There are two similes.

The second simile is in paragraph 31. "A woman with an infected womb" - the Pāli word used is 'pūtipaja'. 'Pūti' means rotten and 'paja' means offspring. Literally translated it means a woman with rotten offspring. It may mean the same thing as 'with an infected womb'. It is a woman whose offspring do not live. Whenever a son or a daughter is born, he or she dies sooner or later. That is what is meant.

Paragraph 32 is important. "But does the knowledge of appearance as terror, fear or does it not fear?" That means when a yogi has reached this stage, is he afraid? Does he fear or is he afraid? No. If he is afraid or if he fears, then he has fallen away from meditation because fear is an unwholesome mental state. So when fear is in your mind or in the mind of a yogi, he is not doing meditation at that moment. So he does not fear.

"For it is simply the mere judgment that past formations have ceased, present ones are ceasing, and future ones will cease. Just as a man with eyes looking at three charcoal pits at a city gate is not himself afraid, since he only forms the mere judgment that all who fall into them will suffer no little pain" and so on. Although he sees the existence or formations of mental and physical phenomena as terrible or as fearful, he himself does not fear them; he is not afraid of them.

Then paragraph 33 "But it is called 'appearance as terror' only because formations in all kinds of becoming, generation, destiny, station, or abode, are fearful in being bound for destruction, and so they appear only as terror. "Here is the text about its appearance to him as terror" and so on. "He sees both the sign and the occurrence as empty, vain, void, without power or guide, like an empty village, a mirage, a goblin city, etc., when he brings [them] to mind as not self, and so the sign and occurrence appear to him as a terror." The 'sign' means the shape and form of mental and physical phenomena. And then occurrence, do you understand what is meant by occurrence? He uses 'occurrence' many times in this chapter. 'Occurrence' really means not just arising, it means arising and continuing to stay for some time. The Pāli word is 'pavatta'. It does not mean just arising; it means arising and then continuing for some time. This is the Knowledge of Appearance as Terror.

Next is the Knowledge of Contemplation of Danger. "As he repeats, develops and cultivates the Knowledge of Appearance as Terror, he finds no asylum, no shelter, no place to go to, no refuge in any kind of becoming, generation, destiny, station, or abode." When he sees all these as terrible, then he finds no shelter, no place, no solace because whatever phenomena he contemplates on, he sees them as all disintegrating. So there is no

shelter, no refuge. “In all kinds of becoming, generation, destiny, station, and abode there is not a single formation that he can place his hopes in or hold on to. The three kinds of becoming appear like charcoal pits full of glowing coals, the four primary elements like hideous venomous snakes, the five aggregates like murderers with raised weapons, the six internal bases like an empty village, the six external bases like village-raiding robbers, the seven stations of consciousness and the nine abodes of beings as though burning, blazing and glowing with the eleven fires, and all formations appear as a huge mass of dangers destitute of satisfaction or substance like a tumor, a disease, a dart, a calamity, an affliction. How?”

During this stage, actually, he sees everything as faulty. He cannot see anything to hold on to, anything to place his hopes on and so on. So he feels very helpless during this stage of meditation. “They appear as a forest thicket of seemingly pleasant aspect but infested with wild beasts” and so on. The place is seemingly good but there are “wild beasts, a cave full of tigers, water haunted by monsters and ogres, an enemy with raised sword, poisoned food, a road beset by robbers, a burning coal, a battle field between contending armies, appear to a timid man who wants to live in peace.” So during this stage of knowledge, whatever he sees, he sees it as faulty, as dangerous, and there is no refuge or consolation for him at that time. Sometimes when yogis reach this stage, they don’t know what to do because they feel like they are depressed or something like that. Whatever they observe seems to be going away. So there is no solace for them. Some even leave meditation and go back to their houses because they feel so helpless at this stage of practice.

There is a long quotation and the explanation. We will skip those. Then we come to paragraph 42. “Ten Knowledges he understands: one who understands knowledge of danger understands, penetrates, realizes, ten kinds of knowledge, that is, the five based on arising, etc., and the five on non-arising and so on. When skilled in these two kinds of knowledge: with skill in the two, that is, knowledge of danger and knowledge of the state of peace. The various views will shake him not: he does not vacillate about views that occur such as ‘The ultimate Nibbāna is here and now’. The rest is clear.” This is Contemplation of Danger. At this stage he sees danger and also he has the knowledge of the state of peace. ‘Nibbāna is good. Nibbāna is peaceful and the world is full of danger’. So he sees there are two kinds of seeing here. One is positive and the other is negative. After seeing phenomena as dangerous, he goes on and he comes to another stage.

“When he sees all formations in this way as dangerous, he becomes dispassionate towards, (Some authors translate it as ‘turning away from’. So he turns away from.) is dissatisfied with, takes no delight in, the manifold field of formations belonging to any kind of becoming” and so on. When he sees dangers in them, he is dispassionate towards them; he turns away from them. “Just as a golden swan that loves the foothills of Citta Peak finds delight, not in a filthy puddle at the gate of a village of outcastes, but only in the Seven Great Lakes, so too this meditator swan finds delight, not in the manifold formations seen clearly as danger, but only in the Seven contemplations, because he delights in development.” That means he delights in the practice. “And just as the lion, King of Beasts, finds delight, not when put into a gold cage, but only in Himalaya with its three thousand leagues’ extent, so too the meditator lion finds delight, not in the triple becoming of the happy destiny, but only in the three contemplations. And just as Chaddanta, King of Elephants, all white with sevenfold stance, possessed of supernormal power, who travels through the air, finds pleasure, not in the midst of a town, but only in the Chaddanta Lake and Wood in the Himalaya, so too this meditator elephant finds delight, not in any formation, but only in the stage of peace seen in the way beginning ‘Non-arising is safety’, and his mind tends, inclines, and leans towards that.”

Now there is footnote 15 regarding Chaddanta. It is not an important thing, but we should understand this Chaddanta. ‘Danta’ means the tusk of an elephant and ‘cha’ means six. So Chaddanta could mean an elephant with six tusks. In the JĀtaka it is explained that it is not that the elephant has six tusks, but the elephant has tusks which emit six colored rays. So when people paint Chaddanta Elephant, they paint only with two tusks. However in one of the paintings I remember seeing in a book, (I think they were paintings in the Ajanta caves or some other caves in India.) they drew the elephant with six tusks. But in the JĀtaka book it is stated that the elephant has tusks emitting rays of six colors. That is why he is called ‘Chaddanta’. Chaddanta was one incarnation of the Bodhisatta. Before he became the Buddha, he was born as a white elephant. So this refers to

him. “All white with sevenfold stance, possessed of supernormal power, who travels through the air, finds pleasure, not in the midst of a town, but only in the Chaddanta Lake and Wood in the Himalayas, so too this meditator elephant finds delight, not in any formation, but only in the stage of peace seen in the way beginning ‘Non-arising is safety’, and his mind tends, inclines, and leans towards that.”

Now I didn’t intend to talk about this. In footnote 15 “On the expression ‘with sevenfold stance’ Paṭisambhidāmagga says” - then he does not translate it, ‘sevenfold stance’, believe it or not. You see the Pāli sentence there: “hattha-pāda-vāla-vatthikosehi bhūmiphusanehi sattahi patitṭhito ti sattapatitṭho.” He touches the ground with seven of his limbs: ‘hattha’, the trunk is one, ‘pāda’ four feet, ‘vāla’ means the tail, ‘vatthikosa’ means the male member. It is explained this way in another Commentary too. That is not important here.

So this Knowledge of Dispassion. This Knowledge of Dispassion or Knowledge of Turning Away comes after Knowledge of Danger. So it is logical. You first see the arising and disappearing and then after that you see only the disappearing. When you see things disappearing or disintegrating, you see that they are fearful, or that they are dangerous, or that they are terrible. And then you find fault with them because they are dangerous. You see danger in them or you find fault with them. After finding fault with them, you are dispassioned towards them. You don’t want anything to do with them. That is Knowledge of Dispassion.

“Knowledge of Contemplation of Danger is the same as the last two kinds of knowledge in meaning.” ‘In meaning’ means in essence. In reality they are the same. “Hence the Ancients said: ‘Knowledge of Appearance as Terror while one only has three names: It saw all formations as terror, thus the name “Appearance as Terror” arose; it aroused the [appearance of] danger in those same formations, thus the name “Contemplation of Danger” arose; becoming dispassionate towards those same formations, thus the name “Contemplation of Dispassion” arose’. Also it is said in the text: ‘Understanding of Appearance as Terror, Knowledge of Danger, and Dispassion: these things are one in meaning, only the letter is different’.” So only the words are different, but the meaning is one. They mean the same vipassanā knowledge.

When one sees danger in them and wants to turn away from them, the next thing is Desire for Deliverance to get out of it. First you see danger and then you become dispassionate towards it and now you want to get rid of it, to get out of it. This is desire for deliverance. “When, owing to this knowledge of dispassion, this clansman becomes dispassionate towards, is dissatisfied with, takes no delight in, any single one of all the manifold formations in any kind of becoming, generation, destiny, station of consciousness or abode of beings, his mind no longer sticks fast, cleaves, fastens on to them.” So whatever object he observes, his mind does not want to take it actually; his mind is not stuck to them. “And he becomes desirous of being delivered from the whole field of formations and escaping from it.”

So when we really see the danger of something, we want to get rid of it, we want to get out of it. It is natural. And so here the similes are given - just as a fish in a net, a frog in a snake’s jaws, a jungle fowl shut into a cage and so on. There is mentioned here the moon inside Rāhu’s mouth. And then in footnote 16 he said: “Rāhu is the name for the eclipse of the sun or moon, personalized as a demon who takes them in his mouth.” So whenever there is an eclipse, we say “Rāhu has swallowed the moon” or “Rāhu has swallowed the sun.” At the end of the eclipse we say “Oh, Rāhu has thrown up the sun or the moon.” Rāhu is a demon. Prince Siddhatta gave the name ‘Rāhula’ to his son because a demon is a hindrance or an obstacle. So when his son was born, he thought that there was another attachment for him, another object of attachment for him. So he is like Rāhu for him. So he gave his son the name ‘Rāhula’. This is desire for deliverance or desire to get rid of formations, to get rid of existence all together.

After that there is Knowledge of Contemplation of Reflection. He is doing it again here. “Being thus desirous of deliverance from all the manifold formations in any kind of becoming, generation, destiny, station, or abode, in order to be delivered from the whole field of formations he again discerns those same formations, attributing to them the three characteristics by knowledge of contemplation of reflection.” He wants to get rid of the existence and all these things, but he cannot just leave them alone. He has to take them as the object of meditation again.

So he has to see the impermanence, suffering and no self-nature of these formations again. In Pāli the word is 'paṭisankhā'. 'Paṭi' means again and 'saṅkhā' means knowing, so knowing again, contemplating or observing the three characteristics again. "He sees all formations as impermanent for the following reasons" and so on. You can compare these passages with those in the section on comprehending by groups. So he again sees mental and physical phenomena as impermanent, as painful, and as not self in different ways as they are non-continuous, temporary, limited by rise and fall and so on.

Here a simile is given. This is a very good simile. I often tell this simile to people. Paragraph 49 "But why does he discern them in this way? In order to contrive the means to deliverance." Why does he observe these mental and physical phenomena again? Because he must have some means of deliverance. "Here is a simile: a man thought to catch a fish, it seems, so he took a fishing net and cast it in the water." Here a 'fishing net' really means something like a basket. You put it in the water and then the fish is caught in the basket. Then you lower your hand and take hold of the fish. Actually it is not a basket. It has the shape of a funnel, but it is something like a basket. You put it in the water and the fish are caught in it. There is a hole to take them out. "So he took a fishing net and cast it in the water. He put his hand into the mouth of the net under the water and seized a snake by the neck (thinking it was a fish). He was glad, thinking 'I have caught a fish'. In the belief that he had caught a big fish, he lifted it up to see. When he saw three marks (three lines on the neck of the snake), he perceived that it was a snake, and he was terrified. He saw danger, felt dispassion (revulsion) for what he had seized, and desired to be delivered from it." So he wanted to throw it away, but he was afraid that it might bite him if he threw it away as it was. "Contriving a means to deliverance, he unwrapped the coils from his hand, starting from the tip of the tail. Then he raised his arm, and when he had weakened the snake by swinging it two or three times round his head, he flung it away, crying 'Go, foul snake'." So his swinging the snake two or three times is like his contemplating on the impermanence and so on in the formations again. "Then quickly scrambling up on to dry land, he stood looking back whence he had come, thinking 'Goodness, I have been delivered from the jaws of a huge snake'!" And then applying of the simile to the actual experience is in the next paragraph.

"At this point knowledge of reflection has arisen in him, with reference to which it is said" and so on. This is called 'Knowledge of Reflection'. I think in that book the word used is not 'reflection but some other thing. It is the Knowledge of Re-Observation. That is very good.

Next is Discerning Formations as Void. "Having thus discerned by Knowledge of Contemplation of Reflection that 'All formations are void', he again discerns voidness in the double logical relation" and so on. They are not easy to understand. The double is easy to understand but not the quadruple logical relation. The Text itself is very strange. Let's talk about the double. 'The double logical relation' means this is void of self or of what belongs to self. Here 'this is void of self' is one and 'this is void of what belongs to self' is another. So there are two ways of discerning the voidness. It is void of self and it is void of what belongs to self.

Now the quadruple logical relation is very difficult to understand. Do you see that in paragraph 53? In footnote 19 he says "The passage is a difficult one". It is indeed. The Pāli text is: "Nāhaṃ kvaṇi kassaci kiṃcanat' asmiṃ na ca mama kvaṇi kismiṃci kiṃcanat' atthi". This passage actually as suggested by the translator was used by those of other faiths during the time of the Buddha. It may not be pure Pāli actually. Do you know Prakrit languages? Prakrit languages are similar to Pāli, but they are different from Pāli. It is something like a corrupt form of Sanskrit or Pāli. So that is why this is very difficult to understand. But the footnote is very good, the last paragraph on that page. "The Commentarial interpretation given here is summed up by Paṭisambhidāmagga as follows: Now seeing in four ways. Right? The quadruple logical relation. The first way is what? He sees the non-existence of a self of his own; that means there is no self of me. That is one seeing. And second he sees of his own self itself (not 'too') that it is not the property of another's self. There is no self of me and I am not the property of another person's self. That is the second one. The third one is that there is no self of another person and I am not the property of that person. There are four: (1) There is no self in me, (2) somebody is not the property of myself, (3) there is no self of others, (4) and I am not the property of the self of others. In these four ways, he has to contemplate. He sees the non-existence of another's self; that is one thing. He sees of another that that other is not the property of his own self. So in four ways he contemplates.

And then paragraph 55 in six modes again he contemplates that eye is void of self, or of the property of a self and so on. And next paragraph he contemplates in ten modes , and then in the next paragraph he contemplates in twelve modes, and then in the next paragraph in forty-two modes.

“When he has discerned formations by attributing the three characteristics to them and seeing them as void in this way, he abandons both terror and delight, he becomes indifferent to them and neutral, he neither takes them as ‘I’ nor as ‘mine’, he is like a man who has divorced his wife” and so on. So we will go to that next time. During this stage of knowledge he re-observes the mental and physical phenomena in many different ways, say to see the impermanent, suffering and soulless nature of them. And Mahāsi Sayādaw said again here that a person need not go through all the modes given here; it is impossible. But as a book all the methods of observing are given, but a person should not do all these in order to get the next higher stage. He may do one or two, and then he can go to the higher stages.

Oh! One thing please, in paragraph 57, about 4 line down “as incapable of being had [as one wishes], as insusceptible to the exercise of mastery, as alien, as secluded [from past and future]” - in fact it is ‘as secluded from cause and result.

And then in footnote 25 “A meaning such as ‘what in common usage in the world is called a being is not materiality’ is not intended here because it is not implied by what is said.” The actual meaning is a little different. ‘Because it is established without saying anything’, what do you call that? It is so evident that it does not need any explanation.

Student: Self-evident.

Teacher: Oh, yes! Self-evident. So we can just say ‘because it is self-evident’, not ‘it is not implied by what is said.’ It is so plain that it does not need any explanation. That is what is meant. “For common usage of the world does not speak of mere materiality as a being.” When common people say, ‘This is a being’, they do not mean that matter is a being. When they someone or something is a being, they mean both mind and matter. The word ‘satta’ in Pāli here should not be understood as meaning ‘a being’, but as meaning atman or attā. That is what the Commentator is writing about. What is intended as a being is the self that is conjectured by outsiders. That means non-Buddhists.

We will go to Equanimity about Formations next time. As I said before, this book is very good because it gives what a yogi really experiences during practice of meditation without quotations. And so it is simpler and better reading than the Visuddhi Magga. But Visuddhi Magga is the basis for that book.

Student: Bhante, can we skip any of these stages?

Sayādaw: No. We cannot skip the stages, but sometimes what happens is a person may go through two or three stages in one day. That can happen but we cannot skip any stages because they are logical, one after the other. But a person may go through three stages in only one day, sometimes maybe even more than three stages in one day of meditation.

Sādhu!

Sādhu!

Sādhu!

(Tape 44 / Ps: 49 – 128)

We will begin with paragraph 53, chapter 21. From that paragraph begins actually Knowledge of Equanimity about Formations. Let me tell you something before that. A meditator of vipassanā goes through different stages of vipassanā knowledge. The first knowledge he experiences is the knowledge of defining mind and matter, or the knowledge of discrimination of mind and matter, or seeing mind and matter clearly. After that knowledge he gains the knowledge of seeing the causes of mind and matter. And after that there is the knowledge of comprehension. And at that stage he sees the common characteristic of phenomena, that is impermanence, suffering, and soullessness. And then he reaches another stage where he sees arising and disappearing of whatever he observes. Going from that stage, he reaches another stage where only the dissolution or only disappearing vividly appears to him or he is able to comprehend the dissolution or disappearing more evidently.

And after that there are two stages in the knowledge of arising and disappearing. The first is called ‘the immature stage’ and the other stage is called ‘mature stage’. In between these two stages, there is another stage not necessarily in vipassanā knowledge, the arising of impediments. So ten impediments come to him during the immature stage of knowledge of rise and fall. He surmounts them or decides that they are not the right path and that meditation is the only right path. And then he practices again. He reaches the second or the mature stage of rise and fall. After that he sees only the dissolution, and then he sees danger in the mental and physical phenomena that are rising and falling or that are always disappearing. It is a little difficult to be consistent with the translation of the Pāli word. It is said in this book that knowledge of fearful comes after the knowledge of seeing dissolution. So when you see things dissolving before your eyes, then you see them as fearful. After seeing them as fearful, you get another kind of knowledge, that is seeing danger in them or seeing faults in them. And then you become dispassioned towards them. You don’t want to be attached to them; you don’t want to hold on to them, and then you want to get out of them; you want to get free from them.

And then after that the yogi practices again on the three characteristics of mental and physical phenomena. After that he reaches this stage, the stage of Knowledge of Equanimity about Formations. There is a very good simile given in paragraph 49. So we should read that paragraph again.

“A man thought to catch a fish, it seems, so he took a fishing net and cast it in the water. He put his hand into the mouth of the net under the water and seized a snake by the neck. He was glad, thinking ‘I have caught a fish’. In the belief that he had caught a big fish, he lifted it up to see. When he saw three marks, he perceived that it was a snake, and he was terrified. He saw danger, felt dispassion (revulsion) for what he had seized, and desired to be delivered from it. Contriving a means to deliverance, he unwrapped the coils from his hand, starting from the tip of its tail. Then he raised his arm, and when he had weakened the snake by swinging it two or three times round his head, he flung it away, crying ‘Go, foul snake’. Then quickly scrambling up on to dry land, he stood looking back whence he had come, thinking ‘Goodness, I have been delivered from the jaws of a huge snake!’” This is the simile and then the application of the simile to the practice is given in paragraph 50. So he wants to get rid of it and he has to find a means to get rid of it. That is contemplation on mental and physical phenomena again as impermanent, suffering and soulless. After that he reaches this stage. We have done this before, but I want to begin from here.

Paragraph 53 “Having thus discerned by knowledge of contemplation of reflection (That means re-observation or re-contemplation.) that ‘All formations are void’, he again discerns voidness in the double logical relation thus. (So he contemplates on formations or mental and physical phenomena in double logical relation.) That is ‘This is void of self’ or ‘This is void of what belongs to self’.” And then he discerns voidness in the quadruple logical relation. That means in four ways: ‘There is no ‘I’ and ‘me’; it is not the property of another person; another has no ‘I’ or no atman; what he thinks to be his atman is not part of me or something like that. This is called ‘the four quadruple logical relation’. The text given here is very difficult to understand and peculiar.

And then paragraph 55 he discerns voidness in six modes. And next in how many modes? In paragraph 56 in eight modes, then in ten modes, then in twelve modes, then in forty-two modes through full understanding as investigation and so on. So he contemplates on the formations of voidness in different ways to thoroughly see the three characteristics of them.

Then paragraph 61 “When he has discerned formations by attributing the three characteristics to them and seeing them as void in this way, he abandons both terror and delight, he becomes indifferent to them and neutral, he neither takes them as ‘I’ nor as ‘mine’, he is like a man who has divorced his wife.” Now this description is important. This is the description of the Knowledge of Equanimity about Formations. When a person has reached the Knowledge of Equanimity about formations, he abandons both terror and delight. He is not afraid of anything and he is not attached to anything. His mind is always neutral. However attractive a thing may be, he doesn’t see it as attractive and however provocative it may be, he doesn’t see it as provocative. And he becomes indifferent to them and neutral. He becomes indifferent to formations, indifferent to what he observes through his practice of meditation. Now ‘indifferent to them’ does not mean that he does not pay attention to them. Actually he pays attention to them, but he has no fear about them, or he has no like or dislike with regard to them. That is what is meant here by ‘He becomes indifferent to them’ or ‘he becomes neutral’. He neither takes them as ‘I’ nor as ‘mine’. This is actually the explanation of being indifferent to them. If you take them as ‘I’ or as ‘mine’, then you are not indifferent to them, you are biased. Let us say you take them to be ‘you’ or you take them to be ‘your property’. So when a person doesn’t take them as ‘I’ or as ‘mine’, then he is said to be indifferent to formations and neutral formations.

Then paragraph 63 “When he knows and sees thus, his heart retreats, retracts and recoils from the three kinds of becoming, the four kinds of generation, the five kinds of destiny, the seven stations of consciousness, and the nine abodes of beings, his heart no longer goes out to them.” That means he retreats and recoils from all existences. If he is a human being, he is not attached to human existence and he is not attached to the other kinds of existence. So his heart retreats, retracts, and recoils. Then a simile is given. “Just as water drops, retreats, retracts, and recoils on a lotus leaf that slopes a little and do not spread out, so too his heart retreats, retracts, and recoils. Just as a fowl’s feather or a shred of sinew thrown on a fire retreats, retracts and recoils, and does not spread out, so too his heart retreats, retracts, and recoils from the three kinds of becoming.” Either equanimity or repulsiveness is established. “In this way there arises in him what is called ‘Knowledge of Equanimity about Formations’.” Actually this is the highest stage of vipassanā knowledge.

Now it is said that his heart or mind retreats, retracts, and recoils. His mind is on the formations because if he practices vipassanā meditation, formations are the objects he has to take. So his mind may be on matter, or it may be on mind, or it may be on different mental states and on different kinds of materiality, but his mind always retreats, retracts, and recoils. In actual practice this means your consciousness or mind doesn’t want to go to other objects. Formerly, before a person reaches this stage, there are distractions. The meditator’s mind goes out quite often. And he has to bring it back and so on. But when a yogi reaches this stage, his mind will not go out. Even if he deliberately sends his thought out, it will immediately come back. So his mind is so dispassioned towards things that whatever object he takes, his mind retreats from it. That is when a yogi reaches the stage of Knowledge about Equanimity of Formations.

Paragraph 64 “But if this [knowledge] sees Nibbāna, the state of peace, as peaceful, it rejects the occurrence of all formations and enters only Nibbāna.” That means at this stage a yogi sees Nibbāna, that it is peace, then his mind rejects the occurrence of all formations. ‘Occurrence’ really means continuance of all formations and the mind enters into Nibbāna. That means he becomes enlightened. “If he does not see Nibbāna as peaceful, it occurs again and again with formations as its object, like the sailors’ crew.” At this point a yogi may be practicing at this stage of knowledge and if he is a gifted person, he may reach enlightenment immediately or in a very short time. Sometimes he may not reach enlightenment immediately. He may remain at this stage for a long time, sometimes days or months maybe. When his mind does not see Nibbāna as peaceful, then it (the Knowledge of Equanimity about Formations) occurs again and again with formations as its object, like the sailors’ crew.

Then there is the simile of the sailors' crow. "When traders board a ship, they take with them what is called 'a land-finding crow'." There was no radar, so they had to depend on a crow. "When the ship gets blown off its course by gales and goes adrift with no land in sight, then they release the land-finding crow. It takes off from the mast-head, and after exploring all the quarters, if it sees land, it flies straight in the direction of it; if not it returns and alights on the mast-head. So too, if Knowledge of Equanimity about Formations sees Nibbāna, the state of peace as peaceful, it rejects the occurrence of all formations and enters only into Nibbāna." That means he becomes enlightened. If it does not see it, it occurs again and again with formations as its object. So a yogi may have to spend a considerably long time in that state of knowledge.

Paragraph 66 "Now after discerning formations in the various modes, as though sifting flour on the edge of a tray" - sifting, sometimes 'sifting' means letting some particles go through the holes. Isn't that sifting? Here the action is not letting particles go through the holes. What do you call that making like this? You put flour in the tray, and you turn it round and round so that the grosser particles come up and then let softer particles remain. It is something like that. That is called 'sifting'?

Student: Yes, that is sifting. But there is still another kind of sifting. They are both called 'sifting'.

Teacher: Yes, the flour becomes more and more subtle. "As though sifting flour on the edge of tray, as though carding cotton from which the seeds that have picked out, and after abandoning terror and delight, and after becoming neutral in the investigation of formations" - do you notice the difference? On the other page, it says, "He becomes indifferent to them." That means indifferent to formations. Here he becomes indifferent not only to formations but to the investigation of formations. He doesn't want to investigate at all. He is indifferent to investigating them. "He still persists in the triple contemplation." He still does it. "And in so doing, this [insight knowledge] enters upon the state of the triple gateway to liberation, and it becomes a condition for the classification of Noble Persons into seven kinds." And then the other explanations follow.

There is a lot of digression because the author wants us to know many things about this Knowledge of Equanimity about Formations. He describes many things here, so much, that we lose track of the real practice. Let's go to paragraph 83, Insight Leading to the Emergence of the Path.

Paragraph 83 "Now when this clansman has reached equanimity about formations thus, his insight has reached its culmination and leads to emergence." 'Emergence' really means 'to enlightenment', 'to the Path'. " 'Insight That Has Reached Culmination' or 'Insight Leading To Emergence' are names for the three kinds of knowledge beginning with equanimity about formations, [that is, equanimity about formations, conformity, and change-of-lineage.] It has 'reached its culmination' because it has reached the culminating final stage." This is the definition of the Pāli word. "It is called 'leading to emergence' because it goes towards emergence. The Path is called 'emergence' because it emerges externally from the objective basis interpreted as a sign and also internally from occurrence [of defilement]." Now the Path (Magga) is called 'emergence'. It is called 'emergence' in Pāli 'vuṭṭhāna', because it emerges externally from the objective basis interpreted as a sign. Now I am not so happy with the translation of 'interpreted' or 'interpretation'. Actually it means contemplation on the objects of vipassanā. The Pāli word used is 'abhinivesa'. So he translates it as 'interpreted'. It may mean quite a different thing. What it means here is just contemplating on the formations, contemplating on them as impermanent and so on. 'Externally from the objective basis interpreted as a sign and also internally from occurrence of defilement' means continuance of defilement. "It goes to that, thus it is called 'leading to emergence'." The sentence should read like that. The meaning is that it joins with the Path. So after it there will come the Path consciousness. So 'insight leading to emergence' is the common name of the three vipassanā knowledges. First there is Equanimity about Formations. After that there is the Knowledge of Conformity and after that there is the Knowledge of Change-of-Lineage. We will come to them later. So these three are called 'Insight Leading to the Emergence of the Path'. And then there are other explanations.

After this what happens next? Let's go to paragraph 128. "As he repeats, develops and cultivates that equanimity about formations, his faith becomes more resolute (That means more firm or more established.), his energy better exerted, his mindfulness better established, his mind better concentrated, while his equanimity about formations grows more refined." So he goes on practicing meditation and his faculties become more developed. His faith becomes more established and so on.

"Now he thinks 'Now the Path will arise'. Equanimity about formations" and so on. Here the translation should read like this: "When it should be said: 'Now the Path will arise'", not 'he thinks'. It is a Pāli idiom. The yogi does not think, "Now the Path will arise." He does not know that the Path will arise; he doesn't know when the Path will arise. 'When the Path will arise' means when he will get enlightenment. So the moment of enlightenment is what is called 'Path' here. So he does not know that the Path will arise at this moment or at any moment. The Pāli idiom means 'when the Path is about to arise'. So he is practicing meditation, and his meditation or his knowledge becomes more and more mature.

When it is the time for the Path to arise, when Path is about to arise, then what happens? "Equanimity about formations after comprehending formations as impermanent, or as painful, or as not self, sinks into the life-continuum." Now he is practicing meditation, and so his mind is on the formations, seeing the formations as impermanent and so on. Then what happens? When Path is about to arise, equanimity about formations, after comprehending formations as impermanent and so on, sinks into the life-continuum. You know life-continuum? It is bhavaṅga. So bhavaṅga arise at that time. When bhavaṅga arises, equanimity about formations disappears. "Next to the life-continuum (immediately after life-continuum), mind-door adverting arises (Manodvārāvajjana arises at that moment.) making formations its object (taking formations as object), taking them as impermanent, or as painful, or as not self according to the way taken by equanimity about formations. Then next to the functional [adverting] consciousness (That means next to manodvārāvajjana or mind-door adverting consciousness.) that arose displacing the life-continuum (That means the mind-door adverting consciousness arises displacing the life-continuum.), the first impulsion consciousness arises (So the javana moment arises.) making formations its object in the same way, maintaining the continuity of (the same kind of) consciousness." That means continuity of the same kind of consciousness because there is always continuity of consciousness. One consciousness is followed by another consciousness. So there is no gap or whatever between two moments of consciousness. But here 'continuity of consciousness' means 'continuity of the same kind of consciousness'.

Now first, say, there are vipassanā thought moments. Right? And then there is bhavaṅga (life-continuum) because Path is about to arise. After life-continuum there is what? Mind-door adverting. After mind-door adverting what? Impulsion (javana). It is not one javana moment. How many?

Student: Seven.

Teacher: It will be seven all together, but first there are four moments of javana, Now you will see them. "This is called 'preliminary work'." The first moment of javana is called 'preliminary work'. "Next to that a second impulsion consciousness arises making formations its object in the same way. This is called 'access'." So we have 'preliminary' as one moment and 'access' as one moment. "Next to that a third impulsion consciousness also arises making formations its object in the same way. This is called 'conformity'." That is the third javana. "These are the individual names. But it is admissible to call all three impulsions 'repetition', or 'preliminary work', or 'access', or 'conformity' indiscriminately." So they can be called by any name.

And then there is another digression. "Conformity to what?" After this will come gotrabhū (change-of-lineage) which is described in the next chapter. So we will stop here. Now you are going to get Path, but we have not yet reached Path. So here we have the four moments of impulsion of the four moments of javana. The first one is what? Preliminary. And the second? Access. And the third? Conformity. Presently we have only three, but another moment which is change-of-lineage will arise. All these three here take the formations as object. It will be different when the thought process reaches the next moment which is gotrabhū (change-of-lineage). The change-of-lineage consciousness will take Nibbāna as object. But these three take formations or mind and

matter as object. This is the sequence of real practice. A person reaches the Knowledge of Equanimity about Formations, and he practices it again and again. And when it becomes mature, then there will arise Path consciousness. Before Path consciousness there is a series of moments of consciousness. The first is the series of vipassanā moments. Then there is bhavaṅga. Bhavaṅga is followed by mind-door adverting, and mind-door adverting is followed by the first four moments of javana. They belong to kāmāvacara javanas. So three have already been mentioned. The last one will be mentioned later.

Now that we have seen the sequence, we will go back to paragraph 66, The Triple Gateway To Liberation. “It enters upon the state of the triple gateway to liberation now with the predominance [of one] of three faculties according as the contemplation occurs in [one of] the three ways” and so on. Now the Knowledge of Equanimity about Formations is called ‘the gateway to liberation’, ‘the gateway to Magga’. “For it is the three contemplations that are called the three gateways to liberation, according as it is said.” So there are three kinds of gateways to liberation: “(1) to the seeing of all formations as limited and circumscribed and to the entering of consciousness into the signless element (So signless is one.), (2) to the stirring up of the mind with respect to all formations and to the entering of consciousness into the desireless element (That is the second.), (3) to the seeing of all things (dhammas) as alien and to the entering of consciousness into the voidness element (The third is voidness.). These three gateways to liberation lead to the outlet from the world.” So these are called ‘gateways to liberation’. Actually this is contemplation - contemplation as impermanent, contemplation as painful, and contemplation as no-self. They are given different names as ‘signless’, ‘desireless’ and ‘voidness’.

“Herein, as limited and circumscribed [means] as limited by rise and fall as circumscribed by them: for contemplation of impermanence limits them thus ‘Formations do not exist previous to their rise’ (They do not exist before they arise.), and in seeking their destiny (I would say ‘in seeking their course’. The Pāḷi word ‘gati’ can mean ‘destiny’ or just ‘course’. I think ‘course’ is better.) so in seeking their course, sees them as circumscribed thus ‘They do not go beyond fall, they vanish there.’ (When he sees the formations, he sees in this way. They do not exist before they come into being. After disappearing they are nowhere.) To the stirring up of the mind: (This is the explanation of that phrase.) by giving consciousness a sense of urgency; for with the contemplation of pain consciousness acquires a sense of urgency with respect to formations. To the seeing --- as alien: to contemplating them as not self thus: ‘Not I’, ‘Not mine’.

“So these three clauses should be understood to express the contemplation of impermanence, and so on. Hence in the answer to the next question [asked in the Paṭisambhidāmagga it is said: ‘When he brings [them] to mind as impermanent, formations appear as liable to destruction. When he brings them to mind as painful (That means when he contemplates on them as painful.), formations appear as a terror, when he brings them to mind as not self, formations appear as void’.”

“What are the liberations to which these contemplations are the gateway? They are these three, namely, the signless, the desireless, and the void.” They come again and again. We have to see that there are the gateways and there are the deliverances. So you enter through a gateway and you reach a particular deliverance. These three deliverances also have the names ‘signless’, ‘desireless’, and ‘void’. What is deliverance? It is explained as the Path. Right? So the Path is deliverance. “When one who has great resolution brings [formations] to mind as impermanent, he acquires the signless liberation. When one who has great tranquility brings [them] to mind as painful, he acquires the desireless liberation. When one who has great wisdom brings [them] to mind as not self, he acquires he void liberation.” This is from the Paṭisambhidāmagga.

Now the translation is not what I would like it to be. The meaning is that a person who contemplates the formations as impermanent becomes firm with resolution which means saddhā (faith). A person who contemplates on the formations as impermanent makes his faith or confidence grow more and more. That is what is meant here. At first a person practices meditation with faith or something like trust in the teacher. The teacher said or the Buddha said that things are impermanent and so on. When the meditator first practices meditation, he just practices on faith. He does so on the basis of faith. Since the Buddha said these are impermanent, they must be impermanent, but he has not seen for himself. Now through the practice of

meditation, he sees for himself. And since he sees them for himself, he gains more faith or more confidence in the Buddha. What the Buddha said is very true that they are impermanent. Now I am seeing them myself that they are really impermanent and so on. ‘When he contemplates on the impermanence of things’ means when he really sees the impermanence of things. At that time his faith in the Buddha increases. That is what is meant here.

“When one who has great tranquility brings [them] to mind as painful, he acquires the desireless liberation.” Here also if a yogi contemplates on formations as painful, then he increases tranquility (passaddhi). It is a little difficult to understand. You contemplate on the painfulness of things, and then you get tranquility. When you concentrate on the painfulness of things, how do you get tranquility? It is explained in the Sub-Commentary (Ṭīkā) that when you contemplate on things as painful, you also contemplate on the opposite of what is painful. Let us say you contemplate on Nibbāna as happiness. So when you contemplate on formations as painful and on its opposite as happiness, then you get what is called ‘tranquility’. When a person brings the formations to mind as painful, then he increases his tranquility. When a person brings to mind the formations as not self, then he develops his wisdom. He makes his wisdom grow. So it is not the other way. It is not because he has great resolution that he contemplates on the impermanence of things. But it is because he contemplates on the impermanence of things that he gets more faith or more confidence. Because he contemplates on the painfulness of things he gets more tranquility. Because he contemplates on the no-self nature of things he gets more understanding or wisdom. That is what is meant here.

We can refer to paragraph 76. “When he brings formations to mind as impermanent, the faith faculty is in excess in him.” That is the correct meaning to understand. When he brings formations to mind as impermanent, the faith faculty becomes much in him. That is how to understand this passage.

And then paragraph 71 “And here the signless liberation should be understood as the Noble Path that has occurred by making Nibbāna its object through the signless aspect.” So Nibbāna has also these three aspects - signless, desireless, and void. When the Path takes Nibbāna as object through the signless aspect, then it is called ‘signless liberation’ or ‘signless Path’. “For that Path is signless owing to the signless element having arisen.” That is not so. What is meant here is that the Path is signless owing to its occurring on the signless element. ‘Signless element’ means signless Nibbāna here. Because it takes signless Nibbāna as object, it is called ‘signless’; it is not because ‘the signless element has arisen’. Nibbāna cannot be said to have arisen, or to be existing, or to have gone out of existence. Nibbāna is eternal. It has no beginning and no end. So here what is meant is that the Path is signless owing to its occurring on the signless element. It simply means that because it takes signless Nibbāna as object, it is called ‘signless’.

“In the same way the Path that has occurred by making Nibbāna its object through the desireless aspect is desireless. And the Path that has occurred by making Nibbāna its object through the void aspect is void.” These are just the explanations of how the deliverance of Path gets its names such as signless liberation, desireless liberation, and void liberation. When you are actually practicing meditation, you won’t bother about these names. Maybe these are for scholars. Later on you may want to find out what liberation you got or something like that. But in actual practice they won’t come to mind.

Then he poses a question and a problem here. In Abhidhamma ‘signless’ is not mentioned in the first book of Abhidhamma. Only two are mentioned there. The answer is: “This refers to the way in which insight arrives [at the Path] and is expressed literally.” What this means is this refers to the way in which the name of Path comes from literally. Now Path gets names as ‘signless’, or ‘desireless’, or ‘void’. How does Path get these Names? There must be a course or there must be a source for these names, why Path is called ‘signless’, why Path is called ‘desireless’ and so on. That depends upon how the contemplation before Path was done. So if the contemplation is done on a signless aspect, then the Path also gets the name ‘signless’ and so on.

“However, in the Paṭisambhidāmagga insight knowledge is expressed as follows: (1) It is expressed firstly as the void liberation by its liberation from misinterpreting [formations]” and so on. It is a little confusing here

because we understand that liberation is a name for Path. But the Paṭisambhidāmagga is telling us that the contemplation is called ‘signless’ and so on. Actually it is not the contemplation, but the Path is called in Pāḷi ‘vimokkha (liberation)’. So ‘liberation’ means Path, not contemplation. But in the Paṭisambhidāmagga it is said that contemplation is called ‘liberation’. There are some grounds for confusion here. So how the Path gets its name depends upon the contemplation made before the Path is attained.

On the next page, 769 “It is however void and desireless. And it is at the moment of the Noble Path that the liberation is distinguished, and that is done according to insight knowledge’s way of arrival at the Path.” That means it is done by way of insight as source. We take insight or contemplation as the source for the name which the Path gets. If the insight or if the contemplation is signless, then the Path is also signless. If the insight or contemplation is desireless, the Path is also called ‘desireless’. If the insight or contemplation is void, the Path is also called ‘void’. So how the Path gets these names depends on how the contemplation was done.

Paragraph 74 “It becomes a condition for the classification of the Noble into seven kinds.” We know that there are eight Noble Persons, eight Ariya Persons. For the first stage there are two, for the second stage there are two, for the third stage two, and for the fourth stage two. We have the person who is at the moment of First Path and then the person after the First Path. Then we have the person at the moment of Second Path and another person after the Second Pat, before the Third Path and so on. So there are eight Noble Persons. But here they are described in a different way, and so according to this there are seven kinds of Noble Persons. These are what? “(1) the Faith Devotee, (2) One Liberated by Faith, (3) the Body Witness, (4) the Both Ways Liberated, (5) the Dhamma Devotee, (6) One Attained to Vision, and (7) One Liberated by Understanding.” There are also different kinds of Noble Persons mentioned in Suttas and also in Abhidhamma. And then the description follows.

In paragraph 75 do you see the #4? “4. He is called ‘Both Ways Liberated’ when he has reached the highest Fruition (That means Arahantship.) after also reaching the immaterial jhānas.” I didn’t find the word ‘also’ in the Visuddhi Magga, so we should leave it out. “He is called ‘Both Ways Liberated’ when he has reached the highest Fruition after reaching the immaterial jhānas.” That means he practices samatha meditation first, and he gets the four immaterial jhānas. And then he contemplates on the four immaterial jhānas or some other formations, and then he gets enlightenment. So he is called ‘liberated in both ways’. So there are these seven kinds of Noble Persons. Paragraph 76 I have already read about that. Paragraphs 77 and 78 are the word explanations of the terms in Pāḷi like saddhānusārī, saddhāvimutta and so on.

Now let’s go to paragraph 79, The Last Three Kinds of Knowledge are One. “This Knowledge of Equanimity about Formations is the same in meaning as the two kinds that precede it. Hence the Ancients said: ‘This Knowledge of Equanimity about Formations is one only and has three names. At the outset it has the name of knowledge of Desire for Deliverance. In the middle it has the name of Knowledge of Reflection. At the end when it has reached its culmination it is called Knowledge of Equanimity about Formations’.” So these three are actually one kind of knowledge. But in the books they are described as three kinds of knowledge. So the Knowledge of Equanimity about Formations is one only and has three names. Therefore they can be called the knowledge about formations or they can be called by their respective names.

At the beginning of paragraph 80 something is missing. That is: “It is said in the texts, also.” The translation of that is missing. In the original it said: “Pāḷiyampi vuttam.” That is missing here. So we need ‘It is said in the texts also’ because the following is a formation from the texts. “How is it that understanding of desire for deliverance, of reflection, and of composure, is knowledge of the kinds of equanimity about formations?” and so on. It was taken from the Paṭisambhidāmagga. Then the explanation of it is given in paragraph 81.

And paragraph 82 “Furthermore, it may be understood that this is so from the following text; for this is said: ‘Desire for Deliverance, and Contemplation of Reflection, and Equanimity about Formations: these things are one in meaning and only the letter is different.’” This is another quotation that shows that these three are actually one. Then we have Insight Leading to Emergence of the Path in paragraph 83. We have read that already.

Then in paragraph 84 there is a description of how a yogi contemplates and how he emerges. That means how he becomes enlightened in many different ways. They are: (1) after interpreting the internal, it emerges from the internal, (2) after interpreting the internal, it emerges from the external, (3) after interpreting the external, it emerges from the external, (4) after interpreting the external, it emerges from the internal, (5) after interpreting the material, it emerges from the material, (6) after interpreting the material, it emerges from the immaterial, (7) after interpreting the immaterial, it emerges from the immaterial, (8) after interpreting the immaterial, it emerges from the material, (9) it emerges at one stroke from the five aggregates, (10) after interpreting as impermanent, it emerges from the impermanent, (11) after interpreting as impermanent, it emerges from the painful, (12) after interpreting as impermanent, it emerges from the not self” and so on. Now here ‘interpreting’ means just the same thing that I said before, ‘contemplating’, not really ‘interpreting’. So contemplating the internal, it emerges from the internal and external and so on.

We will read the explanation in paragraph 85. “(1) Someone does his interpreting at the start with his own internal formations.” That means he contemplates on his internal formations, his material properties and his body, and mental states and mind, and so on. So he does his interpreting at the start with his own internal formations. “After interpreting them he sees them. But emergence of the Path does not come about through seeing the bare internal only since the external must be seen too, so he sees that another’s aggregates, as well as un-clung-to formations [inanimate things], are impermanent, painful, not self.” Here he first contemplates on his body and mind and then he contemplates on other persons’ aggregates, so both internally and externally. “At one time he comprehends the internal and at another time the external.” That is because he cannot take internal and external at the same time. So at one time he will be contemplating on his own formations and at another time on other people’s formations. “As he does so, insight joins with the Path while he is comprehending the internal. It is said of him that ‘after interpreting the internal, it emerges from the internal’.” So in the beginning he contemplates on his own formations, and then he contemplates on another person’s formations. He does this during his meditation, sometimes contemplating on his own formations and sometimes contemplating on others’ formations. Then there is emergence or the Path will arise after he contemplates on his own formations or after he contemplates on another’s formations because it can come at any moment. “As he does so, insight joins with the Path, while he is comprehending the internal.” Actually that means immediately after he is comprehending the internal. Then “if his insight joins with the Path at the time when he is comprehending the external (That means immediately after comprehending the external if the Path arises.) it is said of him that ‘after interpreting the internal, it emerges from the external’.” So this is just the different ways of understanding how the emergences are, and how the Path arises. Sometimes it may arise after the yogi has contemplated on his own formations and sometimes after contemplating on others’ formations and so on.

And then paragraph 87 “When he has done his interpreting in this way, ‘All that is subject to arising is subject to cessation’ and so too at the time of emergence, it is said that ‘it emerges at one stroke from the five aggregates’.” Here actually he does not take all five aggregates at one time. Vipassanā knowledge or vipassanā moments of consciousness arise very quickly so that they seem to be taken at one moment. But actually one aggregate is taken by each consciousness. He takes one and then he takes another, and then he takes another. He cannot take all five together. Since Vipassanā is so fast at that time it is said that he contemplates them at one stroke. Actually it cannot be that way. The other explanations are not difficult to understand.

Now the author wanted us to understand this knowledge very clearly. So he gave us twelve similes. “Now twelve similes should be understood in order to explain this insight leading to emergence and the kinds of knowledge that precede and follow it. Here is the list: (1) The Bat, (2) the Black Snake, (3) the House, (4) the Oxen, (5) the Ghoul (It is like a ghost.), (6) the Child, (7) Hunger, (8) Thirst, (9) cold, (10) Heat, (11) Darkness, and (12) by Poison, too.” Here #2 should not be a ‘black snake’, but a ‘cobra’. The literal translation is ‘black snake’, but it is not used in that sense actually. The Pāli word is ‘kaṇhasappa’. ‘Kaṇha’ means ‘black’ and ‘sappa’ means ‘snake’. However when these two words are joined, the word means ‘cobra’. It does not mean a snake which is black in color; it means a cobra. Maybe cobras are generally black. No? Actually it doesn’t matter whether we take it as a cobra or just a black snake. The similes are explained one by one.

Let's read the first simile about the bat. "The Bat. There was a bat, it seems. She had alighted on a madhuka tree with five branches, thinking 'I shall find flowers or fruits here'. She investigated one branch but saw no flowers or fruits worth taking. And as with the first so too when tries the second, the third, the fourth and the fifth, but saw nothing. She thought 'This tree is barren; there is nothing worth taking here', so she lost interest in the tree. She climbed up on a straight branch, and poking her head through a gap in the foliage, she looked upwards, flew up into the air and alighted on another tree."

Paragraph 92 "Herein the meditator should be regarded as like the bat. The five aggregates as objects of clinging are like the madhuka tree with the five branches. The meditator's interpreting of the five aggregates is like the bat's alighting on the tree. His comprehending the materiality aggregate and, seeing nothing there worth taking, comprehending the remaining aggregates is like her trying each branch and, seeing nothing there worth taking, trying the rest. His triple knowledge beginning with desire for deliverance, after he has become dispassionate towards the five aggregates through seeing their characteristic of impermanence, etc., is like her thinking 'This tree is barren; there is nothing worth taking here' and losing interest. His conformity knowledge (which comes after the knowledge of equanimity) is like her climbing up the straight branch. His change-of-lineage knowledge is like her poking her head out and looking upwards. His Path Knowledge is like her flying up into the air. His Fruition Knowledge is like her alighting on a different tree."

And then there is another simile, that of the black snake. This simile has already been given in paragraph 49. But the application of the simile here is this. Change-of-lineage knowledge is like throwing the snake away. Path Knowledge is like the man's standing and looking whence he had come after getting rid of it. Fruition Knowledge is like his standing in a place free from fear after he had got away. This is the difference. So we have read that simile already. I think this is to be added to that simile because the moments of change-of-lineage and others are not explained there. We can combine these two to get the whole simile. And then the other similes are explained such as the house, the oxen and so on.

The last group, paragraph 102 "Hunger, Thirst, Cold, Heat, Darkness, and By Poison. These six similes, however, are given for the purpose of showing that one with insight that leads to emergence tends, inclines and leans in the direction of the supramundane states." It is just to show that this person leads towards Nibbāna or supramundane states.

Paragraph 109 "That is why it is said above 'when he knows and sees thus, his heart retreats, retracts and recoils from the three kinds of becoming, the four kinds of generation, the five kinds of destiny, the seven stations of consciousness, and the nine abodes of beings, his heart no longer goes out to them.'" At this stage Mahāsi Sayādaw said that even if you try to send your thoughts to other objects, they will not go. They just want to be here on the object, not on the other objects - "just as water drops retreat, retract and recoil" and so on. At this point he is called 'One Who Walks Aloof', with reference to whom it is said.

Then there is what governs the difference in the Noble Path's enlightenment factors, etc. This is also for us to understand how the enlightenment or how the Path is governed by or how the quality of Path is determined by vipassanā and also by some others.

"This knowledge of equanimity about formations governs the fact that the meditator keeps apart. It furthermore governs the difference in the [number of the] Noble Path's enlightenment factors, Path factors, and jhāna factors, the mode of progress, and the kind of liberation. For while some elders say that it is the jhāna used as the basis for insight [leading to emergence] that governs the difference in the [number of] enlightenment factors, Path factors and jhāna factors, and some say that it is the aggregates made the object of insight that govern it, and some say that it is the personal bent (or one's wish) that governs it, yet it is (Let us leave out 'only'.) this preliminary insight and insight leading to emergence also that should be understood to govern it in their doctrine also." 'Also' has been added twice here.

“There are three opinions on how the Path gets its name. The first group of teachers say what? It will be explained in the following paragraphs. Let me tell you this. There are persons who do not have any jhānas, who do not practice samatha meditation at all, but who practice vipassanā meditation. And there are those who have jhānas, but they don’t use their jhānas as the object of vipassanā meditation. They have attained the jhānas. When they practice vipassanā meditation, they do not contemplate on the jhānas, but they concentrate on other mental and physical phenomena. And there are others who have jhānas but who do not use the jhānas at all when they practice vipassanā meditation. For them the Path that arises is like the first jhāna. That means it has all the components of the first jhāna. I will tell you again. You don’t seem to understand.

Student: Could you explain a little about jhāna?

Teacher: Jhānas are the higher states of consciousness. They are attained through the practice of samatha meditation, not through vipassanā meditation. You may practice a disk or kasiṇa meditation or you may practice breathing meditation, and then you get jhāna. So jhānas are attained through the practice of samatha meditation. A person who practices vipassanā meditation may have not attained any of the jhānas at all. Such a person is a pure vipassanā meditator and so there are no jhānas for him. There is another person who has attained jhānas, but he doesn’t make use of the jhānas at all when he practices vipassanā meditation. So he is more or less like the other person who has no jhāna. And there is another person who uses his jhānas when he practices vipassanā meditation. That means he enters into jhāna but after emerging from that jhāna, after getting out of the jhāna, he does not use the jhāna as object of meditation, but he uses the other formations as the object of meditation. So the Path of such a person is said to resemble the first jhāna.

Now there are five factors in the first jhāna - vitakka, vicāra, pīti, sukha, ekaggatā (initial application, sustained application, joy, happiness and one-pointedness of mind). In the second jhāna there are four factors, in the third jhāna there are three factors, in the fourth jhāna there are two factors, and in the fifth jhāna there are two factors. When a person who has no jhāna at all or who does not use jhāna in his practice of vipassanā meditation attains Path, his Path is accompanied by these five factors. You can find some of these in the eight factors of Path. What are the factors of Path? Right Understanding, Right Thought, Right Speech, Right Action, Right Livelihood, Right Effort, Right Mindfulness, and Right Concentration. These are all there with the First Path. With First Path we can find vitakka (Vitakka is Right Thought.), vicāra, pīti, sukha, ekaggatā. So Path resembles first jhāna.

There is another person who practices samatha meditation and then reaches first, second, third, fourth and fifth jhānas. He practices jhāna as a basis for vipassanā, and then he gets out of that jhāna, and then he takes the jhānas as the object of meditation or other formations as the object of meditation and he gets Path. Since he makes first jhāna, or second jhāna, or third jhāna, or fourth jhāna, or fifth jhāna as basis for vipassanā, his Path resembles the first, second, third, fourth or fifth jhāna. So if his Path resembles the second jhāna, then one factor will be missing from the Noble Eightfold Path. The factor vitakka will be missing. Right Thought is vitakka. And if it is the fourth jhāna, what will be missing? Pīti will be missing and pīti is one of among the seven factors of enlightenment.

There are three opinions here. One group of teachers says that the jhāna which is made the basis for vipassanā is what determines the quality of the Path. The second group says that it is the jhāna which is made the object of vipassanā meditation that determines the Path. And the third group says that it is the wish of the person which determines the quality of the Path. So the first group emphasizes the jhāna which is made the basis for vipassanā. That means first the meditator enters into first jhāna and then emerges from the first jhāna, and contemplates on the jhāna or other formations. And the second group emphasizes the jhānas which are made the object of vipassanā meditation. Let us say he enters first jhāna, and after getting out of jhāna, he contemplates on the first jhāna as impermanent and so on, and then he gets the Path. So the second group emphasizes the jhāna which is made the object of vipassanā meditation.

Now please be clear about the object of vipassanā and the basis of vipassanā. ‘The basis of vipassanā’ means before practicing vipassanā, he enters into the jhāna. And then he emerges from this jhāna, and takes other things as object of vipassanā meditation. ‘Object of vipassanā’ means contemplating on the jhāna as impermanent and so on. So there is the basis jhāna and the contemplated jhāna. The first group emphasizes the basis jhāna and the second group emphasizes the contemplated jhāna. The third group emphasizes one’s own wish. It is a free country. That does not mean that simply by making a wish you can get Path however.

Suppose you enter into the first jhāna and then you make the second jhāna the object of meditation. So what will the Path be like? According to the first group of teachers your Path will be like the first jhāna. According to the second group of teachers your Path will be like the second jhāna. What about the third group? They say that it is according to your wish. If you want the Path to resemble the first jhāna, then your Path will be that way. But if you want your Path to resemble the second jhāna, then it will be like the second jhāna. So you have a choice there. That choice or wish comes only for those who possess jhānas. First you have to have jhānas. Then you make the jhāna the basis for vipassanā meditation and also you make the jhāna the object of vipassanā meditation, and then you choose from these. Sometimes you have a wish “May my Path resemble the first jhāna” or “May my Path resemble the second jhāna”. But it is said that if a person has no such wish, then the Path will resemble the higher jhāna. For example, you enter into the first jhāna, then you get out of it, and then you make the second jhāna the object of meditation, and then the Path occurs. If you have no wish - whatever Path comes I don’t mind - then your Path will resemble the second jhāna because it is the higher one. So the higher jhāna takes precedence there.

In the following paragraphs you will find factors seven, or six, or whatever. So seven factors means without what? Without Right Thinking (vitakka). And six enlightenment factors mean without pīti because pīti is missing in the fourth jhāna. So there are these three kinds of opinions or theories. The Visuddhi Magga says that even according to these teachers vipassanā can be a deciding factor also. Not only jhānas but vipassanā can also be the deciding factor.

Paragraph 117 deals with progress. Some people can get enlightenment in a short time without much difficulty, but some have difficulty for a short time and still get enlightenment and so on. There are different kinds of people. “But if [insight] has from the start only been able to suppress defilements with difficulty, with effort and with prompting, then it is called ‘of difficult progress’. The opposite kind is called ‘of easy progress’ and so on. “and when the manifestation of the Path, the goal of insight, is slowly effected after defilements have been suppressed, then it is called ‘of sluggish direct knowledge’.” Now here ‘the goal of insight’ is not a correct translation of the word. I think the word here means ‘stagnation’, ‘stagnation of insight’. That means the yogi has reached the stage of the Knowledge of Equanimity about Formations and he is stuck there. He has to be doing that again and again. If he has to spend a long time in that stage before reaching the Path, then he is said to be of what? Of sluggish direct knowledge. The insight here is called ‘stagnant’. It is stale or something like that because the meditator has to be at this stage for a long time. ‘The manifestation of Path which has this stagnation of insight’ means only after spending a long time with that knowledge, there arises the Path. That is called ‘of sluggish knowledge’. The opposite kind is called ‘of swift direct knowledge’. If you don’t have to spend much time in that stage of Knowledge of Equanimity about Formations, and if you get the Path in a short time, then you are called ‘of swift direct knowledge’. “So this Equanimity about Formations stands at the arrival point (That means as the source of the name for Path.) and gives its own name to the Path in each case, and so the Path has four names [according to the kind of progress.]” Now you will find the phrase ‘at the arrival point’. That is the literal translation of the Pāli word, and not even quite literal. The meaning is ‘the source for giving the name’ or ‘the source for the name’ or ‘the cause for the name’.

“For one bhikkhu this progress is different in the four Paths, while for another it is the same. For Buddhas, however, the four Paths are of easy progress and swift direct knowledge.” For Buddhas everything is the best. “Likewise in the case of the General of the Dhamma [the Elder Sāriputta.]” So he is as good as the Buddha and so he also the best. “But in the Elder Mahā Moggallāna’s case the first Path was of easy progress and swift direct knowledge.” He became a Sotāpanna just after listening to Venerable Sāriputta uttering a verse. So that

time it was of easy progress and swift direct knowledge. “But the others were of difficult progress and sluggish direct knowledge.” He had to spend time practicing meditation. At one time he was sleepy and Buddha went to him and told him how to get rid of sleepiness and so on. For the other stages he is said to be of difficult progress and sluggish direct knowledge.

And then we have predominance. “As with the kinds of progress, so also with the kinds of predominance, which are different in the four Paths for one bhikkhu and the same for another.” The four kinds of predominance are zeal or chanda, energy, consciousness, and inquiry. ‘Inquiry’ really means understanding.

“[Liberation.] but it has already been told how it governs the difference in the liberation. Furthermore the Path gets its names for five reasons.” Then Path gets its name as signless, as desireless, as void and others for five reasons. They are: “(1) owing to its own nature, or (2) owing to what it opposes, or (3) owing to its own special quality, or (4) owing to its object, or (5) owing to the way of arrival.” ‘The way of arrival’ means the source of the name. ‘Owing to its own nature’ means owing to its function, how it functions, what functions it does, and so owing to its own nature. And the explanation follows. If equanimity about formations induces emergence by comprehending formations as impermanent, liberation takes place with the signless liberation” and so on. These are the five reasons, or how the Path gets named as ‘signless’ and so on.

Paragraph 126 “But while this name is inadmissible by the Abhidhamma method, it is however admissible by the Suttanta method.” The name ‘signless’ is not mentioned in the Abhidhamma. So according to Abhidhamma there can be no signless Path. But by the Suttanta method, by the discourse method it is admissible. For the say: “By that method change-of-lineage takes the name ‘signless’ by making the signless Nibbāna its object.” Now change-of-lineage precedes Path. At the moment of change-of-lineage consciousness takes Nibbāna as its object. And Nibbāna is described as ‘signless’, ‘desireless’, and ‘void’. So if we take the signless aspect of Nibbāna, and the change-of-lineage takes that Nibbāna as object, then the Path follows. Then that Path is named through change-of-lineage as being signless. So the path is also named ‘signless’. According to Suttanta method the Path can get the name ‘signless’, but according to Abhidhamma, no. “And its Fruition can be called ‘signless’ too according to the Path’s way of arrival.” Since the Path is called ‘signless’, the Fruition which follows it could also be called ‘signless’. So the change-of-lineage is cause for the path to get the name ‘signless’ and the Path is the cause for the Fruition to get the name ‘signless’. So in the Suttanta method these can be called ‘signless’ or they get the name ‘signless’. But according to Abhidhamma method they cannot be called ‘signless’.

I think we will stop here. Next time we will study conformity knowledge.

Student: Is Abhidhamma method the jhāna method?

Teacher: No. It is what is taught, what is said in Abhidhamma.

Student: But you talk a lot about jhānas.

Teacher: Yes. The jhānas are taught in Abhidhamma. Abhidhamma is not necessarily jhāna method. It can be jhāna method or not jhāna method.

Student: And vipassanā?

Teacher: Vipassanā can be practiced unmixed with samatha and it can be practiced with samatha. There are two ways - vipassanā yānika and samatha yānika (one who has the vehicle of vipassanā and one who has the vehicle of samatha). When we say ‘one who has the vehicle of samatha’, we mean that he practices samatha meditation first and gets jhāna or gets samādhi. Then he takes that jhāna or samādhi as an object of meditation and he practices vipassanā on it.

Student: Both of them are talked about in Abhidhamma?

Teacher: Both of them are taught in the Sutta Piṭaka. In one Sutta in the Aṅguttara Nikāya the Buddha talked about these two kinds of persons, one who has samatha as vehicle and the other who has vipassanā as vehicle.

Sādhu!

Sādhu!

Sādhu!

(Tape 45 / Ps: 128 – 136)

We are on page 782. We are almost at the moment of enlightenment. We are very close to the moment of enlightenment. The yogi progresses from one stage of knowledge to another and so the last one is equanimity about formations. When his Knowledge of Equanimity about Formations becomes mature, then there will come a time when he gets enlightenment. “As he repeats, develops, and cultivates that equanimity about formations his faith becomes more resolute, his energy better exerted, his mindfulness better established, his mind better concentrated, while his equanimity about formations grows more refined.”

“He thinks ‘Now the Path will arise’.” As I told you, this Pāḷi idiom was misunderstood by all the English translators, I think. There was one Burmese professor who translated the Visuddhi Magga into English. He also did not get it correct. It is not that he thinks ‘Now the Path will arise’ because the yogi does not know when the Path will arise. The idiom used is ‘when the Path is about to arise’. We can say “When it should be said, now the Path will arise.” It means the same thing. When the Path is about to arise - that means when the person is about to get enlightenment. “Equanimity about formations after comprehending formations as impermanent, or as painful, or as not self, sinks into the life-continuum.” ‘Life-continuum’ means bhavaṅga. There are types of consciousness which are called ‘life-continuum’. They are inactive moments of consciousness. They are more prominent when we are asleep, or when we have fainted, or something like that. So when he is about to get enlightenment, then there must come one thought process. In order for that thought process to arise, there must be an interval of life-continuum. The yogi is practicing meditation and his knowledge of equanimity about formations grows and is more refined, and then there comes the life-continuum, maybe not only one moment, but a few moments of life-continuum.

“Next to the life-continuum, mind-door adverting arises making formations its object as impermanent, or as painful, or as not self according to the way taken by equanimity about formations.” So after the life-continuum there arises what is called ‘mind-door adverting consciousness’. That means from that moment on the mind or the consciousness is turned towards the mind-door or turned towards the active moments of consciousness. So there are moments of bhavaṅga which are inactive moments. Then after that the mind-door adverting arises. At that moment the consciousness is turned towards the object of that consciousness. It is called ‘mind-door adverting’. From this moment on the active moments arise making formations their object. That mind-door adverting consciousness takes formations as its object, viewing them as impermanent, or as painful, or as not self.

“Then next to the functional [adverting] consciousness that arose displacing the life-continuum (That means next to the mind-door adverting consciousness.), the first impulsion consciousness arises making formations its object in the same way, maintaining the continuity of consciousness.” After the mind-door adverting consciousness, there arises first impulsion (first javana) consciousness. There will be four moments of javana consciousness or sometimes three. “The first impulsion consciousness arises making formations its object.” So it takes the same object as the mind-door adverting consciousness did. “This is called the preliminary work.” The impulsion or javana consciousness is called ‘the preliminary work’. “Next to that a second impulsion consciousness arises making formations its object in the same way (taking the formations as its object). This is called the ‘access’.” That means ‘approaching’ or ‘going into the vicinity of the enlightenment’. “Next to that a third impulsion consciousness also arises making formations its object in the same way. This is called ‘conformity’. These are their individual names.” So ‘preliminary work’, ‘access’, ‘conformity’ are their individual names. “But it is admissible to call all three impulsions ‘repetition’, or ‘preliminary work’, or ‘access’, or ‘conformity’, indiscriminately.” So you can call these three by only one name, any name, or you can call them by their individual name. In this thought process first there is mind-door adverting consciousness and then there are three moments of javana (preliminary work, access, and conformity). Next is what is called ‘change-of-lineage’. But before that we have to understand about conformity.

“Conformity to what? To what precedes and to what follows.” So it conforms to what precedes it and also to what follows it. “for it conforms to the functions of truth (actually correct functions or right functions) both in the eight preceding kinds of insight knowledge and in the 37 states partaking of enlightenment that follow.” So this consciousness conforms to the preceding eight kinds of vipassanā insight knowledge and also conforms to those that come later. They are the 37 states partaking of enlightenment. Actually they are members of enlightenment. They arise at the moments of enlightenment. So it is in conformity both with preceding knowledges and the succeeding ones.

“Since its occurrence is contingent upon formations through [comprehending] the characteristic of impermanence, etc., it, so to speak, says ‘Knowledge of rise and fall indeed saw the rise and fall of precisely those states that possess rise and fall’ and so on. It is as though this knowledge were saying this. It is to show that it conforms to the previous knowledges.

Student: Are these rather unusual in that they are harmonious with both the conditioned and the unconditioned? Is that what is being said?

Teacher: No. In the series of the moments of consciousness the conformity is one, let’s say in the middle. So it conforms to what precedes it, that is the stages of vipassanā knowledge, because the yogi has to go from one stage to another. And then at the moment of enlightenment there will be 37 states partaking of the enlightenment or as the members of enlightenment. So it conforms to these states too. so it is something like a bridge. It conforms to both. It is harmonious both with preceding and succeeding.

Student: Is it harmonious with the unconditioned?

Teacher: Not yet. It takes conditions or formations as object.

Student: They are still conditions?

Teacher: Yes. The object is still conditioned things or formations because it is in the limit of vipassanā. It has not yet gone beyond vipassanā. It is still vipassanā. Since it is still vipassanā, it must take conditioned things or formations as object. Vipassanā does not take Nibbāna as object or the unconditioned as object. This paragraph describes how it conforms to the previous knowledges and then the succeeding ones.

And then a simile is given. “Just as a righteous king, who sits in the place of judgment hearing the pronouncements of the judges while excluding bias and remaining impartial, conforms both to their pronouncements and to the ancient royal custom by saying ‘So be it’, so it is here too.” Now ‘excluding bias’, I want you to mark there. That means the king does not act through attachment, or through anger, or whatever. We will come to this later.

In paragraph 55 in chapter 22 there is a section called ‘Bad Ways’. Actually ‘bad ways’ there means improper action, maybe that is bias. When you do something, you may be biased because you are attached to that person, or you are angry with that person, or you are afraid of some repercussions, or you simply are ignorant. You don’t know anything about that, then you make mistakes there. Here the king is just, so he is not biased and “remaining impartial, conforms both to their pronouncements and to the ancient royal custom” and so on. Conformity is like the king. The eight kinds of knowledge are like the eight judges and so on. This is the Knowledge of Conformity.

I think you remember the Insight Leading to the Emergence. Do you remember these three insights leading to emergence? This is paragraph 134 in chapter 21. “Though this conformity knowledge is the end of the Insight Leading To Emergence that has conformations as its object, still change-of-lineage is the last of all the kinds of Insight Leading To Emergence.” ‘Insight Leading to Emergence’ means ‘desire to get out of it’, and then ‘re-contemplation’, and ‘equanimity about formations’. These three kinds of knowledge are called Insight Leading To Emergence. ‘Emergence’ means enlightenment. It gets out of Saṃsāra or something like that. So there are

three insights leading to emergence. “Though this conformity knowledge is the end of the Insight leading to Emergence that has conformations as its object, still change-of-lineage knowledge is the last of all the kinds of Insight Leading To Emergence.” The last one is change-of-lineage (gotrabhū). Right? So change-of-lineage takes Nibbāna as its object, but the others take formations as their object. That is the difference.

Student: So change-of-lineage is the bridge?

Teacher: Yes. It is like a gate to enlightenment. Do you have the chart? Now if you look at the second page, you will see #11 saṅkhārupekkhā ñāṇa (Knowledge of Equanimity about Formations), and #12 anuloma ñāṇa (Knowledge of Conformity), and #13 gotrabhū ñāṇa (Knowledge of Change-of-Lineage). So these three, not the desire for freedom and so on, but these three are called ‘vuṭṭhāna-gāminī vipassanā’. You see the words ‘vuṭṭhāna-gāminī vipassanā’. They mean insight leading to emergence. So these three are called ‘insight leading to emergence’. Among them the first two take formations as object and the last one, knowledge of change-of-lineage or gotrabhū ñāṇa, takes Nibbāna as object. That is what this paragraph is saying. “Though this conformity knowledge is the end of the Insight Leading To Emergence that has conformations as its object.” so two of them take formations as object. And #12 the knowledge of conformity is the second or the last. So it is said here “(It) is the end of the Insight Leading To Emergence that has conformations as its object, still change-of-lineage knowledge is the last of all the kinds of Insight Leading To Emergence.” Insight Leading To Emergence is the name of the three vipassanā knowledges - Knowledge of Equanimity about Formations, Knowledge of Conformity, and Knowledge of Change-of Lineage. We haven’t come to the change-of-lineage yet.

And then Sutta references are given. In paragraph 135 different words used for this knowledge of conformity are described. Sometimes in some discourses it is called ‘aloofness (atammayatā in Pāli)’. Then in another Sutta it is called ‘dispassion (nibbidā)’, and in another Sutta it is called ‘cultivation of perception (saññāga)’, and then in another it is called ‘principal factor of purity (pārisuddhi-padhāniyaṅga)’. “In Paṭisambhidāmagga it is called by three names thus ‘Desire for deliverance, contemplation of reflection, and equanimity about formations’.” These three are collectively called ‘Conformity Knowledge’ in the Paṭisambhidāmagga. “In the Paṭṭhāna it is called two names thus ‘conformity to change-of-lineage and conformity to cleansing’. In the Rathavinīta Sutta it is called ‘Purification by knowledge and vision of the way’.” So it has many names and it is described by different names in different discourses. When we read these discourses and when we see these words, we are to understand that these words refer to the conformity knowledge described here. After the conformity knowledge comes change-of-lineage.

Chapter 22

(Tape 45 / Ps: 1- 46)

Change-of-Lineage is actually next to the enlightenment, next to the Path consciousness. Change-of-lineage comes next. Its position is to advert to the Path, and so it belongs neither to Purification by Knowledge and Vision of the Way nor to Purification by Knowledge and Vision.” There are seven stages of purity in vipassanā and they are given in this chart. So Knowledge of Change-of-Lineage does not belong to any of these purities; it is just in between the one purity and the other. “Its position is to advert to the Path, and so it belongs neither to Purification by Knowledge and Vision of the Way (that is the previous one.) nor to Purification by Knowledge and Vision (the succeeding one), but being intermediate, it is unassignable.” We cannot say that it is included in the previous purity or the succeeding purity. So it is free from both purities. “Still it is reckoned as insight because it falls in line with insight.” That is because it falls in the flow of insight vipassanā, so it is called ‘vipassanā’. But strictly speaking, it is not vipassanā because it does not take formations as object; it takes Nibbāna as object.

“Purification of Knowledge and Vision (the last purification), properly consists in knowledge of the four Paths, that is to say, the Path of Stream Entry, the Path of Once-Return, the Path of Non-Return, and the Path of Arahantship.”

“[Change-of-Lineage Knowledge and Knowledge of the First Path]

Herein, nothing further needs to be done by one who wants to achieve, firstly, the knowledge of the First Path.” Now he is very, very close to the Path consciousness or enlightenment. So he doesn’t have to do anything more. “For what he needs to do has already been done by arousing the insight that ends in conformity knowledge. As soon as conformity knowledge has arisen in him in this way, and the thick murk that hides the truths has been dispelled by the respective force peculiar to each of the three kinds of conformity, then his consciousness no longer enters into, or settles down on, or resolves upon any field of formations at all.” So his consciousness does not want to be on the formations at all. That is because he has seen formations as impermanent, as painful, and as not self. So his mind “does not cling to anything, cleaves, or clutches on it, but retreats, retracts and recoils as water does from a lotus leaf, and every sign as object, every occurrence as object, appears as an impediment.” At that moment he doesn’t want to dwell on the formations, on mind and matter which he has been observing all through vipassanā meditation.

Paragraph 5 “Then while every sign and occurrence appears to him as an impediment, when conformity knowledge’s repetition has ended, change-of-lineage knowledge arises in him.” After the conformity knowledge, the consciousness which is called ‘conformity knowledge’ disappears. Then it is followed by the consciousness called ‘change-of-lineage’.

“Change-of-lineage knowledge arises in him, which takes as its object the signless, no-occurrence, no-formation, cessation, Nibbāna, (So it takes Nibbāna as object.) - which knowledge passes out of the lineage, the category, the plane, of the ordinary man and enters the lineage, the category, the plane, of the Noble Ones.” Now there is the meaning of the Pāli word ‘gotrabhū’. In that word ‘gotra’ means lineage and ‘bhū’ has two meanings. One meaning is ‘to overpower or to go beyond’. The other meaning is ‘to reach into, or to go into, or to enter’. So the word ‘gotrabhū’ means going beyond the lineage of the ordinary persons (puthujjana) or reaching into the lineage of Noble Persons. So ‘change-of-lineage’ really means overpowering one lineage and then entering another lineage. So ‘passes out of the lineage’ means to overcome or to go beyond the lineage of ordinary persons and enter into the lineage of Noble Persons because, after this, Path will arise. As soon as Path arises, he becomes a Noble Person; he is no longer an ordinary person. At this point he has not yet changed, but he is prepared to change into another person. That is why it is called ‘change-of-lineage’.

Student: Does he know this is happening?

Teacher: After the enlightenment there will come the process of reflection on the Path, Fruit and so on. At that time he knows. These moments are very brief you know. Gotrabhū is just one moment of consciousness. And then Path consciousness he has never experience this in his life before. So it is like an overwhelming experience although it lasts for only one brief thought moment. After this brief thought moment he is a changed person, changed mentally.

“Being the first adverting, the first concern, the first reaction, to Nibbāna as object, fulfills the state of a condition for the Path in six ways.” So it is condition for the Path in six ways - as proximity, contiguity, repetition, decisive support, absence, and disappearance conditions. You have to go back to Paṭṭhāna in order to understand these conditions. Paṭṭhāna conditions are described in the chapter on the Dependent Origination. So it serves as conditions for the Path consciousness.

“How is it that understanding of emergence and turning away from the external is change-of-lineage knowledge?” and so on. These are quotations. In this quotation there is footnote #1 ‘away from the external’. He misunderstood the Sub-Commentary. “It is the understanding of the turning away that is being effected, which turning away is emergence from the field of formations; it is termed external because the unformed element’s existence is external.” That is not correct. Now here the formations are called ‘external’. ‘Turning away from the external’ means turning away from the formations. Actually formations are not necessarily external. If you are watching your own breath, or watching your own consciousness, or watching your own feelings, how could they be external? They are actually internal. But here they are called ‘external’ here. So “It is termed (‘It’ means the formations.) ‘external’ because it is external to the unformed element.” That means they are not the unformed element. ‘Unformed element’ means what? Nibbāna. So they are other than Nibbāna. So they are called ‘external’. In fact they are not external; they are internal. You are watching your own mind and matter. They are internal. But they are here called ‘external’ because they are out of Nibbāna. It is something like that. So the footnote should be: “It is termed external because it is external to the unformed element.” Stop there. Then there is a note. “The unformed element (= Nibbāna) is classed as ‘external’ under the ‘Internal triad of the Abhidhamma MĀtikā” is not necessary. Although it is not wrong, it is not necessary here.

In the first book of Abhidhamma Nibbāna is described as ‘external’. Although the yogis realize Nibbāna, it is external, not internal. That is described in the first book of Abhidhamma. So Nibbāna is external there, but here formations are called ‘external’ just because they are not Nibbāna; they are out of Nibbāna.

Paragraph 6 “Here is a simile that illustrates how conformity and change-of-lineage occur with different objects though occurring in a single cognitive series with a single adverting.” As a rule, one thought process must have only one object. If you look at the seeing thought process, there are 17 moments of consciousness in that thought process. All 17 moments of consciousness take the present visible object as object. There should be no difference of object in one given thought process for different consciousnesses in that one given thought process. But here it is different. Here some types of consciousness take formations as object and some others take Nibbāna as object. Although it is called one thought process, there is difference of object for some types of consciousness in this thought process. This thought process begins with mind-door adverting, and then there are three moments of impulsion. After that there is change-of-lineage. So three moments plus change-of-lineage, these four are javana (impulsion) moments. Now mind-door adverting and then the three moments immediately following take formations as object. But change-of-lineage takes Nibbāna as object. Then Path takes Nibbāna as object. And then Fruition takes Nibbāna as object. In this particular thought process there is difference of object. “Here is a simile that illustrated how conformity and change-of-lineage occur with different objects though occurring in a single cognitive series (That means one thought process.) with a single adverting.” Each thought process has one adverting at the beginning of it. Sometimes if the object is through the five senses, then there is five-sense-door adverting. If the object is through mid-door, then there is mind-door adverting. So each thought process has one adverting. So this is said here ‘with a single adverting’. With a single adverting, then ordinarily

the object must be the same. But in this particular thought process of enlightenment, there is difference of object. Some moments take formations as object and some others take Nibbāna as object.

In this paragraph the author explains this: “Suppose a man wanted to leap across a broad stream and establish himself on the opposite bank, he would run fast, and seizing a rope fastened to the branch of a tree on the stream’s near bank and hanging down, or a pole would leap with his body tending, inclining, and leaning towards the opposite bank, and when he had arrived above the opposite bank, he would let go, fall on to the opposite bank, staggering first and then steady himself there; so too this meditator, who wants to establish himself on Nibbāna, the bank opposite to the kinds of becoming, generation, destiny, station, and abode, runs fast by means of the contemplation of rise and fall, etc., (That is he is running fast at that time.) and seizing with conformity’s adverting to impermanence, pain, or not self the rope of materiality fastened to the branch of his selfhood and hanging down, or one among the poles beginning with feeling, he leaps with the first conformity consciousness (So the first conformity consciousness is like leaping.) without letting go and with the second he tends, inclines, and leans towards Nibbāna, like the body that was tending, inclining, and leaning towards the opposite bank; then, being with the third next to Nibbāna, which is now attainable, like the other’s arriving above the opposite bank (Now he is on the opposite bank.), he lets go that formation as object (He no longer takes formations as object.) with the ceasing of that consciousness, and the change-of-lineage consciousness he falls on to the unformed Nibbāna, the bank opposite; but staggering, as the man did, for lack of previous repetition, he is not yet properly steady on the single object. After that he is steadied by path Knowledge.”

He crosses over to the other bank and on the other bank he lets go of the rope or lets go of the formations. Then he falls on the bank which is Nibbāna. The first fall he was not yet steady and next moment when the Path consciousness arises, he was steadily established on the other bank or on Nibbāna.

Paragraph 7 “Herein, conformity is able to dispel the murk of defilements that conceals the truths, but it is unable to make Nibbāna its object.” It is the difference between conformity and change-of-lineage. So conformity can dispel the defilements that conceal the truths, but it is unable to make Nibbāna its object. Change-of-lineage is only able to make Nibbāna its object, but it is unable to dispel the murk that conceals the truths. That is because they have different functions. Then the simile follows. We will skip the simile.

In paragraph 12 there is another simile. “here is a simile for this. An archer, it seems, had a target set up at a distance of eight usabhas (about 100 yards), and wrapping his face in a cloth and arming himself with an arrow, he stood on a wheel contrivance (a revolving platform). Another man turned the wheel contrivance, and when the target was opposite the archer, he gave him a sign with a stick. Without pausing after the sign the archer shot the arrow and hit the target.” Now in Pāḷi the word ‘one hundred’ was used so it is not one target, but 100 targets put 100 or 200 yards away. And the man is on a wheel contrivance or revolving platform. The other man turns the platform and the archer was blindfolded. When he is face to face with one target, then the man will give him a sign, maybe something like a bell. With that sign he shoots the arrow and the arrow hits the target. There is not one target, but 100 targets. So the Pāḷi word used here is ‘lakkha satam’. It is not one but one hundred. The reason why he took it to be one may be the use of the singular number here. In Pāḷi the number one hundred is a singular number. So you say ‘a hundred man’ when you use Pāḷi. You use the singular number, not the plural number. You say a hundred men? I don’t know if there is an equivalent in English. The word used ‘lakkha satam’ is singular in number. Although the grammatical number is singular, the meaning is plural. It is many, one hundred. In Pāḷi grammar such peculiarities abound and so you have to understand that too. An archer had a hundred targets set up at a distance of eight usabhas and so on.

Let’s go to the First Fruition. “Immediately next to that knowledge, however, there arise either two or three Fruition consciousnesses, which are its result. For it is owing to this very fact that supramundane profitable [consciousness] results immediately that it is said: ‘And which he called the concentration with immediate result’, and ‘Sluggishly he reaches what has immediate result for the destruction of the cankers’ and so on.” Now the Path consciousness is immediately followed by how many Fruition consciousnesses? Two or three. Path consciousness is the cause and Fruition consciousness is the result. So here the result follows the cause

immediately. There is no interval between cause and effect in this particular case. In the description of dhamma there is a word called 'akāliko'. And that word 'akāliko' is misunderstood by many persons. 'A' means 'not', 'kala' means 'time' and 'ika' means 'having, so having no time. So that is translated as timeless. But the real meaning or the real interpretation of the word is not that it is timeless, but that it gives immediate results. That is the correct meaning. That means there is no interval of time between cause and its result. Because of that it is said in the Ratana Sutta 'that which is called the concentration with immediate result' or something like that.

Paragraph 16 "Some, however, say there are one, two, three, four, or five Fruition consciousnesses." So there is difference of opinion among Theravāda Buddhists also. The common opinion is that there are two moments or three moments of Fruition consciousness. But there are some who say that there are only one Fruition consciousness, or two, or three, or four, or five Fruition consciousnesses. "That is inadmissible. For change-of-lineage knowledge arises at the end of conformity's repetition, so at the minimum there must be two conformity consciousnesses (In order for it to be repetition there must be at least two. Right? Not one. If it is only one, we cannot call it repetition. So repetition means at least two. There must be two moments of conformity.) since one alone does not act a repetition condition. And a single series of impulsions has a maximum of seven (impulsion) consciousnesses." When javana arises, it arises seven times. Right? Mostly seven times. But at the moment of death it arises only five times or when someone has fainted only five times.

"Consequently, that series which has two conformities and change-of-lineage as third and Path consciousness as fourth has three Fruition consciousnesses." So three conformity moments plus one change-of-lineage, we get four. Path consciousness is five, so how many remain? Two. In that case there must be two Fruition consciousnesses. Sometimes there are only two conformity consciousnesses instead of three. For those who have quick intelligence there are only two conformity moments. When there are two conformity moments, the third is change-of-lineage, the fourth is Magga, and so there must be three Fruition consciousnesses. So there are either two or three Fruition consciousnesses immediately following the Path consciousness. There cannot be four Fruition consciousnesses, or five Fruition consciousnesses, or one Fruition consciousness.

In paragraph 17 we have another difference of opinion. "Some say that that which has four conformities and change-of-lineage as fifth, and Path consciousness as sixth has one Fruition consciousness. But that is refuted because it is the fourth or the fifth [impulsion] that reaches [the Path], not those after that, owing to their nearness to the life-continuum." When you are going towards a steep cliff, when you are close to this cliff, you cannot stop there because you are going with force. You simply fall into the precipice. In the same way, the thought moments are going very fast, so they cannot stop at Magga in the sixth moment. That is why it is refuted that there is one Fruition consciousness only. So it is inadmissible when you say that there is only one Fruition consciousness because there cannot be one Fruition consciousness. That is because the thought process comes too close to bhavaṅga. When it comes too close to bhavaṅga, it cannot stand as Magga consciousness at the sixth moment. And if the Path is known at the sixth moment, there can be no Fruition consciousness at the seventh moment. That cannot be accepted as correct.

Paragraph 18 "And at this point this Stream Enterer is called the Second Noble Person." So he is called the Second Noble Person. Now at the moment of the Path consciousness he is called the First Noble Person. At the next moment he is called the Second Noble Person, just in one sitting, in a very, very brief succession of thought moments. At the Path moment he is the First Noble Person and at the Fruition moment he is the Second Noble Person. That is why there are eight Noble Persons. I believe that we can only meet four Noble Persons, those who have reached the Fruition stage. "However negligent he may be, he is bound to make an end of suffering when he has traveled and traversed the round of rebirths among deities and human beings for the seventh time." This is because he has become a Sotāpanna (a Stream Enterer or Stream Winner). However negligent he may be - that means if he does not practice more meditation; it does not mean that he may be breaking the five precepts. If he gives up meditation and he does not meditate to reach the higher stages, then he is bound to make an end of suffering when he has traveled and traversed the round of rebirths among deities and human beings for the seventh time. So he will be reborn only seven times, and at the seventh life he will surely become an Arahant and then he makes an end of suffering. So a Sotāpanna has seven more rebirths.

Paragraph 19 “At the end of the Fruition his consciousness enters the life-continuum.” So after Fruition period there is life-continuum. That means at the end of that thought process. “After that, it arises as mind-door adverting interrupting the life-continuum for the purpose of reviewing the Path.” Now immediately after becoming a Noble Person, he reviews the Path, the Fruition, Nibbāna, defilements abandoned and defilements remaining. These five things a person who has reached enlightenment reviews or reflects upon.

Student: So enlightenment here is different from Nibbāna?

Teacher: Yes. Enlightenment is the consciousness here and Nibbāna is the object of that enlightenment moment. At the moment of enlightenment the Path consciousness arises and the Path consciousness takes Nibbāna as object. So Nibbāna is an external object. It is taken as an object by the Path consciousness and also the Fruition consciousness. Immediately after the enlightenment, a person reflects upon or reviews the five things. What are the five? Path, Fruition, Nibbāna, defilements abandoned, and defilements remaining. What defilements I have abandoned and what defilements are remaining this also the meditator reflects upon. Then among these five “Trainers may or may not have the reviewing of the defilements abandoned and those still remaining.” So the last two they may or may not review. Therefore, the first three, they definitely review, that is the Path, Fruition and Nibbāna. But defilements abandoned and defilements remaining they may or may not review. “In fact it was owing to the absence of such reviewing that Mahānāma asked the Blessed One ‘What stage is there still unabandoned by me internally owing to which at time states of greed invade my mind and remain’?” Now Venerable Mahānāma was an enlightened person, but sometimes he had thoughts of greed, thoughts of fear, thoughts of anger. He didn’t review the defilements when he became enlightened. So he did not know which defilements he had abandoned or which remained to be abandoned. So he asked the Buddha about this. The Buddha told him that because he did not review the defilements, therefore, he did not know. “All of which should be quoted” - it is from the Majjhima Nikāya.

[Knowledge of the Second Path - Third Noble Person]

Paragraph 22 “However, after reviewing in this way, either while sitting in the same session or on another occasion the Noble Disciple who is a Stream Enterer makes it his task to reach the second plane by attenuating both greed for sense desires and ill will” and so on. A person may proceed to get the second stage in that one sitting or he may stop practicing after he reaches the first stage. He may take a rest or he may not practice meditation for any length of time. That is up to him. In the same session or on another occasion he will continue his practice. Sometimes a person becomes a Sotāpanna and then he may remain a Sotāpanna for maybe months or years. And then he practices meditation and he reaches the second stage. Or some people reach the four stages, or three stages, or two stages at one sitting. So it depends upon his wish to reach the higher stages.

“He brings to bear the Faculties, the Powers, and the Enlightenment Factors, and he works over and turns up that same field of formations, classed as materiality, feeling, perception, formations, and consciousness, with the knowledge that they are impermanent, painful, not self, and he embarks upon the progressive series of insight.” So after reaching the first stage, if he wants to reach the second stage, he must practice vipassanā meditation again. But at that time his vipassanā becomes swift, not like vipassanā of ordinary persons. Still he must practice vipassanā again to reach the second stage, and to reach the third stage, and to reach the fourth stage. Before every stage he must practice vipassanā. That is why we say that there can be no enlightenment without vipassanā. So vipassanā must precede all enlightenment or all arising of Path consciousness. So we have the Second Path and the Third Noble Person, the Second Fruition and the Fourth Noble Person and so on.

[The Second Fruition - Fourth Noble Person]

Paragraph 24 “The Fruition consciousness should be understood to follow immediately upon this knowledge in the same way as before. And at this point this Once-Returner is called the Fourth Noble Person (who has reached the second stage).” So it is the Fourth Noble Person. “He is bound to make an end of suffering after returning once to this world.” Now what is meant by ‘to this world’? To this human world. After reaching the

second stage, he may be reborn as a celestial being, and from there he will be reborn as a human being again. So he is the one who returns here once, thus a Once-Returner. So 'to this world' means 'to this human world'.

The Third Path is Non-Returner. Right? And then the Third Path is immediately followed by Third Fruition. So after Third Fruition he is called a Non-Returner. And so he is called the Sixth Noble Person.

Paragraph 27 "[After death,] he reappears apparitionally [elsewhere] and attains complete extinction there without ever returning, without ever coming to this world again through rebirth-linking." There we find the words 'to this world'. Here 'to this world' means 'to this sensuous world'. That means to the world of human beings and to the world of lower celestial beings. There is a difference between the two. There 'to this world' means 'to this human world', but here 'to this world' means 'to this human and lower celestial worlds'. That is because after reaching the third stage of enlightenment and after becoming a Non-Returner, he will be reborn in the brahmā world, not in the world of human beings nor in the worlds of the lower celestial beings. He will be reborn as a brahmā in what are called 'the abodes of pure persons', the five realms up in the scale of the 31 planes of existence. So he will be reborn in one of the pure abodes. So 'to this world' here means not only this human world but this kāmāvacara world.

Paragraph 28 "Now after reviewing in this way, either while sitting in the same session or on another occasion this Noble Disciple" and so on, he becomes an Arahant. So the Fourth Magga and the Fourth Fruition arise. After the Fruition he is called the Eighth Noble Person or an Arahant. We say that there are eight Noble Persons, eight kinds of Noble Persons. But in actual practice we can meet only four Noble Persons because the first, the third, the fifth and the seventh persons exist only for one thought moment. So how can we catch that one thought moment? So in practical terms there are four Noble Persons, but we say that there are eight Noble Persons. That is because they are different at the Path consciousness moment and at the Fruition consciousness moments.

Paragraph 32 'States associated with Path' means states at the moment of Path consciousness or states accompanying the enlightenment. There are said to be 37 of these states. They are the four foundations of mindfulness, the four right endeavors, the four roads to power, the five faculties, the seven enlightenment factors, and the Noble Eightfold Path. If you add them all up together, you get 37. In reality there are not 37 states. There are how many? Do you Abhidhamma students remember? There are only 14 states actually. That is because, for example, mindfulness (sati) is one mental factor, but here it is described as four (the four foundations of mindfulness). And the second the four endeavors, is just vīriya. The one vīriya is described here as four. So in reality there are only 14. I think it is described somewhere.

Paragraph 34 "Foundation (Paṭṭhāna) is because of establishment by going down into" and so on. This is a description of the Pāli words 'Paṭṭhāna', 'upaṭṭhāna', 'sati', and so on. "Mindfulness itself as foundation is 'Foundation of Mindfulness'." So 'Foundation of Mindfulness' means firm establishment of mindfulness. "It is of four kinds because it occurs with respect to the body, feeling, consciousness, and dhamma objects, taking them as foul, painful, impermanent, and no self, and because it accomplishes the function of abandoning perception of beauty, pleasure, permanence, and self. That is why 'Four Foundations of Mindfulness' is said." So one mindfulness is described here as four because it occurs with respect to body, feeling, consciousness and dhamma objects, taking them as foul, painful, impermanent, and not self, and at the same time abandoning the perception of beauty, pleasure, permanence, and self. So these are the four aspects. That is why there are four foundations of mindfulness.

Paragraph 35 The next one is the four endeavors. "By it they endeavor, thus it is endeavor" and so on. These are word explanations. So one vīriya is described here as four because it has different functions. "It accomplishes the functions of abandoning arisen unprofitable things, preventing the arising of those not yet arisen, arousing unarisen profitable things, and maintaining those already arisen." With regard to akusala there are two aspects and with regard to kusala there are two. There is endeavoring to get rid of akusala which are past, endeavoring not to have akusala or not to have fresh akusala arise, endeavoring to make kusala not yet arisen arise,

endeavoring to develop kusala which has arisen. So there are four aspects. That is why there are four kinds of right endeavor or right effort.

Paragraph 36 is about the iddhipāda. They are called in Pāli ‘iddhipāda’, ‘the Roads to Power’ or ‘the Basis for Success’. I think they are mentioned somewhere else in chapter 12, paragraph 44. What are the four iddhipāda? “It is fourfold as zeal (desire) and so on.” What are the other three? Zeal, effort, consciousness and inquiry (That means paññā.) ‘Inquiry’ really means understanding correctly, not just inquiring, not just investigating. So these are the Roads to Power. “These are supramundane only. But because of the words ‘If a bhikkhu obtains concentration, obtains mental unification by making zeal predominant, this is called concentration through zeal’, etc., they are also mundane as states acquired by predominance of zeal, etc., respectively.” At the moment of enlightenment they are supramundane, but at the moment of practice of vipassanā meditation they are mundane.

Paragraph 37 “ ‘Faculty’ is in the sense of predominance, in other words, of overcoming, because [these states, as faculties,] respectively overcome faithlessness, idleness, negligence, distraction and confusion.” So there are five faculties. What are the five? Faith, effort, mindfulness, concentration and wisdom. Their opposites are faithlessness, idleness, negligence, distraction and confusion. “ ‘Power’ is in the sense of unwaveringness because these states, as power are incapable of being overcome respectively by faithlessness, and so on.” They are strong factors. they cannot be overcome by their opposites. That is why they are called powers’. “Both are fivefold as consisting in faith, [energy, mindfulness, concentration, and understanding.] That is why ‘Five Faculties’ and ‘Five Powers’ is said.”

Paragraph 38 “Mindfulness, [investigation-of-states, energy, happiness, tranquility, concentration, and equanimity,] as factors in a being who is becoming enlightened, are the ‘Seven Enlightenment Factors’.” They are called ‘Seven Factors of Enlightenment’. And the seven are sati (mindfulness), investigation of states (That means paññā actually.), vīriya (effort), happiness (pīti), tranquility (passaddhi), concentration (samādhi), and equanimity (upekkhā). These are called ‘Seven Factors of Enlightenment’. And Right View, right Thinking, Right Speech, Right Action, Right Livelihood, Right Effort, Right Mindfulness and Right Concentration are the eight factors of the Noble Eightfold Path.

Paragraph 39 “so there are these 37 states partaking of enlightenment. Now in the prior stage when mundane insight is occurring, they are found in a plurality of consciousness as follows.” When you are practicing vipassanā meditation, these factors or these states arrive in your mind, but with different kinds of consciousness. At one time you may be dwelling on body contemplation or mindfulness of the body. At another time the mind may be on the feelings and so on. So there is plurality of consciousness which goes along with them. But at the moment of Path consciousness it is said that they all arise. They are found in a plurality of consciousness as follows and so on. “At the time of arising [of any one] of these four kinds of [Path] knowledge, [all these states] are found in a single consciousness.” All these states arise together with that single Path consciousness. So that is the difference. When they are mundane, they arise with different kinds of consciousness, but when they are supramundane, they arise with one type of consciousness which is Path consciousness. “In the moment of Fruition the 33 excepting the Four Right Endeavors are found.” Actually the Four right Endeavors also accompany Fruition consciousness, but their function is prominent at the moment of Path consciousness. That is why they are excluded. In fact Path consciousness is also accompanied by vīriya. Vīriya is a mental factor which accompanies many types of consciousness. Fruition consciousness is also accompanied by vīriya.

Paragraph 40 “When these are found in a single consciousness in this way, it is the one kind of mindfulness whose object is Nibbāna that is called ‘the Four Foundations of Mindfulness’” and so on. So when they arise with one consciousness at the moment of Path consciousness, then they do not take different objects at that time because Path consciousness takes Nibbāna as object. They also take Nibbāna as object. That is the difference. The we have nine in one way, one in two ways, then in four ways, in five ways and so on. It is making you more familiar with these states.

Nine in one way - that means nine states have only one function, one name. There are 37. So let's call them 37 names. So nine have only one name. It is something like that. "These nine are zeal, consciousness, happiness, tranquility, equanimity, thinking, speech, action, and livelihood, and they are found 'in one way' as road to power consisting in zeal, etc. since they do not belong to any other group." So those have only one name. "(2) One in two ways: faith is found 'in two ways, as a faculty and as a power. (3) Then in four ways and (4) in five ways: the meaning is that another one is found in four ways and another in five. Herein, concentration is the 'one in four ways' since it is a faculty, a power, an enlightenment factor, and a Path factor; understanding is the 'one in five ways' since it is these four and also a road to power." These just make you more acquainted with these mental states. "(5) In eight ways, and (6) in nine ways, too: the meaning is that another is found in eight ways and another in nine ways. Mindfulness is the one 'in eight ways'." That means mindfulness has eight names among these 37. That is there is mindfulness as the four foundations of mindfulness, as a faculty, as a power, as an enlightenment factor and as a Path factor. "Energy is the 'one in nine ways' since it is four Right Endeavors, a road to power, a faculty, a power, an enlightenment factor, and a Path factor." So endeavor has the most or the greatest cause number of names or functions.

Paragraph 44 "[2) Emergence:] mundane insight induces no emergence either from occurrence [of defilement internally], because it does not cut off originating, which is the act of causing occurrence, or from the sign [of formations externally], because it has the sign as object." Now there is emergence from occurrence and emergence from sign. Some emerge from occurrence, some from sign, or some from both.

"Change-of-lineage does not induce emergence from occurrence [internally] because it does not cut off originating." At the moment of change-of-lineage no mental defilement is eradicated, so it does not induce emergence from occurrence. It emerges from occurrence of mental defilement. "But it does induce emergence from the sign." That is because it does not take formations as object. 'Sign' here means sign of formations. It takes Nibbāna as object. So it emerges from the sign, but not from the occurrence. "Hence it is said 'Understanding of emergence and turning away from the external is knowledge of change-of-lineage'" and so on. "These four kinds of [Path] knowledge emerge from the sign be cut off because they have the signless as their object and also from occurrence because they cut off origination. So they emerge from both." Now Path consciousness emerges from both sign and occurrence. Since they do not take formations as object, then they emerge from sign. Since at the moment of Path consciousness mental defilements are eradicated, they emerge from the occurrence of mental defilements. So the Path emerges from both sign and occurrence.

Paragraph 45 I want to point to one thing on page 797, about 9 lines down. You see there "Right Thinking in the sense of directing emerges from wrong thinking." Sometimes we describe the Noble Eightfold Path as being present during vipassanā meditation. We say when you practice vipassanā meditation, all these factors are working harmoniously in your mind. How? Let us say you try to concentrate on the breath. Now you need mental effort to keep your mind on the object. So there is Right Effort. And then when you make effort, your mind as it were hits the object or hits the target, something like that. So that is Right Mindfulness that hits the object. And then your mind sticks to the object for some time. That is Right Concentration. After Right Concentration you see the true nature of things. You see that they are impermanent, and you see their arising and disappearing. That is Right Understanding. So how many do you get? Four. And the three, Right Speech, Right Action and Right Livelihood, are already accomplished when you take precepts before the practice of meditation. So they are also said to be accomplished. Now we have seven. What about Right Thought? 'Right Thought' really means the mental factor which is called 'vitakka' or 'initial application of mind'. So right Thought does not mean thinking of Nibbāna or thinking of formations. It is that mental factor which directs the mind to the object or that takes the mind to the object.

Student: So it could be intention?

Teacher: No. Not intention. It is something that takes the mind to the object. When you shoot an arrow, maybe the force of the bow, it is something like that. Without vitakka mind will not take an object. So we need vitakka (initial application) to take our mind to the object. so applying the mind to the object is effected by Right

Thought or the initial application. So here we see that. ‘Right Thinking in the sense of directing’ means the mental factor pushing the mind to the object, taking the mind to the object. If initial application doesn’t take the mind to the object, then mind cannot see anything at all. That is why it is grouped with Right Understanding. So Right Understanding and Right Thought belong to the group of understanding. Right Effort, Right Mindfulness, and Right Concentration belong to the group of concentration. And the other three belong to the group of sīla or moral purity. So ‘Right Thought’ really means that mental factor or that mental state which takes the mind to the object or which pushes the mind to the object. That is described here.

Paragraph 46 And then ‘Coupling of Powers’, I think we will have to do it next time. Oh, we may as well do it. “At the time of developing the eight mundane attainments the serenity power is in excess.” When we practice jhānas, the ‘eight mundane attainments’ mean the eight jhānas. When you develop eight jhānas, the serenity power is in excess. “While at the time of developing the contemplations of impermanence, etc., the insight power is in excess.” So when you practice vipassanā meditation, vipassanā meditation is in excess and when you practice samatha, samatha is in excess. “But at the Noble Path moment they occur coupled together in the sense that neither one exceeds the other.” At the moment of Path consciousness both are present, samatha and vipassanā. “So there is coupling of the powers in the case of each one of these four kinds of knowledge, according as it is said” and so on. So there is serenity power and insight power. During the mundane stage one or the other is in excess, but at the moment of Magga, they are equal, neither one exceeds the other. “So serenity and insight have a single nature in the sense of emergence, they are coupled together, and neither exceeds the other. Hence it was said: He develops serenity and insight coupled together in the sense of emergence. Emergence and coupling of the power should be understood here in this way.”

In paragraph 47 we have (4) the kinds of states that ought to be abandoned, (5) also the act of their abandoning. They are important. According to this explanation we know what kinds of mental defilements are eradicated by which stages - first stage, second stage, third stage and fourth stage. So after a person reaches to the first stage, he must have abandoned or eradicated certain kinds of mental defilements. Then after the second stage, he must have eradicated other kinds of mental defilements and so on. They are described in the following paragraphs. We will do them next week.

Sādhu!

Sādhu!

Sādhu!

(Tape 46 / Ps: 47 – 103)

Paragraph 47 “ 4. The kinds of states that ought to be abandoned, 5. also the act of their abandoning” - so which kinds of states these four Paths abandon and the act of abandoning. “Now which states are to be abandoned by which kinds of knowledge among these four should be understood, and also the act of abandoning them.”

“For they each and severally bring about the abandoning of the states called fetters” and so on. ‘Each and severally’ is not a correct translation. The Pāḷi is yathāyogam. It means ‘as is proper’ or ‘as the case may be’. That means each of them abandon defilements and others differently. “For as is proper they bring about the abandoning of the states called fetters, defilements, wrongnesses, worldly states, kinds of avarice, perversions, ties, bad ways, cankers, floods, bonds, hindrances, adherences, clingings, inherent tendencies, stains, unprofitable courses of action, and unprofitable thought arisings.” The mental defilements are given different names. All of them are mental defilements.

The first one is fetters. “Herein, the fetters are the ten states beginning with greed for the fine material, so called because they fetter aggregates [in this life] to aggregates [of the next], (they fetter) kamma to its fruit or (they fetter) beings to suffering.” That is why they are called ‘fetters’. They are like ropes.

“For as long as the ones exist there is no cessation of the others.” As long as there are fetters, there is no cessation of aggregates, no cessation of kamma, no cessation of fruit, and no cessation of beings and suffering. They are called ‘fetters’.

“And of these fetters, greed for the fine material, greed for the immaterial, conceit, agitation, and ignorance, are called the ‘five higher fetters’ because they fetter beings to aggregates, etc., produced in the higher [forms of becoming], while false view of individuality, uncertainty, adherence to rites and rituals, greed for sense desires, and resentment, are called the ‘five lower fetters’ because they fetter beings to aggregates, etc., produced in the lower states of existence. The other five fetter beings to the higher forms of existence. There are higher and lower fetters. All together there are ten. Which fetters are abandoned by which Path will be explained later. Right now the author is giving the lists of these states. The first is the ten fetters.

The second group is the ten defilements. “The defilements are the ten states, namely, greed, hate, delusion, conceit, [false] view, uncertainty, stiffness [of mind], agitation, consciencelessness, shamelessness.” These ten are called ‘defilements’. “They are so called because they are themselves defiled and because they defile the states associated with them.” They are themselves impurities and they make others also impure. So they are called ‘defilements’. In Pāḷi they are called ‘kilesas’.

“The wrongnesses are the eight states, namely, wrong view, wrong thinking, wrong speech, (They are the opposite of the Noble Eightfold Path.) wrong action, wrong livelihood, wrong effort, wrong mindfulness, wrong concentration which with wrong knowledge and wrong deliverance come to ten.” That means with wrong knowledge and wrong deliverance they are ten.

Footnote 14 “ ‘Wrong knowledge’, which is wrong because it does not occur rightly [i.e. in conformity with truth], and is wrong and mistaken owing to misinterpretations, etc., is just delusion. ‘Wrong deliverance’ is the wrong notion of liberation that assumes liberation to take place in a ‘World Apex’.” People think that when a being reaches the highest existence, there will be liberation. That is called ‘wrong liberation’. There are eight wrongnesses or there can be ten wrongnesses. When we take them to be ten, we add wrong knowledge and wrong deliverance.

The next one is the worldly states. They are the states which people meet or experience in their worldly life. There are said to be eight of these states, namely, gain, loss, fame, disgrace, pleasure, pain, blame, and praise. The Pāḷi words used for gain and loss are lābha and alābha. ‘Alābha’ means non-gain, not getting. For fame the

word used is 'yasa' and for disgrace the word used is 'ayasa'. The word 'yasa' can mean two things. One is fame and the other is followers. We interpret this here not as fame, but to have followers or to have students or pupils. For disgrace we say to be alone, not to be with followers or having few followers. We do not say 'fame and disgrace' because they are the same as the last two, praise and blame. So our interpretation is that instead of fame it is having friends, or followers, or having students. Instead of disgrace we say not having many followers. Pleasure, pain, blame, praise - these eight are to be met with in a life and nobody can escape them. "They are so called because they continually succeed each other as long as the world persists." At times there is gain and at other times there is loss and so on. Sometimes you get what you want and sometimes you don't get what you want or you lose what you have.

"But when the worldly states are included, then by the metaphorical use of the cause's name [for its fruit], the approval that has the gain, etc., as its object and the resentment that has the loss, etc., as its object should also be understood as included." Here the translation is a little different than the original. What is said in the original is that by the metaphorical use of the causes named for its fruit the approval and the resentment are to be understood as meant by worldly states. When we say 'worldly states', we mean gain, loss and so on, but here we do not mean gain, loss, etc., but approval or resentment or our reactions to these conditions. These are the eight conditions of life. When we have gain, then we have approval. That means we are attached to gain. When we have loss, we have aversion. That approval and resentment or that attachment and aversion are what are meant by these worldly states, not just the gain, loss, etc. The approval or the resentment is taken to be meant by worldly states by the metaphorical use of the causes named for its fruit. That means the name is really the cause's name, but we must take the fruit of it.

There is gain. Because there is gain there is approval. That means there is attachment. Attachment is caused by gain. When we say 'gain', gain is the name of the cause. What we must really understand is the effect of that cause. It is like saying sugar is diabetes.

"The kinds of avarice are the five, namely, avarice about dwellings, families, gain, Dhamma, and praise, which occur as in ability to bear sharing with others any of these things beginning with dwellings." The Pa410I word for the kinds of avarice is macchariya. Macchariya is one of the mental factors. 'Macchariya' really means inability to bear sharing with others. I have this thing and I don't want to share it with other persons. If other persons come and make use of it, I am angry. That is what is meant by avarice here. It is not just stinginess. We have two mental factors issā and macchariya. Avarice here is not stinginess because stinginess is lobha. It is attachment. This mental factor is accompanied by dosa. It is intolerance of sharing things with others. There are five, namely, dwellings, families, gain, Dhamma and praise. Sometimes we don't want people to come to our place and live with us. That is avarice with regard to dwelling. 'Family' has meaning for monks, not particularly for lay people. Monks always depend upon lay people for their living. So we may have attachment. Let us say that he is my supporter. So I do not want other monks to be acquainted with my supporter's family. It is something like that. Gain is what one gets. Dhamma - that means you practice meditation and you may have some results and you don't want those results to happen to other persons. If other persons get the same results, you are not happy. And then the last one is called 'praise'. The Pāli word is 'vaṇṇa'. That is interpreted to mean two things. One is appearance or you may say beauty, and the other is praise. Let us say you have a beautiful face. Then you don't want other people to have a beautiful face. It is something like that. So 'vaṇṇa' can mean both beauty or appearance and praise.

"The perversions are the three, namely, perversion of perception, of consciousness, and of view, which occur apprehending objects that are impermanent, painful, not self, and foul, as permanent, pleasant, self, and beautiful." If we take things as permanent, as pleasant, as self, and as beautiful, it is one of these kind of perversions. There are three - perversion of perception, perversion of consciousness and perversion of view.

"The ties are the four beginning with covetousness, so called because they tie the mental body and the material body. They are described as 'the bodily tie of covetousness', 'the bodily tie of ill will', 'the bodily tie of

adherence to rites and rituals’, and ‘the bodily tie of insisting or misinterpreting that “this [only] is the truth”.’ This alone is true and others are false. It is something like that. That is called ‘tie’ here. There are four ties.

“Bad ways is a term for doing what ought not to be done and not doing what ought to be done, out of zeal (desire), hate, delusion, and fear.” The Pāli word is ‘agati’. It is actually bias. So we should say out of attachment or out of desire, not zeal. If I am attached to someone, then I may have a favorable bias towards him. I am not just towards other people. That is what is called here ‘bad ways’. Sometimes we hate somebody and so we do not act justly towards him. Sometimes we are afraid. If we do this, a person will do something back to me. So we are afraid of him. So we may practice favoritism towards him. Sometimes there is just delusion. Because I am ignorant I favor one over the other. These are called ‘bad ways’.

“Cankers (Āsavas): as far as change of lineage [in the case of states of consciousness] and as far as the acme of becoming [in the case of the kinds of becoming (Here ‘becoming’ means realms or existences.), that is to say, the fourth immaterial state,] there are exudations owing to the [formed nature of the] object.” The real meaning here is that these cankers exude or drip like pus or something dripping from a sore. The Pāli word is ‘Āsava’. ‘Ā’ means ‘as far as’ and ‘sava’ means ‘to drip’ or ‘exude’. Here ‘to drip’ should be understood as taking as an object. ‘Exude’ actually means these take something as objects and they exude as far as change of lineage, as far as the highest existence or highest realm. These cankers are what? Lobha, diṭṭhi (wrong view), moha (ignorance). These can take objects up to change of lineage as objects and they can take the highest realm as object. It is to be understood by way of taking object. ‘They exude’ means they take them as object.

There is a footnote. I don’t think he really understood what he was referring to here. ‘As far as’ - I don’t know whether it can be explained in English. The Pāli word ‘Ā’, here translated as ‘as far as’, can mean two things. Let us say one is as far as change of lineage. It may mean as far as change of lineage, but excluding change of lineage. It just reaches up to that dhamma. Sometimes it may mean ‘including’. There are two meanings for the Pāli word ‘Ā’ or ‘as far as’. That means for example the fields extend as far as the mountain. They stop when there is a mountain. The fields do not include the mountain. When we say the Buddha’s fame goes as far as the highest realm, that is including the highest realm. Here inclusion is meant. So ‘as far as change of lineage’ means up to change of lineage. ‘As far as the acme of becoming’ or ‘as far as the highest realm’ means including the highest realm. I think you say ‘through’ or something like that. Right? So ‘Monday through Friday’ means Monday and the rest including Friday.

“This is a term for greed for sense desires, greed for becoming, wrong view, and ignorance, because of the exuding [of these defilements] from unguarded sense doors like water from cracks in a pot in the sense of constant trickling, or because of their producing the suffering of the round of rebirths.”

The next one is the floods. It is the same thing. They are called ‘floods’ “in the sense of sweeping away into the ocean of becoming, and in the sense of being hard to cross.”

“The bonds are so called because they do not allow disengagement from an object and disengagement from suffering. Both ‘floods’ and ‘bonds’ are terms for the cankers already mentioned.” The same states are sometimes called ‘cankers’, sometimes ‘floods’, sometimes called ‘bonds’.

“The hindrances are the five, namely, lust, [ill will, stiffness and torpor, agitation and worry, and uncertainty,] in the sense of obstructing and hindering and concealing [reality] from consciousness.” These are the five hindrances that we often encounter during meditation.

“Adherence (misapprehension - parāmāsa) is a term for wrong view, because it occurs in the aspect of missing the individual essence of a given state (That means going beyond the individual essence of a given state.) and apprehending otherwise an unactual individual essence.” That means taking something wrongly.

The clingings are the upādānas. “The clingings are the four beginning with the sense desire clinging described in all their aspects in the description of Dependent Origination.”

“The inherent tendencies are the seven, namely, greed for sense desire, etc., in the sense of inveterateness, stated thus: the inherent tendency to greed for sense desires, the inherent tendency to resentment, conceit, [false] view, uncertainty, greed for becoming, and ignorance.” There are seven all together. “For it is owing to their inveteracy that they are called inherent tendencies since they inhere as cause for the arising of greed for sense desires, etc., again and again.” ‘Inherent tendencies’ really means seven of the defilements. However when they are called ‘inherent tendencies’, they are not the real defilements, but they are those that can arise when there are conditions for their arising. When they really arise we call them ‘defilements’ or ‘kilesas’.

I am liable to get attached to things. But right now I am teaching Dhamma and there is no attachment in my mind. I am free from attachment now. But if I see something which I like and I am attached to it, then attachment arises. There is a liability of attachment to arise in me. That is what is called ‘an inherent tendency’. When attachment really arises, it is defilement. Before reaching the stage of defilements, they are called ‘latent tendencies’ or ‘inherent tendencies’. It is like being under the surface. When it surfaces, it is called ‘defilement’. When it lies dormant underneath, it is called ‘anusaya (inherent tendencies)’. There are seven. We will talk more about them later.

“The stains are the three, namely, greed, hate, and delusion. They are so called because they are themselves dirty like oil, black, and mud, and because they dirty other things.”

“The unprofitable courses of action are the ten, namely, killing living things, taking what is not given, sexual misconduct; false speech, malicious speech, harsh speech, gossip; covetousness, ill will, and wrong view. They are so called since they are both unprofitable action [kamma] and courses that lead to unhappy destinies (unhappy rebirths).”

“The unprofitable thought arisings are the twelve consisting of the eight rooted in greed, the two rooted in hate, and the two rooted in delusion.” They are, the twelve unwholesome types of consciousness. The Pāḷi word ‘cittuppāda’ is translated here as thought arisings. Actually they are types of consciousness. They are the twelve types of unwholesome consciousness.

“So these [four kinds of knowledge] each and severally (or as is proper) abandon these states beginning with the fetters. How?”

“The five states eliminated by the first knowledge in the case of the fetters, firstly, are: false views of personality, doubt, adherence to rites and rituals, and then greed for sense desires and resentment that are [strong enough] to lead to states of loss.” With regard to defilements or these unwholesome states they have two or three layers. There are some defilements that are strong enough to lead to rebirth in woeful states. There are some defilements that are not strong enough to lead to rebirth in woeful states, but still they are defilements..

The first Knowledge or the first Path eliminates false views of personality, doubt, adherence to rites and rituals, and then greed for sense desires and resentment that are strong enough to lead to states of loss. The first Path eradicates false view of personality, doubt, and adherence to rites and rituals all together, once and for all. Greed for sense desires and resentment it cannot eradicate all together, but it destroys the stronger forms of sense desire and resentment which lead to states of loss. That means which lead to the four woeful states. That means a being after becoming a Sotāpanna may still have lobha and dosa. A Sotāpanna only eradicates diṭṭhi (wrong view) and vicikicchā (doubt). There are other mental defilements remaining, but these mental defilements are not strong enough to give rebirth in the four woeful states.

“The remaining gross greed for sense desires and resentment are eliminated by the second Knowledge. Subtle greed for sense desires and resentment are eliminated by the third Knowledge. The five beginning with greed

for the fine material are only [actually] eliminated by the fourth Knowledge.” We have to understand the eradication of defilements in this manner. The first Path eliminates the ability of some mental defilements to lead us to the four woeful states.

Then there is a note. “In what follows, we shall not in every instance specify the fact with the expression ‘only’, nevertheless whatever we shall say is eliminated by one of the [three] higher Knowledges should be understood as only the [residual] state eliminated by the higher Knowledge; for that state will have already been rendered not conducive to states of loss by the preceding Knowledge.” Do you understand this?

Student: No.

Teacher: “In what follows, we shall not in every instance specify the fact with the expression ‘only’.” You see the word ‘only’ in the paragraph above. “The five beginning with greed for the fine material are ONLY eliminated by the fourth Knowledge.” If the author says ‘only’, we have to understand in one way. If the author does not use the word ‘only’, we have to understand in another way. That is what is meant. The translation is not so understandable.

Let us look at the next one. “In the case of the defilements, [false] view and uncertainty are eliminated by the first Knowledge.” They are eliminated totally. “Hate is eliminated by the third Knowledge (totally). Greed, delusion, conceit, mental stiffness, agitation, consciencelessness, and shamelessness, are eliminated by the fourth Knowledge.” Here it doesn’t say ‘fourth knowledge only’. Right? There is no ‘only’ here. We have to understand that greed, delusion, conceit and others are eliminated by the preceding Paths. The elimination of the preceding Paths is of the stronger forms of greed, delusion and so on. What the fourth Knowledge eliminates is the subtle forms of greed, delusion and so on. The grosser forms of greed, delusion and so on are eradicated by the first Path, by the second Path and by the third Path. There is no ‘only’ here. They are eliminated by the fourth Knowledge and it does not say that they are only eliminated by the fourth Knowledge. We have to understand in this way.

“In the case of wrongness, wrong view, false speech, wrong action, wrong livelihood are eliminated by the first Knowledge. Wrong thinking, malicious speech, and harsh speech are eliminated by the third Knowledge.” The third Knowledge is the Anāgāmī (the Non-Returner). Right? The Anāgāmī can eradicate anger all together and the grosser forms of attachment. “Wrong thinking, malicious speech, and harsh speech, are eliminated by the third Knowledge. And here only volition is to be understood as speech.” Although the word ‘speech’ is used, we must understand it to mean volition. “Gossip, wrong effort, wrong mindfulness, wrong concentration, wrong deliverance, and wrong knowledge, are eliminated by the fourth Knowledge.” Here also since there is no ‘only’, we must understand that the stronger ones are destroyed by the previous Knowledges or previous Paths.

“In the case of the worldly states, resentment is eliminated by the third Knowledge, and approval is eliminated by the fourth Knowledge. Some say that approval of fame and praise is eliminated by the fourth Knowledge.” He didn’t say whether it is to be accepted or not. Maybe the author doesn’t like it. Maybe he just gives it as information.

“The kinds of avarice are eliminated by the first Knowledge only.” The five kinds of avarice are eliminated by the first Knowledge.

“In the case of perversions, the perversion of perception, consciousness and view, which find permanence in the impermanent and self in the not-self, and the perversion of view finding pleasure in pain and beauty in the foul, are eliminated by the first Knowledge. The perversions of perception and consciousness finding beauty in the foul are eliminated by the third Path. The perversions of perception and consciousness finding pleasure in the painful are eliminated by the fourth Knowledge.”

“In the case of ties, the bodily ties of adherence to rites and rituals and of the insistence (misinterpretation) that ‘This is the truth’, are eliminated by the first Knowledge (because they are all wrong views). The bodily tie of ill will is eliminated by the third Knowledge. The remaining one is eliminated by the fourth Path.”

“The bad ways are eliminated by the first knowledge only.” When a person becomes a Sotāpanna, he will not practice favoritism.

“In the case of the cankers, the cankers of view is eliminated by the first Knowledge (because it is wrong view). The canker of sense desire is eliminated by the third Knowledge. The other two are eliminated by the fourth Knowledge.”

“The same thing applies in the case of the floods and the bonds.”

“In the case of the hindrances, the hindrances of uncertainty is eliminated by the first Knowledge (because it is doubt). The three, namely, lust, ill will and worry, are eliminated by the third Knowledge.” ‘Lust’ means desire for sensual things. “Stiffness and torpor and agitation are eliminated by the fourth Knowledge.”

“Adherence is eliminated by the first Knowledge.” ‘Adherence’ just means wrong view. Wrong view is eliminated by the first Knowledge.

“In the case of the clingings (upādāna), since according to what is given in the Texts all worldly states are sense desires.” That means objects of sense desires. I would like to put “all worldly states are objects of sense desires”, not ‘sense desires as object’. “All worldly states are objects of sense desires, and so greed both for the fine material and the immaterial falls under sense desire clinging.” You remember the clingings. Right? Sense desire clinging, wrong view clinging, and the others are also wrong view. Although the word ‘sense desire’ is used here in Pāḷi kāmupādāna, we must understand that sense desire for both the material and the immaterial states are taken as sense desire here because they are lobha or attachment. So here ‘sense desire clinging’ just means attachment (lobha).

“In the case of the inherent tendencies, the inherent tendencies to [false] view and to uncertainty are eliminated by the first Knowledge. The inherent tendencies to greed for sense desire and to resentment are eliminated by the third Knowledge. The inherent tendencies to conceit (pride), to greed for becoming, and to ignorance are eliminated by the fourth Knowledge.”

“In the case of the stains, the stain of hate is eliminated by the third Knowledge, the others are eliminated by the fourth Knowledge.”

“In the case of the unprofitable courses of action, killing living things, taking what is not given, sexual misconduct, false speech, and wrong view, are eliminated by the first Knowledge. The three, namely, malicious speech, harsh speech, and ill will, are eliminated by the third Knowledge. Gossip and covetousness are eliminated by the fourth Knowledge.”

“In the case of the unprofitable thought arisings, the four associated with [false] view, and that associated with uncertainty, making five, are eliminated by the first Knowledge. The two associated with resentment are eliminated by the third Knowledge. The rest are eliminated by the fourth Knowledge.”

Do you find mention of the second Knowledge? No. Right? Why? Did you ever wonder? The second Knowledge does not eliminate any mental defilements all together. It makes the remaining mental defilements more subtle. That is why it is not mentioned here.

For your knowledge or information the first Knowledge or Path eliminates what? Wrong view and doubt. The second Knowledge eliminates what?

Student: It just weakens the defilements

Teacher: It does not eliminate mental defilements, but it weakens the mental defilements. The third Knowledge eliminates what? Attachment for sensual things, the *kāmāvacara* and aversion (*dosa*) or ill will. Then the fourth Knowledge eradicates the remaining mental defilements.

Now we come to an interesting discussion. “And what is eliminated by any one of them is abandoned by it. That is why it was said above ‘So these [four kinds of Knowledge] as is proper abandon these states beginning with the fetters’.”

“The act of abandoning: but how then? Do these {Knowledges} abandon these states when they are past, or when they are future, or when they are present?” It’s very interesting. We say that Path Knowledge eradicates mental defilements. The question here is do these Knowledges abandon these states (‘These states’ means the defilements.) when they are past, or when they are future, or when they are present. In Pāli the sequence is past, future and present. “What is the position here? For firstly if [they are said to abandon] when past or future, it follows that the effort is fruitless.” That is because the past is already past and you don’t have to do anything about it. It has already gone. And the future has not come. So you cannot do anything about it either. So there is no question about the Path Knowledges abandoning the past defilements or the future defilements. But what about the present ones? Does the Path eliminate the present mental defilements or the mental defilements that are existent at the moment? No. That is because if they are present, there can be no Path at all. Path and mental defilements do not arise together. Then the Path eradicates nothing.

“Then if it is when they are present, it is likewise fruitless because the things to be abandoned exist simultaneously with the effort, and it follows that there is development of a Path that has defilement, or it follows that defilements are dissociated [from consciousness] though there is no such thing as a present defilement dissociated from consciousness.” There are three things here. If you say that the defilements are abandoned when they are present it is fruitless because the things to be abandoned exist simultaneously with the effort. That means the things to be abandoned would arise simultaneously with the effort. The ‘effort’ here is Path consciousness. “It follows that there is development of Path (That means arising of Path.) that has defilement.” If you say that the present defilements are eliminated, then that amounts to saying the Path and defilements arise together. No defilements can arise with Path. Defilements are unwholesome mental states and Path is a wholesome mental state. Unwholesome mental states and wholesome mental states cannot arise at the same time. “It follows that defilements are dissociated.” Then you may say at the moment of Path there are no defilements. The Path eradicates the defilements. If you say this, then it amounts to saying that defilements can arise without consciousness. That is not so. Defilements are mental factors and as mental factors they can only arise when there is consciousness. They are never dissociated from consciousness. But if you say at the Path moment defilements are eliminated, then you are saying that they can be dissociated from consciousness. Path consciousness does not eradicate the past defilements, nor the future defilements, nor the present defilements. If there are defilements in the mind, there can be no Path at all. It eradicates nothing.

“That is not an original argument.” Here ‘original’ means this argument or this discussion is not peculiar to this book only. This discussion has appeared already in other books. “For in the Texts first the question is put.” He quotes the Texts. The Texts are the same as what we have said. *Magga* eradicates neither the past, nor the future, nor the present defilements.

Then what does it eradicate? What does it abandon? Go to paragraph 80. “What does that show? It shows abandoning of defilements that have soil [to grow in].” It is difficult here, the use of the Pāli word ‘*bhūmi*??’. “But are defilements that have soil [to grow in] past, future or present?” Are those defilements that have soil to grow in past, future, or present? The answer is: “They are simply those described as arisen by having soil [to grow in].” They are just that. We cannot say that they are present, or that they are future, or that they are past. They are just those that have arisen by having soil to grow in.

“Now there are various meanings of ‘arisen’, that is to say, (1) arisen as ‘actually occurring’”, and so on.

Student: Is this close to saying they are empty?

Teacher: No. We will explain later. Then the Commentator brings in four kinds of what are called ‘arisen’. The Pāḷi word is ‘uppanna’. On the handout I gave you the Pāḷi word also. There are four kinds of uppanna (that which has arisen). There are four things which are called ‘uppanna’ in Pāḷi. The word ‘uppanna’ means that which has arisen.

The first meaning is arisen as actually occurring. That means all that is reckoned to possess the three moments of arising, aging and dissolution. That means it is the real present things. Because when we say something is present, we mean that it possesses the three stages of arising, staying and disappearing, or arising, aging and dissolution. Thus it is the real present. This real present is sometimes called ‘uppanna (that which has arisen)’.

The next one is ‘arisen as being and gone’. That means they have arisen and now they are no more. They have arisen and gone. They are also called ‘arisen’. There are two of them. Wholesome and unwholesome dhammas (cittas and cetasikas) which have experienced the stimulus of an object (That means which have tasted the object.) and disappeared. They are also called ‘arisen as been and gone’. Here ‘been’ means ‘experienced’. The second is anything conditioned that has reached the three moments beginning with arising and has ceased. Something conditioned which has come into being and then disappeared is meant. That is also called ‘arisen’. It is having been and gone.

The third is arisen by opportunity made. Past kamma is called ‘arisen by opportunity made’. It is really past. Although it is past, it is called ‘arisen’. That means it is still with us or something like that. Because it has stood (That is the direct translation), it has existed inhibiting the result of other kamma and has made opportunity for its own result to arise in the future. When there is kamma and then it disappears, it leaves something like a potential in the continuity of beings to give results in the future. When it makes opportunity for its results to arise in the future, it inhibits the results of other kammās. The second is the future result. The future result is also called ‘uppanna’. Although it has not yet arisen, it is called ‘arisen’. That is because when opportunity to arise is made, it is sure to arise in the future. When kamma is accumulated, when kamma is done, then the fruit is sure to arise. The future result can be called ‘arisen’, although in fact it has not yet arisen.

The fourth one is arisen by having soil to grow in. We are concerned with this. Arisen by having soil to grow in - that means unwholesome kamma which has not been eradicated with respect to any given soil. What is ‘soil’ here? ‘Soil’ here means the five aggregates in the three planes of becoming, which are the object of vipassanā, and ‘what has soil’ means mental defilements which are capable of arising with respect to those aggregates. So what the Path eliminates is this kind of defilement ‘arisen by having soil to grow in’. Here ‘soil’ means the five aggregates in the three planes of becoming. They are the object of vipassanā meditation. ‘What has soil’ means the mental defilements which are capable of arising with respect to those aggregates.

Suppose I see an object, a desirable object. And I do not practice vipassanā toward that object. So I take it to be beautiful. Although at that moment I may have no attachment, since I have taken it to be beautiful, I can have attachment with regard to that thing in the future. That kind of attachment or mental defilement is what is called ‘which is the soil to grow in’.

With regard to objects we have to practice vipassanā meditation in order to see their true nature so that we see that they are impermanent and so on. When we have seen that, when we have practiced vipassanā towards them, then the defilements are not said to be inherent in these objects. But with regard to objects with which we fail to observe by vipassanā, there is always the possibility that the defilements will arise with regard to those things. Defilements which can arise through not having observed objects by vipassanā are called ‘having soil to grow in’. Actually what the Path eradicates is not the present mental defilements, not the past mental defilements, not

the future mental defilements, but it is something like future. There is some liability in our continuity. When there are conditions, defilements can arise. That liability is what is eradicated by the Path consciousness. That liability is called here 'those having soil to grow in'. That means in my continuity of consciousness they can arise. They have my continuity as a soil to grow in. Because I have taken that object to be beautiful, to be permanent, to be pleasant, to be substantial or self, since I have taken this thing to be permanent and so on, then at any time the defilement can arise. Those defilements which can occur through not being observed by vipassanā are what are called 'those that have soil to grow in'. It has obtained or it has got my continuity to grow in, to arise in.

“And that is not meant objectively.” That means having the soil to grow in. ‘Having the soil’ means having the soil not as an object, but as a place to grow in, as a base. That is also important because if we say it is by way of taking an object that it has got the soil, then it can mean, say, there is an Arahant. He said to be beautiful. A man saw the Arahant and he had sexual desires for that Arahant. He wanted that Arahant to be his wife or something like that. And so even with regard to the body of an Arahant, mental defilements can arise in other persons by taking the body of an Arahant as an object. If we mean that ‘having the soil’ means having the soil as an object, then it will mean that an Arahant can eradicate the mental defilements of another person. Because that person has taken the Arahant as an object and then he has attachment arise in his mind. So ‘having the soil’ does not mean having soil taken as an object. ‘Having the soil’ means having got somewhere or some place to grow in or grow out of. “Like those that arose in the rich man Soreyya with respect to the aggregates in Mahā-Kaccāna” - he had wrong desires for Venerable Mahā-Kaccāna. “And in the Brahmin student Nanda with respect to Uppalavannā” - Venerable Uppalavannā was an Arahant, a nun. Nanda fell in love with her. One day when she came back from the sun, he raped the nun. So ‘having soil’ does not mean having soil taken as an object. It is by way of having a place or having a base. If we say the defilement which has the soil to grow in by way of taking object, then we mean the defilement in another person also. Nobody, even the Buddha, can eradicate defilement in another person. I can eradicate defilements in my mind but not the defilements in another person’s mind. So it is to be understood as ‘having soil’ means having soil not as an object, not as being taken as an object. It is having it as its location or something like that.

“And if that were what is called ‘arisen by having soil [to grow in]’ no one could abandon the root of becoming because it would be unabandonable.” That means because it belongs to another person. “But ‘arisen by having soil [to grow in]’ should be understood [subjectively] with respect to the basis [for them in oneself].” That means they should be understood as having the place to live or to exist. “For the defilements that are the root of the round are inherent in [one’s own] aggregates not fully understood by insight.” If we do not practice vipassanā towards things, then we do not fully understand these objects. ‘Fully understand’ means seeing their arising and disappearing, their characteristics, and also being able to get rid of mental defilements with regard to them. “For the defilements that are the root of the round are inherent in [one’s own] aggregates not fully understood by insight from the instant those aggregates arise. And that is what should be understood as ‘arisen by having soil [to grow in]’, in the sense of its being unabandoned.”

In brief what the Path abandons or eliminates is the mental defilements which would arise when there are conditions, which would arise because one has not seen them correctly, one has not fully understood them. That liability is what the Path consciousness eradicates and not the real mental defilements arising at the moment. That is because when there are mental defilements, there can be no Path consciousness and when there is Path consciousness, there can be no mental defilements. I think if you understand this, the other passages are not difficult.

Then the author gives another set of four kinds of uppanna. Paragraph 89 “Besides these there are four other ways of classing ‘arisen’, namely, (5) arisen as happening, (6) arisen with apprehension of an object, (7) arisen through non-suppression, (8) arisen through non-abolition.”

“Herein, ‘arisen as happening’ is the same as (1) ‘arisen as actually occurring’.” That means it is rightly in existence lasting for three moments.

“When an object has at some previous time come into focus in the eye, etc., and defilement did not arise then but arose in full force later on simply because the object had been apprehended (That means taken firmly as permanent and so on.), then that defilement is called ‘arisen with apprehension of an object’. Like the defilement that arose in the Elder Mahā-Tissa after seeing the form of a person of the opposite sex while wandering for alms in the village of Kalyāne.” (It is Kalyāne, not Kalyāna.) Before there was no defilement in the Elder Mahā-Tissa. Then he saw a person of the opposite sex and then the defilements arose in his mind.

“As long as a defilement is not suppressed by either serenity or insight, though it may not have actually entered the conscious continuity, it is nevertheless called ‘arisen through non-suppression’.” That means it has not really arisen, but it is called ‘arisen’ because it has not been suppressed.

“Because there is no cause to prevent its arising [if suitable conditions combine]. But even when they are suppressed by serenity or insight, they are still called ‘arisen through non-abolition because the necessity for their arising has not been transcended unless they have been cut off by the Path.” That is those that have not been cut off or abandoned by the Path consciousness. They are called ‘arisen through non-abolition’. Abolition and suppression are different here. ‘Suppression’ means keeping them at bay for some time. ‘Abolition’ means eradicating all together.

“Like the Elder who had obtained the eight attainments and the defilements that arose in him while he was going through the air on his hearing the sound of a woman singing with a sweet voice as she was gathering flowers in a grove of blossoming trees.” He had obtained the eight attainments. That means he had suppressed the mental defilements by the eight attainments. The defilements arose in him while as he was going through the air. He was going through the air and he heard a woman singing as she was plucking flowers. Defilements arose in him. Such defilements are called ‘those arisen through non-abolition’. Because they are not abolished, because they are not eradicated, they may arise when there are conditions. So there are these four kinds.

“And the three kinds, namely, (6) arisen with apprehension of an object, (7) arisen through non-suppression, and (8) arisen through non-abolition, should be understood as included by arisen by having soil [to grow in].” The fourth of the first list corresponds to three of the second list.

“So as regards the kinds of ‘arisen’ stated, the four kinds, namely, (1) as actually occurring, (2) as been and gone, (3) by opportunity made, and (5) as happening, cannot be abandoned by any [of these four kinds of] knowledge because they cannot be eliminated by the Paths. But the four kinds of ‘arisen’, namely, (4) by having soil [to grow in], (6) with apprehension of an object, (7) through non-suppression, and (8) through non-abolition, can all be abandoned because a given mundane or supramundane knowledge, when it arises, nullifies a given one of these modes of being arisen.” When we say that the Path abandons, then we mean the second four. ‘The second four’ here means one of the first and three of the second list - so ‘by having soil’, ‘with apprehension of an object through non-suppression and non-abolition’. So what the Path eradicates is the inherent tendencies or the latent tendencies, not the ones that have arisen in the consciousness. When they are in the consciousness, we cannot eradicate them simply because they are there. That is why in the Suttas, especially in the Commentaries, it is said ‘anupādā nirodha’.

That means non-arising in the future. It is called ‘cessation’, so cessation of mental defilements, the non-arising of them in the future. The mental defilements arise and disappear by themselves. We cannot do anything about them. They arise and disappear.

‘The cessation of mental defilements’ really means not letting them arise again. Non-arising in the future is what is called ‘the cessation of mental defilements’. Here also when there is Path, it has the power to render them inactive or to render them unable to arise.

Now we have the four functions in a single moment. It is said that the Path does the four functions simultaneously. What are the four? “Now at the time of penetrating to the Truths each one of the four [Path]

Knowledges is said to exercise four functions in a single moment. These are full understanding (of the First Noble Truth), abandoning (the Second Noble Truth), realizing (the Third Noble Truth), and developing (the Fourth Noble Truth).” At one moment the Path consciousness or the Path Knowledge exercises these four functions, not one by one, but simultaneously these four functions are done.

Then the simile of a lamp is given here. In paragraph 95 “another method: as the sun, when it rises, performs four functions simultaneously” and so on is another simile. Then “Another method: as a boat performs four functions” is another simile. These similes are given to illustrate the four functions done by Path consciousness simultaneously.

Paragraph 97 “So when his Knowledge occurs with the four functions in a single moment at the time of penetrating the Four Truths, then the Four Truths have a single penetration in the sense of trueness (reality) in sixteen ways.” There are sixteen ways or sixteen meanings mentioned here, four for each Truth.

“How is there single penetration of the Four Truths in the sense of trueness? There is a single penetration of the Four Truths in the sense of trueness in sixteen aspects: suffering has the meaning of oppressing, meaning of being formed, meaning of burning (torment), meaning of change, as its meaning of trueness.” These are the four meanings of the First Noble Truth. Then the four meanings of the Second Noble Truth are: “meaning of accumulation, meaning of source, meaning of bondage, meaning of impediment.” The four meanings of the third are: “meaning of escape, meaning of seclusion, meaning of not being formed, meaning of deathless.” The meanings of the Fourth Noble Truth are “meaning of outlet, meaning of cause, meaning of seeing, meaning of dominance.” These are called ‘the sixteen ways of the Four Noble Truths’.

Paragraph 98 raises a question. “Here it may be asked: since there are other meanings of suffering, etc., too, such as a disease, a tumor, etc., why then are only four mentioned for each?” Now if you go back to chapter 20, paragraph 18, you will find that there are forty ways of looking at things as impermanent and so on. So the First Noble Truth has more than four meanings. It has other meanings like a disease, a tumor and so on. So why are they not taken and only these four are taken? “We answer that in this context it is because of what is evident through seeing the other [three Truths in each case].”

“Firstly in the passage beginning ‘Herein, what is knowledge of suffering? It is the understanding, the act of understanding.. that arises contingent upon suffering as its object [individually]. But in the passage beginning ‘Bhikkhus, he who sees suffering sees also its origin’ it is presented as accomplishing its function with respect to the other three Truths simultaneously with its making one of them its object.” So sometimes it is described as seeing one each, one at a time, but in other passages the seeing is presented as occurring at the same time, seeing the four at the same time.

“As regards these [two contexts], when, firstly, knowledge makes each Truth its object singly, then (Here Sayādaw purposefully omitted ‘when suffering is made the object’.) suffering has the characteristic of oppressing as its individual essence” and so on. In these paragraphs we should strike out those in square brackets. It is inserted by the translator and it is not warranted by the Sub-Commentary. Paragraphs 99-102 after ‘likewise’ those things in brackets should be removed. ‘[When suffering is made the object]’ should be removed. If suffering is made the object, then the only thing it will see is the first meaning of suffering and not the others. What the author is explaining here is that when you see the Second Noble Truth, the Noble Truth of origin, the sense of being formed of the First Noble Truth becomes evident. When you see the Second Truth, then seeing the First Truth becomes evident. When you see the Third Noble Truth, another meaning of the First Noble Truth becomes evident. When you see the Fourth Noble Truth, yet another meaning of the First Noble Truth becomes evident. That is why these four are mentioned here. So when you see the First Noble Truth, the meaning of oppression is evident. When you see the Second Noble Truth, the meaning of being formed of the First Noble Truth becomes evident. When you see the Third Noble Truth, the meaning of burning or torment of the First Noble Truth becomes evident. When you see the Fourth Noble Truth, the meaning of the First Noble Truth, that is change, becomes evident. That is why these four meanings are given. By seeing them individually

and also by seeing the other Truths, the meanings of the given Truth becomes evident. These paragraphs explain this meaning. So we do not need '[when Suffering is made the object]', '[when Origin is made the object]', '[when Cessation is made the object]', '[when Path is made the object]'.

Then in paragraph 99 an example is given. "As the Beauty's (Sundarī's) ugliness did to the Venerable Nanda through seeing the celestial nymphs." Sundarī was said to be very beautiful, maybe like a beauty queen. She was very beautiful. And so Nanda was very much in love with her. But the Buddha wanted to teach him a lesson. So Buddha took him to the celestial world and showed him the celestial nymphs. After seeing the celestial nymphs, Nanda was asked "Who is more beautiful the celestial nymphs or Sundarī?" Then Nanda said "Sundarī is like a she-monkey we saw on our way here." After the sight of the nymphs Sundarī seemed to have become ugly. Sundarī was a beautiful woman. Here also "the cooling Path removes the burning of the defilements and so Suffering's sense of burning becomes evident through seeing the Path." When you see a cool one, then the burning becomes evident.

OK. That should be the end of it.

Sādhu!

Sādhu!

Sādhu!

Chapter 23

(Tape 47 / Ps: 1-49)

The last chapter is a description of the benefits in developing understanding. That means the benefits of meditation.

Student: I want to note something. Most people when they come want to know what they can get out of meditation. In America this should be the first chapter instead of the last chapter.

Teacher: Right. We have to wait until the end. ‘Developing understanding’ means the practice of vipassanā meditation. What benefit can you get? Removal of the various defilements, experience of the taste of cessation, ability to attain the attainment of cessation, and achievement of worthiness to receive gifts and so on. There are four benefits to be derived from the practice of meditation, especially the practice of vipassanā meditation. I say ‘especially vipassanā’ because it says developing understanding or wisdom.

Paragraph 2 “It should be understood that one of the benefits of the mundane development of understanding is the removal of the various defilements beginning with mistaken view of individuality. This starts with the Delimitation of Mentality-Materiality.” When you get to that stage of knowledge, when you see mind and matter clearly and nothing else, then you abandon the mistaken view of individuality, the mistaken view that there is a person, there is an individual and so on. “Then one of the benefits of the supramundane development of understanding is the removal, at the Path moment, of the various defilements beginning with the fetters.” That is at the Path moment, you abandon defilements or fetters all together. This is the benefit of supramundane development.

“With dreadful thump the thunderbolt
Annihilates the rock.
The fire whipped by the driving wind
Annihilates the wood.
The radiant orb of solar flame
Annihilates the dark.
Developed understanding, too,
Annihilates inveterate
Defilements’ netted overgrowth,
The source of every woe.
This blessing in this very life
A man himself may know.”

So you will get this benefit in this very life.

Paragraph 3 Next is the experience of the taste of the Noble Fruit. Now after Path follows Fruition immediately. “Not only the removal of the various defilements but also the experience of the taste of the Noble Fruit is a benefit of the development of understanding. For it is the fruitions of Stream Entry, etc., - the Fruits of Asceticism -, that are called the ‘Noble Fruit’.” The Noble Fruits or the Four Fruitions are called ‘the Fruits of Asceticism’ or ‘the Fruits of Monkhood’. In Pāli they are called ‘sāmañña-phala’. There is a discourse by that name, ‘Sāmaññaphala Sutta’, in the Dīgha Nikāya (The Collection of Long Discourses). In that discourse the Buddha explained the benefits of being a monk, something like worldly benefits. For example, he does not have to worry about his livelihood and so on. Step by step Buddha explained the benefits of the life of a monk until the Arahantship or until the person becomes an Arahant. So reaching the Fruition state is called ‘the benefit of being a monk or an ascetic’. “Its taste is experienced in two ways, that is to say, in its occurrence in the

cognitive series of the Path, and in its occurrence in the attainment of Fruition.” At the moment of enlightenment there is one thought process. So in that thought process there is the Path consciousness for one moment. And that Path consciousness moment is followed by two or three moments of Fruition. So ‘in the cognitive series of the Path’ means in that first moment of enlightenment. After that the cognitive series or thought process stops and the consciousness falls into life-continuum. Then later on, maybe on the same day or a few days later, he wants to experience that Fruition again. Then he practices vipassanā meditation. At that time only the Fruition consciousness arises, not Path consciousness although he practices vipassanā meditation. That is because his aim is not to reach Path, but his aim is for Fruition consciousness to arise in him for some period of time. So the taste of Fruition is twofold - first at the moment of enlightenment, later on when he enters into Fruition attainment. When he enters into Fruition attainment, then this Fruition consciousness arises in his mind, say millions of times without any interruption. So he is like in jhāna state. When a person is in jhāna, he doesn’t know any other thing. The functions of the five senses are temporarily suspended when he is in the jhāna state. So the same thing happens when a person is in a state of Fruition attainment. There are two kinds of experiencing of the taste. One is during the Path thought process and the other is at the attainment of Fruition later on. It is similar to entering into a jhāna state. “Of these, only its occurrence in the cognitive series of the Path has been shown.” That means it has been shown before in the previous chapter.

Now the author in paragraph 4 is going to describe the Fruition attainment in detail. “Furthermore, when people say that the Fruit is the mere abandoning of fetters” - this is the opinion of some teachers. The Venerable Buddhaghosa did not approve. So the people say that Fruit is the mere abandoning of the fetters and nothing more than that. The following Sutta can be cited in order to convince them that they are wrong. So this is something like a debate or a controversy. According to these teachers, there is no separate this that is Fruit. Just the mere abandoning of fetters is called ‘Fruit’. So for them there is no separate Fruit. Then the author of the Visuddhi Magga brings out the Text from the Paṭisambhidāmagga to show that they are wrong. “How is it that understanding of the tranquilizing of effort is knowledge of Fruit?” Here ‘effort’ means Path. So it should not be ‘tranquilizing of effort’, but ‘tranquilizing by effort is knowledge of Fruit’.

“At the moment of the Stream-Entry Path, Right View in the sense of seeing emerges from wrong view, and it emerges from the defilements and from the aggregates that occur consequent upon that [wrong view], and externally it emerges from all signs. Right View arises because of the tranquilizing of that effort.” Here ‘Right View’ means ‘Fruition’. So Fruition arises because of the tranquilizing of that effort. That is because at the moment of Fruition the effort of Path has already ceased. “This is the Fruit of the Path and this should be given in detail.” If you want to read about it in detail, you have to go to the Paṭisambhidāmagga. “Also such passages as ‘The four Paths and the four fruits - these states have a measureless object (A ‘measureless object’ means Nibbāna.)’ and ‘An exalted state is a condition, as proximity condition, for a measureless state’.” The first is taken from the Dhammasaṅgāni and the second is taken from the Paṭṭhāna. So this is a digression.

Paragraph 5 “However, in order to show how it occurs in the attainment of Fruition there is the following set of questions.” According to these questions he will explain: (1) What is Fruition attainment?, (2) Who attains it?, (3) Who do not attain it?, (4) Why do they attain it?, (5) How does its attainment come about?, (6) How is it made to last?, (7) How does the emergence from it come about?, (8) What is next to Fruition?, (9) What is Fruition next to?

The first question is: “What is Fruition attainment? It is absorption in the cessation in which the Noble Fruition consists.” I don’t think this translation is correct. Actually what it means is: “It is absorption of the Noble Fruit in the cessation.” ‘Cessation’ here means Nibbāna. So it is the absorption of the Noble Fruition in Nibbāna. That means Noble Fruition is arising again and again taking Nibbāna as object. “It is absorption of the Noble Fruition in the cessation.” We may put the word ‘Nibbāna’ after cessation in parenthesis.

“Who attains it? Who do not attain it? No ordinary men attain it. Why? Because it is beyond their reach. But all Noble Ones attain it. Why? Because it is within their reach. But those who have reached a higher Path do not attain a lower Fruition (That means they do not enter the lower Fruition attainment.) because the state of each

successive Person is more tranquilized than the one below.” Actually it means when you reach the second stage, the first stage disappears. It is something like that. ‘They are tranquilized’ really means ‘disappearance’. When you get to the Second Path, then there is no First Path. “And those who have only reached a lower Path do not attain a higher Fruition because it is beyond their reach.” So if you have attained only the First Magga, you can go into First Fruition, but not the second stage of Fruition, or the third stage of Fruition and so on. Then when you have reached the second stage, you can enter into the second stage of Fruition. You cannot enter into the first stage of Fruition because it has already gone and the third and the fourth you have not yet attained. So you can enter into the second stage only. If you have reached the third stage, you can enter into the third stage of Fruition only, not the first nor the second because they have disappeared, and not the fourth because you have not yet attained it. “But each one attains his appropriate Fruition.” We may say that Sotāpanna can attain only first Fruition attainment, the Once-Returner can only attain the second Fruition attainment and so on.

Paragraph 7 “But there are some who say that the Stream Enterer and Once-Returner do not attain it, and that only the two above them attain it.” This is the opinion of some teachers. “The reason they give is that only these two show achievement in concentration.” It is said that only when a person who has reached the third stage of enlightenment has he really achieved concentration. That means his concentration is really strong only when he reaches the third stage and also the fourth stage. So the Stream Enterer and Once-Returner don’t have much achievement in concentration. These teachers think that these two cannot enter into Fruition attainment. “But that is no reason, since even the ordinary man attains such mundane concentration as is within his reach.” So if even puthujjanas can reach the jhānas and enter into jhāna attainment, why are the Stream Enterer and Once-Returner not able to go into their respective attainments? Therefore, their reason is no reason at all. “But why argue here over what is and what is not a reason? Is it not said in the Text as follows?” And then he brings out the Text. We will skip over it.

Paragraph 8 “Why do they attain it? For the purpose of abiding in bliss here and now.” That means in modern terms to enjoy themselves or to enjoy the bliss of Nibbāna here and now. “For just as a king experiences royal bliss and a deity experiences divine bliss, so too the Noble Ones think ‘We shall experience the noble supramundane bliss, and after deciding on the duration, they attain the attainment of Fruition whenever they choose.’”

In footnote 3 “Although they are resultant states” - now during the Fruition attainment, the Fruition consciousness alone arises, perhaps millions of times. Fruition consciousness is resultant consciousness. Right? With regard to other resultant consciousness do we have choice? We have no choice. It is the fruit of past kamma. So we have to just accept it. We see something good and there is eye consciousness. Right? We cannot avoid that. We have to accept it. But with regard to this resultant consciousness, Fruition consciousness, there is a choice. “Although they are resultant states, nevertheless the states of Fruition attainment occur in the Noble Person only when he chooses since they do not arise without the preliminary work and do so only when they are given predominance.” So when they want to go into Fruition attainment, they have to practice. They have to do something. They have to practice vipassanā meditation again. They do not arise without preliminary work. That is why they are said to be ‘with predominance’. That means they belong to javanas. The Fruition consciousness has the javana function. And then there is what is called ‘predominance (adhipati)’. When they arise, they have this predominance in them. What are the four adhipati? (1) desire (chanda), (2) consciousness (citta), (3) effort (vīriya), (4) investigation (vīmaṃsā or paññā). You can find these four in The Manual of Abhidhamma. So I think the last part of the translation is not so correct - ‘they do so only when they are given predominance.’ Actually when the Fruition consciousness arises, one of these four has the function of predominance. One will always have predominance. And they arise only with preliminary work. That is why, it is said in the Visuddhi Magga ‘whenever they choose’. It is different from other types of resultant consciousness.

Paragraph 9 “How does its attainment come about? How is it made to last?” That means how does it last? “How does the emergence from it come about? In the first place its attainment comes about for two reasons: with not bringing to mind any object other than Nibbāna, and with bringing Nibbāna to mind only, according as it is said.”

Paragraph 10 “Now the process of attaining it is as follows.” It describes how to enter into Fruition attainment. “A Noble Disciple who seeks the attainment of Fruition should go into solitary retreat.” That means he should go to a place where he has seclusion. “He should see formations with insight according to rise and fall and so on.” That means he must practice vipassanā meditation and see the rise and fall of mental and physical phenomena and then he must go up stage by stage of vipassanā knowledge. “When that insight has progressed [as far as conformity], then comes change-of-lineage knowledge with formations as its object. And immediately next to it consciousness becomes absorbed in cessation with the attainment of Fruition. And here it is only Fruition, not Path, that arises even in a Trainer, because his tendency is to Fruition attainment.”

There is footnote 4. Right? “Then comes change-of-lineage knowledge with formations as its object.” Change-of-lineage is what? The Pāḷi is gotrabhū. In the Path process change-of-lineage takes what as object? It takes Nibbāna as object. But in this thought process it takes formations as object, not Nibbāna. “Why does change-of-lineage not have Nibbāna as its object here as it does when it precedes the Path?” In the Path thought process change-of-lineage takes Nibbāna as object. Why does it not take it here? “Because states belonging to Fruition are not associated with an outlet [as in the case of the Path].” ‘Outlet’ means ‘getting you out of Saṃsāra or out of mental and physical phenomena. Because it is the function of Magga, let us say to take you out of Saṃsāra, but it is not the function of Fruition. “For this is said ‘What states are an outlet? The four unincorporated Paths’.” So only the four Paths are called ‘outlet’. The Pāḷi word is ‘niyyāna’. That means something that takes something out of something. “Here it is only Fruition, not Path, that arises even in a Trainer.” ‘Trainer’ means a person who is enlightened, but who is not yet an Arahant. So such persons are called Trainers’. So even in a Trainer, Path consciousness does not arise because his tendency or his intention is to Fruition attainment. His aim is not to get Path consciousness but to get into Fruition attainment. That is why Path does not arise although he practices vipassanā meditation and he progresses through the successive stages of vipassanā knowledges, maybe even in one sitting. Path consciousness does not arise because his intention is not to get Path consciousness.

Paragraph 11 “But there are those who say that when Stream Enterer embarks on insight, thinking ‘I shall attain Fruition attainment’, he becomes a Once-Returner, and a Once-Returner a Non-Returner.” That is what they say. “They should be told ‘In that case a Non-Returner becomes an Arahant, and an Arahant a Pacceka Buddha, and a Pacceka Buddha a Buddha.” That is not the case. “For that reason, and because it is contradicted as well by the Text quoted above, none of that should be accepted. Only this should be accepted: Fruition itself, not Path, arises also in the Trainer. And if the Path he has arrived at had first jhāna his Fruition will have the first jhāna too when it arrives. If the Path has the second, so will the Fruition. And so with the other jhānas.” Now when a person gets Path consciousness, his first consciousness may resemble first jhāna, or second, or third, or fourth, or fifth jhāna depending upon how many jhāna factors arise with that Path consciousness. If the Path consciousness is or belongs to first jhāna, then the Fruition consciousness must also be first jhāna fruition consciousness because it must resemble its source or its cause. If when he gets the Path, that Path has only four jhāna factors, then his Fruition consciousness in this thought process must also have four jhāna factors. So it belongs to the second jhāna and so on. This is how attainment comes about and how a person enters into Fruition attainment.

Paragraph 12 “It is made to last in three ways, because of the words ‘Friends, there are three conditions for the persistence of the signless mind deliverance: they are the non-bringing to mind of all signs, the bringing to mind of the signless element, and the prior volition’. Herein, the prior volition is the predetermining of the time before attaining; for it is by determining it thus ‘I shall emerge at such a time’ that it lasts until that time comes. This is how it is made to last.” So here ‘the prior volition’ means predetermining ‘I will be in this attainment for one hour or two hours’ and so on.

Paragraph 13 “Emergence from it comes in two ways, because of the words ‘Friend, there are two conditions for the emergence from the signless mind deliverance: they are the bringing to mind of all signs, and the non-bringing to mind of the signless element’. Herein, ‘of all signs’ means the sign of materiality, sign of feeling, perception, formations, and consciousness. Of course, a man does not bring all those to mind at once (Not all

these five become the object of his mind at once.), but this is said in order to include all. So the emergence from it should be understood in this way: emergence from the attainment of Fruition comes about in him when he brings to mind whatever is the object of the life-continuum.” Now a person is said to emerge from the attainment when life-continuum arises. So long as he is in attainment, then only the Fruition consciousness arises time after time after time. When at the predetermined time the life-continuum arises, he is said to have emerged from the attainment of Fruition. That is when he brings up the object of the life-continuum. You know that the life-continuum takes kamma, or the sign of kamma, or the sign of destiny as object. When life-continuum arises, the object also changes. During the Fruition attainment the object is Nibbāna. But when the life-continuum arises, the object is one of the three (kamma, or sign of kamma, or sign of destiny).

Paragraph 14 “What is next to Fruition? What is Fruition next to?” You have to understand the thought processes in order to understand this paragraph. “In the first case either Fruition itself is next to Fruition or the life-continuum is next to it.” Now during the Fruition attainment thought process, one Fruition moment follows another Fruition moment and so on. Fruition itself is next to Fruition. One Fruition follows after another. “Or the life-continuum is next to it.” That means at the end of Fruition attainment there is life-continuum. So life-continuum follows it. “But there is Fruition that is (a) next to the Path (following the Path immediately in the Path thought process), (b) there is that next to Fruition (That is in the Path thought process the second Fruition and the third Fruition.), [c] there is that next to change-of-lineage (That is in the Fruition attainment thought process.), and (d) there is that next to the base consisting of neither perception nor non-perception.” That is during the attainment of cessation which will be described later.

“Herein, (a) it is next to the Path in the cognitive series of the Path. (That means the Path thought process.) (b) Each one that is subsequent to a previous one is next to Fruition. [c] Each first one in the attainments of Fruition is next to change-of-lineage. And Conformity should be understood here as ‘Change-of-lineage’ (Here actually conformity is called ‘change-of-lineage’.); for this is said in the Paṭṭhāna.” So he cites the Paṭṭhāna as proof. “In the Arahant conformity is a condition, as proximity condition, for Fruition attainment. In Trainers, conformity is a condition, as proximity condition, for Fruition attainment.” So in the Paṭṭhāna the word ‘conformity’ is used, not ‘change-of-lineage’. What he describes here as change-of-lineage is actually to be taken as conformity. “ (d) The Fruition by means of which there is emergence from the attainment of cessation is next to the base consisting of neither perception nor non-perception.” That is during and after the cessation attainment. We will come to that later.

Paragraph 15 “Herein, all except the Fruition that arises in the cognitive series of the Path occur as Fruition attainment.” Except those that arise in the Path thought process, the other Fruition consciousnesses occur as Fruition attainment described here. “So whether it arises in the cognitive series of the Path or in Fruition attainment,

Asceticism’s Fruit sublime
Which tranquilizes all distress,
Its beauty from the deathless draws,
Of a sweet purifying bliss
It is the fountainhead besides,
Whose honey-sweet ambrosia
A deathless sustenance provides.
Now if a wise man cultivates
His understanding, he shall know
This peerless bliss, which is the taste
The Noble Fruit provides; and so
This is the reason why they call
Experience here and now aright
Of flavor of the Noble Fruit
A blessing of fulfilled insight.”

This is the benefit of vipassanā meditation.

Next we come to the attainment of cessation. ‘Attainment of cessation’ means attainment of cessation of citta, cetasika and rūpa born-of-citta. That is called ‘attainment of cessation’. In this attainment the activities of mind are temporarily suspended. When a person is in that attainment, there is no mental activity whatsoever. He may be like a statue for as long as he wishes, say for one day, two days, at most for human beings for seven days. During that period he may be like a statue. And then there are questions and answers. Let’s go to the answers.

Paragraph 18 “What is the attainment of cessation? It is the non-occurrence of consciousness and its concomitants owing to their progressive cessation.” When a person enters into this cessation, he has to go into the jhānas one by one. He enters into first jhāna, and then enters into the second jhāna and so on. When he enters into the second jhāna, initial application (vitakka) ceases. And when he enters into the third jhāna, sustained application (vicāra) ceases and so on. So they cease gradually until he reaches the fourth arūpāvacara (formless) jhāna. ‘Attainment of cessation’ means cessation of consciousness and its concomitants. ‘Its concomitants’ means cetasikas.

“Who attains it? Who do not attain it? No ordinary men, no Stream Enterers or Once-Returners, and no Non-Returners and Arahants who are bare insight workers, attain it.” That means beings who practice only vipassanā and become Non-Returners and Arahants cannot enter into this cessation attainment. Even if you are a Non-Returner or an Arahant, if you do not have jhānas, then you cannot enter into this attainment. Those who practice jhāna first, then practice vipassanā, and attain to the third stage and fourth stage of enlightenment can enter into this attainment. “But both Non-Returners and those cankers destroyed (That means Arahants.) who are obtainers of the eight attainments (That means four rūpāvacara jhānas and four arūpāvacara jhānas. They are called ‘eight attainments’ or we may say ‘nine attainments’ if we take the rūpāvacara to be five.), attain it” and so on. “And these qualifications are not to be found together in any persons other than Non-Returners and those whose cankers are destroyed, who are obtainers of the eight attainments.” The qualifications mentioned in the quotation are not to be found together in any persons other than the Non-Returners and Arahants. “That is why only they and no others attain it.” Non-Returners and Arahants who have eight jhānas or nine jhānas can go into this attainment of cessation. “But which are the two powers?” Actually they are digressions.

We will go to paragraph 27. “Mastery: there are five kinds of masteries.” They are also described in chapter 4. So I want you to note down chapter 4, paragraph 131 and following. You may go back and read about them.

“Where do they attain it?” In which realms can they attain or can they go into this attainment? That is in paragraph 29. “In the five-constituent becoming.” Do you know the five-constituent becoming? That means where there are five aggregates. Human beings, devas, and rūpāvacara Brahmās have the five-constituent becoming. But the arūpāvacara Brahmās do not have the five-constituent becoming; they have only four. “In the five-constituent becoming. Why? Because of the necessity for the succession of [all] the attainments.” In order to get into this attainment of cessation, one must begin with the first rūpāvacara jhāna and then the second, third, fourth, and so on. But if you are reborn as a formless brahmā, you do not have the four rūpāvacara jhānas. So you cannot enter rūpāvacara jhānas in the formless state. If you are reborn as a formless brahmā, you cannot enter into the rūpāvacara first, second, third, fourth and fifth jhānas. “But in the four-constituent becoming (That is arūpāvacara.) there is no arising of the first jhāna, etc., and so it is not possible to attain it there. But some say that is because of the lack of a physical basis [for the mind there].” So some people say that because there is no physical basis for the mind there, that cessation attainment cannot be entered into. Actually not only the physical basis but all material properties are not found in the arūpāvacara.

Paragraph 30 “Why do they attain it? Being wearied by the occurrence and dissolution of formations, they attain it thinking ‘Let us dwell in bliss by being without consciousness here and now and reaching the cessation that is Nibbāna.’” Now they are wearied by the arising and disappearing of formations. So they want to dwell in bliss by being without consciousness here and now and reaching the cessation that is Nibbāna. It is also a way of kind of enjoying themselves, that is to be without mental activities for some time.

Paragraph 31 “How does its attainment come about? It comes about in one who performs the preparatory tasks by striving with serenity and insight and causes the cessation of [consciousness belonging to] the base consisting of neither perception nor non-perception. One who strives with serenity alone reaches the base consisting of neither perception nor non-perception and remains there, while one who strives with insight alone reaches attainment of Fruition and remains there. But it is one who strives with both, and after performing the preparatory tasks, causes the cessation of [consciousness belonging to] the base consisting of neither perception nor non-perception, who attains it. This is in brief.” So you must practice samatha and vipassanā coupled when you want to get into this attainment of cessation. If you do only samatha, you cannot get into this cessation attainment. And also if you do only vipassanā, you cannot get into this attainment. So first you enter into first jhāna. Then you emerge from this first jhāna and practice vipassanā on the first jhāna. So it goes in pairs, samatha and vipassanā, samatha and vipassanā.

Paragraph 32 “But the detail is this. When a bhikkhu who desires to attain cessation has finished all that has to do with his meal and has washed his hands and feet well, he sits down on a well-prepared seat in a secluded place. Having folded his legs crosswise, set his body erect, established mindfulness in front of him (That means towards the meditation object.), he attains the first jhāna, and on emerging he sees the formations in it with insight as impermanent, painful, not self.”

“This insight is threefold insight that discerns formations, insight for the attainment of Fruition, and insight for the attainment of the cessation.” There are three kinds of vipassanā. “Herein, insight that discerns formations, whether sluggish or keen, is the proximate cause only for Path.” You practice vipassanā and it is the cause only for the Path. “Insight for the attainment of Fruition (That means insight practice for the attainment of Fruition.), which is only valid when keen, is similar to that for the development of Path. Insight for the attainment of cessation is only valid when it is not over-sluggish and not over-keen.” If it is over-sluggish, it cannot cause the cessation of the neither perception nor non-perception. And if it is over-keen, if it is too strong, too keen, then it will go on to the Fruition and not to the cessation attainment. If it is too keen, it sees dangers and others in the formations. So it leaps into Fruition attainment, not cessation attainment. So here the insight should not be over-sluggish or over-keen. “Therefore he sees those formations with insight that is not over-sluggish and not over-keen.”

Paragraph 34 “After that, he attains the second jhāna, and on emerging he sees formations with insight in like manner. After that he attains the third jhāna” and so on. “After that he attains the base consisting of boundless consciousness (That means the second arūpāvacara jhāna.), and on emerging he sees formations in it in like manner. Likewise he attains the base consisting of nothingness (third arūpāvacara jhāna). On emerging he does the fourfold preparatory task.” So after emerging from the third arūpāvacara jhāna, he must stop entering into jhāna. He must do these four preparatory tasks.

Now the translator got it wrong here with regard to non-damage to other's property. It is non-damage to the property that is not attached to him. So the first one is important. I checked it with the other translation made by a Burmese author. He was also wrong. What it really means is non-damage to the property that is not physically attached to him. Maybe they are misled by the word ‘nānābaddha’ in Pāli. It is the opposite of the Pāli word ‘ekabaddha’. That means ‘attached to’, ‘attached to one’, or ‘connected to one’. ‘Nānābaddha’ means the opposite of that. So the real meaning is the property that is not physically attached to him.

In paragraph 35 this “refers to ‘what the bhikkhu has about him that is not his personal property: (No. That is wrong.) a robe and bowl, or a bed and chair, or a living room, or any other kind of requisite kept by him but the property of various others.” No. It is other kinds of requisites that lie unattached to him. When he enters into this attainment, he has his robe. Right? He has worn his robe. If he has a bowl and puts it to his left, he may have that bowl too. They are connected or attached to his body. He may have some other sets of robes or some other things, not with him or not attached physically to him. For those things he must do something so that they do not get damaged by fire, by water, by bites of rats and so on. So the first is non-damage to the property that is not attached to him, his property, not the property of others. If it were possible for others’ property to be like

insured, we need such a monk, only one such monk. “It should be resolved that such property will not be damaged, will not be destroyed by fire, water, wind, thieves, rats, and so on. Here is the form of the resolve: (he makes the resolution in this way.) ‘During these seven days let this and this not be burned by fire; let it not be swept off by water; let it not be spoiled by wind; let it not be stolen by thieves; let it not be devoured by rats, and so on’. When he has resolved in this way, they are not in danger these seven days.” That means for as long as he is in the attainment.

Paragraph 36 “If he does not resolve in this way, they may be destroyed by fire, etc., as in the case of the Elder Mahā-Nāga. He went for alms into the village where his mother, a lay follower, lived. She gave him rice gruel and seated him in the sitting hall. The Elder sat down and attained cessation.” So he entered into the cessation attainment in the village, in the sitting hall. “while he was sitting there, the hall caught fire. The other bhikkhus each picked up their seats and fled. The villagers gathered together, and seeing the Elder, they said ‘What a lazy monk!’ The fire burned the grass thatch, the bamboos and timbers, and it encircled the Elder.” The fire did not burn the Elder, but everything else was burned. “People brought water and put it out. They removed the ashes, did the repairs (that means like making the ground smooth again and so on.), scattered flowers, and then stood respectfully waiting. The Elder emerged at the time he had determined. Seeing them, he said ‘I am discovered!’ (Because he didn’t want the people to know that he was an Anāgāmī or an Arahant.) And he rose up into the air and went to Piyaṅgu Island.” So “This is no-damage to property (not ‘others’ property’) that is not attached to him.”

Paragraph 37 “There is no special resolving to be done for what is his own personal property.” That means what is attached to his body, not ‘his own personal property’. For the robe he is wearing, he doesn’t have to bother. He doesn’t have to worry about that. He doesn’t have to make a resolution for the safety of the robe he is wearing. It will be taken care of. There is no special resolving to be done for what is attached to his body such as the inner and outer robes or the seat he is sitting on. “He protects all that by means of the attainment itself, like those of the Venerable Sañjīva. And this is said ‘There was success by intervention of concentration in the Venerable Sañjīva. There was success by intervention of concentration in the Venerable Sāriputta.’” So you go back to chapter 12, paragraph 30. When you see that, you will know. Venerable Sañjīva was in attainment and people didn’t know that he was a monk and so the people put fuel and wood on him and then set it on fire. But he was not burned because he was in attainment.

Paragraph 38 “The Community’s (or Saṅgha’s) waiting is the Community’s (Saṅgha’s) expecting; the meaning is: till this bhikkhu comes there is no carrying out of acts of the Community (Saṅgha).” When the Saṅgha does what we call ‘the acts of Saṅgha’, then all monks must assemble to a place. If one monk is absent or away from the assembled monks, then that act becomes invalid. So he must come to where the other monks are assembled. But when he is in attainment, he may not be able to come. So he must do something about that. “And here it is not the actual Community’s waiting that is the preparatory task, but the adverting to the waiting.” That means thinking of the waiting. “So it should be adverted to in this way ‘While I am sitting for seven days in the attainment of cessation, if the Community wants to enact a resolution, etc., I shall emerge before any bhikkhu comes to summon me’.” So if the Saṅgha expects him, then he will emerge from the attainment. He must resolve like that.

Paragraph 39 “But if he does not do so, then perhaps the Community assembles, and not seeing him, it is asked ‘Where is the bhikkhu?’ and so on. If he does not make the resolution before entering the attainment, then he will not emerge from it automatically. But he will emerge from it when a monk goes to him and just says to him ‘You are expected by the Saṅgha’. Then he will surely emerge from the attainment.

Paragraph 40 Then the third one is the Master’s summons. ‘Master’ means the Buddha. If Buddha wants him to come, then he must go to the Buddha and so on. It is similar to Community’s waiting.

Paragraph 42 The fourth one is the limit of life duration. So he must think of how long he will live before he enters into this attainment. At least he must know that he is going to live more than seven days. Otherwise there

will be a dilemma. That is because during the attainment death cannot come. So he must surely make this preparatory task although the others can be ignored. So he should attain only after adverting to that. “For it is said that while it may be permissible to omit adverting to others (the other three), this however must be adverted to.”

“Now when he has thus the base consisting of nothingness and done this preparatory task, he then attains the base consisting of neither perception nor non-perception. Then after one, or two, turns of consciousness have passed (That means one or two moments of the fourth arūpāvacara jhāna.), he becomes without consciousness.” So consciousness ceases at that moment. He achieves cessation. There are no cittas, no cetasikas, no rūpa-born-citta. “But why do consciousnesses not go on occurring in him after the two consciousnesses? Because the effort is directed to cessation.” His effort is directed to cessation, so there is cessation of consciousness. “For the bhikkhu’s mounting through the eight attainments, coupling together the states of serenity and insight is directed to successive cessation, not to attaining the base consisting of neither perception nor non-perception. So it is because the effort is directed to cessation that no more than two consciousnesses occur.” So there are not many moments of consciousness; only two consciousnesses occur.

Paragraph 44 “But if a bhikkhu emerges from the base consisting of nothingness without having done this preparatory task and then attains the base consisting of neither perception nor non-perception, he is unable to become without consciousness: he returns to the base consisting of nothingness and settles down there.” So he will not be able to make it disappear; he will go back to the third one.

Paragraph 48 “How is it made to last? It lasts as long as the time predetermined for its duration, unless interrupted meanwhile by the exhaustion of the life span, by the waiting of the Community, or by the Master’s summons.”

Paragraph 49 “How does the emergence from it come about? The emergence comes about in two ways thus: by means of the Fruition of non-return in the case of the Non-Returner, or by means of the Fruition of Arahantship in the case of the Arahant.”

TAPE ENDS

Sādhu! Sādhu! Sādhu!

We offer this transcription of a Dhamma class with Venerable U Sīlānanda with the hope that it will be beneficial for your understanding of the Buddha’s teachings. This transcription has not been edited. It is the record of spontaneous exchanges between the teacher and students. Therefore it is possible that there are some errors. We are certain that such errors are infrequent and minimal. Sayādaw is a meticulous and careful teacher and offers these teaching in this manner out of compassion for those people interested in the serious study and practice of meditation and Buddhism.

Themes of talks from Visuddhi Magga

Chapter 1

Tape one: The meaning of the name of the book, short biography of Venerable Buddhaghosa, place of Commentaries in the Texts and Sub-Commentaries, comments on the introductory stanza from the Samyutta Nikāya, discussion of virtue (sīla), its characteristic, its function, its manifestation and its proximate cause. Paragraphs: 1-22.

Tape two: Review of first talk, benefits of virtue, the kinds of virtue, explanation of 'keeping' and 'avoiding', explanation of 8 precepts with livelihood as eighth, sīla with dependence as craving and dependence as wrong view, explanation of double Code, the Khandhakas, 4 adhipati, precepts for laity, Uposatha for monks, restraint of Pātimokkha, restraint of sense faculties, virtue of livelihood for monks, proper and improper resorts for monks and corrections. Paragraphs: 23-52.

Tape three: Virtue of the restraint of the sense faculties is discussed with regard to not seeing 'the sign' or 'the particulars of the object'; restraint and non-restraint are explained with reference to the thought process; there is discussion of some of the Pātimokkha rules relating to purity of livelihood for monks; reflections on the four requisites is discussed; why the rules cannot be changed in any way is explained; corrections, questions and answers are given. Paragraphs: 53-99.

Tape four: Discussion of restraint of sense faculties, 4 sweets and gall nuts, purification of livelihood, what is and is not allowable with regard to hinting etc., reviewing, purification by confession probation & defeat, definition of Trainers, vast number of rules for monks, minor sexuality, danger of defiled virtue, corrections, questions and answers. Paragraphs: 100-161.

Chapter 2

Tape five: Brief introduction to ascetic practices, discussion of the refuse-rag-wearer's practice, the triple-robe-wearer's practice, the alms-food-eater's practice, the house-to-house-seeker's practice, the one-sessioner's practice, the bowl-food-eater's practice, the later-food-refuser's practice, the three grades of practice, the benefits of the practice, history dying and components of the robes, 'pure' robes, questions, answers and corrections. Paragraphs :1-46.

Tape six: Definitions of village, forest, precinct, differences of opinion in determining these areas, the forest-dweller's practice, the tree-root-dweller's practice, things to avoid, open-air-dweller's practice, temporary shelter that is allowable, charnel-ground-dweller's practice, cautionary advice, explanation of watches of the night, , any-bed or hut-user's practice, sitter's practice, discussion of supportive equipment, grades and benefits of practices, dhutaṅga according to Abhidhamma is kusala or abyākata, difference of opinion, those who practice or do not and those who encourage or do not, dhammasenāpati, 5 states that go with volition of dhutaṅga, suitability of practice, who may practice and who may not, importance of sīla for meditation, how difficult sīla is for monks, and corrections. Paragraphs: 47-93.

Chapter 3

Tape Seven: Definition of samādhi, understanding samādhi with reference to characteristic, function, manifestation & proximate cause; discussion of access and absorption concentration; brief introduction to the 40 subjects of meditation; factors of jhāna; jhānas by fourfold and fivefold method; practice - slow, swift, stagnated etc.; forsaking impediments; Pavāranā Ceremony; corrections.

Paragraphs: 1-72.

Tape Eight: Discussion of 6 temperaments, the sources of temperaments as explained in Vimutti Magga and teachers of the Commentaries, how the temperament of a person is known by posture, actions, manner of eating, by seeing, kinds of states occurring in the mind; what is suitable for the different temperaments with regard to things and meditation subjects; 40 subjects of meditation, subjects which bring access and absorption concentration, what jhānas may or may not be developed by the subjects of meditation, surmounting factors and objects, expansion of kasiṇas, karavīka bird, objects which should not or cannot be extended, objects with and without counterpart signs, mobile and immobile objects; objects by sight, touch and hearsay; abhiññā, conditions for higher states of meditation; dedicating oneself to the Buddha, corrections.

Paragraphs: 74-132.

Chapter 4

Tape Nine: Brief review, 18 faults of a monastery, 5 favorable qualities of a monastery, severing lesser impediments, the earth kasiṇa meditation in detail, memorized sign and counterpart sign, access and jhāna concentration, avoiding 7 unsuitable things, balancing the faculties, when it is permissible for the faculties not to be balanced, questions and corrections.

Paragraphs: 1-73.

Tape Ten: Brief account of the arising of first jhāna, detailed account of the arising of first jhāna, reduced number of kāmāvacara javanas in the jhāna thought process, other opinion of Elder Godatta, explanation of phrases 'quite secluded from kāmā' and '(quite) secluded from akusalā', explanation of kāmādhātu, discussion of vitakka and vicāra, 5 kinds of pīti, comparison of pīti and sukha, presence of ekaggatā as jhāna factor, possession of 5 factors and abandonment of 5 factors, two meanings of the word 'jhāna', modes of attainment, extension of sign, care with reviewing, 5 kinds of mastery, questions and corrections.

Paragraphs: 74-137.

Tape 11: Detailed exposition on second jhāna, third jhāna and fourth jhāna; detailed explanation of set phrases describing jhānas, why some phrases are repeated, why some factors present in earlier jhāna are first mentioned in later jhāna; ten kinds of upekkhā, explanation of feelings and at which stage each feeling is surmounted; review of the fourfold and fivefold method of jhāna and corrections.

Paragraphs: 138-202.

Chapter 5

Tape 12: Nine kasiṇas and how they are practiced, discussion of the word 'nīla', resulting supernormal powers that may be gained from kasiṇa practice, talk on suñña, things that prevent some from attaining jhāna.

Paragraphs: 1-42.

Chapter 6

Tape 12: Introduction to meditation on foulness, the particle ñka , directions for contemplating on a corpse, ten kinds of corpses and the kinds of attachment they help eliminate, why only first jhāna may be gained from asubha meditation, applying characteristics of dead body to one's own body, how to attend a funeral, and corrections.

Paragraphs: 1-94.

Chapter 7

Tape 13: Brief review of the ten recollections, detailed discussion of the attributes of the Buddha - 1. Araha, explanation of the destruction of the spokes of becoming, explanation of the destruction of kamma, 2. Sammāsambuddha, 3. Vijiā? - Carāṇa, 4. Sugata, detailed exposition on speaking rightly, 5. Lokavidū, discussion of Buddhist cosmology, and corrections.

Paragraphs: 1-44.

Tape 14: Incomparable leader of men to be tamed, reflections after enlightenment, beings tamed by the Buddha, Kesi the horse-trainer, animals unable to gain enlightenment, the frog Maṇḍūka, ñbuddha , bhagavā?, 4 kinds of names, grammatical word play, , benefits of Recollection of the Buddha, no jhāna, the Recollection of the Dhamma, teaching is lovely in meaning and in words, $\text{ñvisible here and now}$, akālika, Recollection of the Saṅgha, 8 Persons and 4 Pairs, dakkhiṇā, corrections.

Paragraphs: 45-100.

Tape 15: Recollection of virtue, untorn unrent unblotched unmottled sīla, importance of sīla for meditation, recollection of generosity, benefits of generosity, recollection of deities, the celestial realms, resemblance of one's own good qualities to that of the deities, joy of recollection meditation as basis for vipassanā? and enlightenment, corrections.

Paragraphs 101-128.

Chapter 8

Tape 15: Recollection of death, kinds of death, timely and untimely death, the sage who practiced patience, 8 ways to recollect death, this recollection must be done wisely, reflection on death can reduce attachment and pride, corrections.

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Tape 16: Discussion of the divisions of paññatti according to the Texts, Commentaries, and teachers, praise of mindfulness occupied with the body, 14 sections on mindfulness of the body in Mahā? Satipaṭṭhāna Sutta, division with reference to samatha and vipassanā?, 32 parts of the body, the brain is not mentioned in the Texts, 32 parts taken as repulsive or as elements, detailed talk on how to practice, attainments reached in this meditation and corrections.

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Tape 17: Discussion of the tenfold skill in giving attention in relation to the meditation on the 32 parts of the body, importance of balancing energy and concentration, preparing for practice, apprehension of the sign, defining repulsiveness in five ways, review of each body part, development of jhāna on these parts of the body, benefits of meditation, corrections and questions.

Paragraphs: 61-144.

Tape 18: Introductory remarks on mindfulness of breathing meditation, praise by the Buddha of ānāpānasati, the four methods for ānāpānasati, defining of words in the text about ānāpānasati, ānāpānasati is quite sublime and quite peaceful initially as well as at the level of penetration, Abhayagiri Monastery, three kinds of abandonment of unwholesome mental states, addressed to bhikkhus but includes others, Four Noble Persons in Buddha's dispensation only, all Buddhas practice ānāpānasati, practice needs quiet place, sitting posture is best, the ways breathing is long or short, meaning of assāsa and passāsa, breath body, tranquillizing of bodily formations, how breath becomes more subtle with greater concentration, and corrections.

Paragraphs: 145-185.

Tape 19: Mental objects should be dhamma objects, learning the meditation subject in five ways, appanā?, counting in detail, the causes of the air element, connection or following, proof of the meaning of assāsa, touching, fixing; similes of the man who cannot walk, the gate-keeper and the saw; object becomes more subtle in ānāpānasati with development, seven kinds of people who do not breathe, signs differ, should a yogi be told he has apprehended the sign, after jhānas change to vipassanā?, stages of vipassanā? in brief, reviewing, how pīti is to be taken as vedanā? in paragraph 229, and corrections.

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Tape 20: Discussion of the third tetrad, samādhi, jhāna, khaṇika samādhi, liberating the mind, dissolution, impermanence, discussion of the fourth tetrad, attha, bheda, Nibbāna is not fading away, 3 kinds of abandonment, giving up and entering into, relinquishment, Commentaries are to be relied upon for interpretation of Suttas, what Magga eradicates, story of Arahant who knew when he would die, Recollection of Peace, sabhāva, time, and corrections.

Paragraphs: 231-251.

Chapter 9

Tape 21: The meanings of brahma vihāra and mettā, seeing the danger in hate and the advantage in patience, the persons that mettā should not be directed to at the beginning of the practice, one begins with oneself as an example, the practice is extended to a teacher or respected person, practice towards a hostile person, how to eliminate resentment, the lives of the Bodhisatta as inspiration, breaking the barriers between the four persons, 528 ways of loving-kindness, the meanings of satta, puggala, and putta, corrections.

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Tape 22: Review of practice of loving-kindness meditation, explanation of phrases used in mettā meditation, karuṇā meditation and its objects, muditā meditation and its objects, how to practice upekkhā meditation, jhānas obtained through brahma vihāras, fourth or fifth jhānas only through upekkhā meditation, skill in non-existent or in concept helpful in developing arūpāvacara jhānas, pāramitās, corrections.

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Chapter 10

Tape 23: How to develop the first arūpāvacara jhāna, rūpa saññā, perceptions of resistance, story of Ālāra Kālāma, perceptions of variety, surmounting and non-attention, Ākāsānañcāyatana, viññānañcāyatana, ākiñcaññāyatana, nevasaññānāsaññāyatana, two functions of saññā, mental factors of fourth arūpāvacara jhāna can be seen only in groups not individually, corrections.

Paragraphs: 1-64.

Chapter 11

Tape 24: Four kinds of āhāra, dangers of the four nutriments, similes on four āhāras, how to develop perception of repulsiveness in food in ten ways, why jhāna is not obtained in this meditation, pariññā, four elements as meditation subject, simile of cow, discussion of upādiṇṇa, four elements are results of four causes not kamma alone, characteristics of the four elements, four kinds of fire element, six kinds of wind element, peyyāla, relating the four element meditation to 32 parts of the body, and corrections.

Paragraphs: 1-83.

Tape 25: The four elements are related to 20 parts of the body as earth, 12 parts of the body as water, four components as fire, and six components as air in brief taken as a whole; the four elements are related to each of the 42 components one by one; the elements are given attention as to word meaning, by groups, by particles, by characteristic etc., as to how originated, as to variety and unity, as to separability and inseparability, as to similar and dissimilar, as to distinction between internal and external, as to inclusion, as to condition, as to lack of conscious reaction, as to analysis of conditions; the elements in walking meditation, benefits of meditation and corrections.

Paragraphs: 84-126.

Chapter 12

Tape 25: The five abhiññā, eight jhānas and eight kasiṇas are needed for direct knowledge, references for stories, success by intervention of knowledge, stories of those protected by the intervention of concentration or the intervention of knowledge and corrections.

Paragraphs: 1-44.

Tape 26: Directions for entering abhiññā, four bases of success, consciousness with barriers and without barriers, Paṭisambhidāmagga, creation of multiple images, thought processes connected with abhiññā, story of Venerable Cūḷa Panthaka, appearing and vanishing, Buddha preaches Abhidhamma in Tavatimsa realm, story of Venerable Yasa and his father, Twin Miracle, story of Venerable Mahinda, story of Venerable Mahaka, the Brahma Baka, opinions of Elder Tipiṭaka Cūḷa Abhaya, *Dependence* for monks, walking on water, traveling in the air, opinion of Elder Tipiṭaka Cūḷa Nāga, story of Venerable Mahā Moggallāna and Nandopananda, kamma-born rūpa cannot be enlarged and corrections.

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Tape 27: The manner of wielding bodily mastery in the Brahmā World, occurrence of such powers after the time of the Buddha, making the near far and the far near, stories of the Buddha and monks using these powers, making much little and little much, stories about these powers, conversion of mind to accord with body and the reverse, explanation of blissful perception and light perception, created images, supernormal powers possible without enlightenment, and corrections.

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Chapter 13

Tape 27: Divine ear, three abidings, how to practice, penetration of mind, how to practice, discussion of citta in relation to certain mental factors, five kinds of deliverance, recollection of past lives, who remembers and how many lives remembered, how to practice, and corrections.

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Tape 28: Cycles of destruction and reformation of worlds, 31 planes of existence; fields of birth, authority and scope; destruction by fire, water and air; how names for sun (suriya) and moon (canda) came to be; the divine eye, seeing passing away and reappearing, death and rebirth moments cannot be seen by divine eye, reviling Noble Ones in any way is weighty kamma, seeking forgiveness, seven kinds of direct knowledge and their objects; present by moment, present by continuity and present by extent; internal and external objects not taken simultaneously and corrections.

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Chapter 14

Tape 29: Definition of paññā, three kinds of knowing, simile indicating Buddha did difficult thing in seeing this; characteristic, function, manifestation and proximate cause of paññā; the different kinds of understanding; four kinds of discrimination, attha, Pāli language, seven kinds of purification, rūpa, primary and depending rūpa, tangibility, eye and ear taking object before it reaches them, appearances of the sensitivities, comparative similes to animals, femininity and masculinity faculties, life faculty, heart-base and corrections.

Paragraphs: 1- 60.

Tape 30: Bodily intimation, verbal intimation; space; lightness, malleability and wieldiness of matter; growth and continuity of matter, Buddha's teaching always accorded with susceptibility of listener, aging; physical nutriment; torpor is not matter, water element cannot be touched; characteristics of matter not caused by anything; feeling aggregate, consciousness aggregate, different sequence of cittas in Visuddhi Magga and Abhidhammatthasaṅgaha, discussion of nāma, discussion of vatthu-kāma and kilesa-kāma, saṅkhāra as prior effort; relinking, life-continuum and death cittas are all the same type and corrections.

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Tape 31: Feeling aggregate, explanation of feelings connected with five senses, perception, saṅkhāra aggregate; division into constant, inconstant and whatever; phassa; discussion of individual cetasikas, correction of translation of hiri and ottappa; three kinds of manasikāra; the different treatment of cetasikas in Manual of Abhidhamma and Visuddhi Magga and corrections.

Paragraphs: 125-184.

Tape 32: Definition of all materiality; materiality with respect to extent, continuity, period and moment; kamma-born matter not classified as to past etc., Sub-Commentator suggests past, etc. with regard to sex change; 4 kinds of internal, external, inferior & superior, far & near; aggregate even if only one; feeling with respect to certain qualities; warning not to mix classifications; constant with regard to results, 5 grievous offenses; orders of arising, abandoning, plane & teaching; aggregates & aggregates of clinging, similes and corrections.

Paragraphs: 185-230.

Chapter 15

Tape 32: Bases and word definitions, dhamma should be used instead of mental data, simile of the 6 senses, meaning of mind base and dhamma base and corrections.

Paragraphs: 1-16.

Tape 33: Nine meanings of dhātu, 18 elements in reality; composition of dhamma element, mano dhātu, mano viññāṇa dhātu; how the dhātus should be viewed and corrections.

Paragraphs: 17-43.

Chapter 16

Tape 33: 22 faculties, discussion of three kinds of supramundane faculty understanding, the five meanings of indriya, planes where faculties occur; comparison of bases, elements and faculties; word definitions of Four Noble Truths and corrections.

Paragraphs: 1-31.

Tape 34: Definitions of jāti, three kinds of dukkha; definitions of aging, death, sorrow, lamentation, despair; association with unloved, separation from the loved; not to get what is unobtainable; craving is origin of dukkha; Third Noble Truth; explanation of asesavirāganirodho, discussion of Nibbāna, questions and answers about Nibbāna, and corrections.

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Tape 35: The factors of Path, cessation and the Path, abandonment of wrong views (the Overlord, Basic Principle, Time, Nature), Noble Eightfold Path divided according to sīla, samādhi and paññā, similarity and dissimilarity between the Four Noble Truths and corrections.

Paragraphs: 75-104.

Chapter 17

Tape 35: Definition of Paṭiccasamuppāda and parts of that word (paṭicca, sam and uppāda), four meanings of Paṭiccasamuppāda.

Paragraphs: 1-20 (Handout).

Tape 36: Meaning of idappaccayatā, Paṭiccasamuppāda does not mean simply arising, difficulty of teaching Paṭiccasamuppāda, different ways the Buddha taught Paṭiccasamuppāda, why avijjā? is at the beginning of the formula, definition of avijjā, definition of saṅkhāra, rūpa is abyākata, no theory & wrong theory, avijjā? according to Sutta & Abhidhamma, two triads of saṅkhāra, root, object, predominance, proximity & contiguity, and corrections.

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Tape 37: How ignorance is related to formations by way of conditions, multiple fruit from multiple causes, why ignorance alone is given, how opposites may condition each other, not knowing and knowing incorrectly specific & general characteristics, formations condition resultant consciousness at paṭisandhi & pavatti, some say tadārammaṇa may arise once, different sequences happy & unhappy destiny, 4 kinds of birth, materiality groups, rebirth & anattā, no unpleasant objects in Devaloka & Brahmā World and corrections.

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Tape 38: Meanings of nāma and rūpa, where nāma and rūpa occur, 4 kinds of rebirth, groups of materiality at rebirth, rebirth citta does not originate rūpa, beings with respect to aggregates, ekeasesa and nāma-rūpa, paññāna & viññāna paccaya nāma-rūpa, meaning of saḷāyatana, paññāna & nāma-rūpa paccaya saḷāyatana, explanation of purejāta, kinds of feeling, 108 kinds of craving, rite and ritual clinging, Arahants & Buddhas have feeling but no craving, wheel of becoming can be broken between feeling & craving only, kamma-becoming & rebirth-becoming, 4 methods of treating Dependent Origination and corrections.

Paragraphs: 186-314.

Chapter 18

Tape 39: Relating the chapters thus far to sīla, samādhi and paññā, defining nāma-rūpa, samatha yogi may define nāma first, how he defines nāma-rūpa, not necessary to see all rūpa in actual practice, vipassanā? yogi must define rūpa first, discerning nāma-rūpa does not come at beginning of practice, only mundane nāma is

taken by vipassanā?; defining nāma-rūpa in relation to elements, bases, aggregates; if nāma not clear, try to see rūpa more clearly; seeing nāma through phassa, vedanā? and citta; there is only nāma-rūpa; similes of chariot, etc., must avoid eternity and annihilation views; seeing individual essence & common characteristics, interdependence of nāma-rūpa; simile of blind man and cripple; knowing of mind and matter must be experienced and corrections.

Paragraphs 1-37.

Chapter 19

Tape 39: Purification by Overcoming Doubt, seeing causes of nāma-rūpa, 16 kinds of doubt, what is common to all and what is not common to all,

and corrections.

Paragraphs: 1-8.

Tape 40: Outline of subject matter of this chapter; no kamma in fruit and no fruit in kamma; 4 causes of rūpa and when rūpa is produced by them; discerning nāma-rūpa by means of round of kamma and round of kamma-result; different classifications of kamma; seeing through induction; correct view given in verses; similes for kamma and results; continuity of consciousness between death and rebirth; King Milinda and the gap in distance but not in time; the Cūḷa-Sotāpanna and corrections.

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Chapter 20

Tape 40: The Purification of Knowledge and Vision of What is the Path and What is not the Path, comprehension by groups; full understanding as the known, full understanding as investigating, full understanding as abandoning; we must be mindful of what is obvious or prominent; impermanence in sense of destruction, painful in the sense of terror, not self in the sense of having no core and corrections.

Paragraphs: 1-19.

Tape 41: Individual and common characteristics of phenomena; inductive insight is inferential; applying inductive insight to matter by comprehension of groups in 11 ways; arising of materiality at birth; cessation of materiality at death; 6 kinds of kamma-born matter, 5 kinds of citta-born matter; citta and posture; nutriment on body can produce matter; matter strongest at presence; 4 reasons why something is dukkha, 4 reasons why something is anattā; Buddha cannot change the characteristics of dhammas; attributing the three characteristics to different time periods; Mahāsi|s warning about inferential vipassanā?; the verses; |Ÿputting on| and corrections.

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Tape 42: Introductory remarks on seeing mind and matter; seeing the Immaterial Septad by groups, pairs, moments, series, removal of false view, abolition of conceit and ending of attachment; to see clearly no sense of |ŸI| or |Ÿself| should be present in the observation; Contemplation of Rise and Fall in brief and in detail; 3 kinds of present; birth, aging and death do not have birth, aging and death; seeing rise and fall in 5 ways, in the Noble Truths, in Dependent Origination; the four methods used to see Dependent Origination correctly; the characteristic of individual essence and what is formed; only rise and fall evident to yogi, not present; phenomena are always new and short-lived; 10 impediments and corrections.

Paragraphs: 76-130.

Chapter 21

Tape 43: Review of preceding vipassanā? stages; Purification of Knowledge and Vision of Way; after impediments fade mature seeing of rise and fall appears; why 3 characteristics not apparent; attributes of 3 characteristics; 3 characteristics not included in the 5 aggregates; Knowledge of Contemplation of Dissolution; 3 kinds of abandonment; Knowledge of Appearance as Terror; yogi sees as terror without fear; Knowledge of Contemplation of Danger; Chaddanta; Knowledge of Dispassion; Desire for Deliverance; Rāhu; Knowledge of Contemplation of Reflection; Simile of the Snake; Discerning Formations as void and corrections.
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Tape 44: Review of the stages of vipassanā? knowledge, the simile of the snake; discerning formations and attributing the 3 characteristics to them; abandoning terror and delight; Knowledge of Equanimity about Formations; formations arise until Nibbāna is seen as peaceful; Insight Leading to Emergence of Path; one does not know beforehand Path will arise; Path thought process; the signless, desireless, void; contemplation of impermanence brings faith, of pain brings tranquility, of void brings wisdom; preceding vipassanā? contemplation of signless, desireless, void will result in Path and Fruit being likewise; signless is not mentioned in Abhidhamma; 7 kinds of Noble Persons; how a yogi becomes enlightened; the 12 similes; number of Path or enlightenment factors may vary with jhāna; 3 opinion of how quality of Path is determined by jhānas; progress; 5 reasons for Path getting its names; how Path and Fruit can be signless according to Suttanta method; and corrections.
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Tape 45: Path Thought Process; Insight leading to emergence, and corrections.
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Chapter 22

Tape 45: Gotrabhū; Formations are external to Nibbāna and Nibbāna is external to yogi; two objects are taken in Path thought process; simile of leaping across stream; Fruit is akāliko; discussion of number of Phala moments; Noble Persons; reflections after enlightenment; Venerable Mahānāma; 37/14 states associated with enlightenment; different groups and names of 37 factors of enlightenment; emergence from sign and from occurrence; discussion of Right Thought (vitakka); coupling of powers; and corrections.

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Chapter 23

Tape 47: 4 benefits of meditation; what Fruition is, who can and cannot attain it, purpose of attaining Fruition, how it is attained, three ways it is made to last, emergence from it comes in two ways, discussion of Fruition in the thought processes, the opinions of some teachers about Fruition; discussion of what the cessation of attainment is, who may and may not attain it, where it may be attained, why it is attained, how it is attained; the four preparatory tasks; how it is made to last and emergence, and corrections.

Paragraphs 1 - 49.